

# Subjective Human Potential in Overcoming the Strategic Instability

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## Abstract

The article is devoted to the actual problem of the subjective potential of a person in overcoming the challenges and contradictions of the modern world. The authors actualize human nature, show its inconsistency, strengths and weaknesses, insufficient degree of its knowledge. Using the socio-psychological potential of a person in solving global problems of mankind means relying on knowledge of human nature, models of his behavior, the totality of his properties and qualities. The 21st century has led not only to the complication of the surrounding world, but also to the complication of the social world of man. The social world becomes a reality for a person - perceived through the reflection of his "I" in other people. Metamorphoses of actual changes in human nature in the process of sociobiological and sociotechnical co-evolution are shown, the quality of sociality itself changes under the influence of network structural social transformations. It is proved that the strategic instability of the modern world is the result of adaptation features, a violation in her accommodation and assimilation, the destruction of the integrity of the individual. A way out of this state is possible only on the path of holistic human development, the increasing significance of its subjective potential.

*Keywords: subjective human potential, strategic instability, consciousness, behavior patterns, interdisciplinary research, human nature, adaptation, network structure*

## 1. Introduction

In the 21st century, negative trends in socio-economic development are unfolding in full force in the world: climate change and resource depletion, a coronavirus pandemic and colossal inequality, a change in public consciousness and a crisis of the ruling elites. All this leads to increased uncertainty and strategic instability. This situation determines the search for a source of relieving tension, resolving contradictions and the transition from strategic instability to sustainable development.

The existing global world order has led to huge economic imbalances, affecting the further aggravation of the situation. The widening economic gap between developing countries and advanced economies, pushing weak states to the periphery of the world economic system, forms them as an "appendage" of the economies of the leading countries.

The internal problems of these countries are also aggravated: concentration of resources in the hands of the elite, extractive institutions, loss of national sovereignty, etc.

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In this regard, against the background of growing strategic instability, the scientific search for a source of resolving situations and accumulated contradictions is significantly actualized. According to the authors of the article, only a person can do such a mission, but only a mature person who has the fullness of his subjective potential. Only a responsible, socially mature, intellectually developed and free person can effectively and safely realize the potential of the latest technology, directing the results of its use to preserve life on the planet and general well-being. It is a big question whether society will be able to cope with the task of overcoming strategic instability by combining its subjective potential. This is due to the different-speed dynamics of the growth of threats and human development, the accumulation of its subjective potential.

## **2. Research Methodology**

The human nature is a complex problem that requires an integrated interdisciplinary approach to its study. In our opinion, the most important methodological approaches in its study should be considered the interconnection of natural processes of continuity and emergence (from Lat. *Emergo*) and social and evolutionary influences of social development. Biology and culture contribute to the development of human adaptive abilities. Psychology starts from the fact that the genetic framework of the human psyche and society is diverse. The synthesis of the research results of specific scientific disciplines that study a person makes it possible to more fully characterize the object of research - human subjective potential.

The classification of threats and directions of growth of the subject potential is used at the stage of discussion of the results in order to confirm the general theoretical generalizations made. The study was based on modern materials of monographs, articles, collections of publications by foreign and domestic authors, international statistics, the information studied was summarized and presented in a convenient form for understanding and substantiating ways to increase the importance and role of human subjective potential in overcoming strategic instability.

## **3. Research Goals and Objectives**

The purpose of the article. Thus, in this article the goal is to analyze the state of the subject potential of society and a person to adequately respond to the challenges of the time in overcoming strategic instability.

In the context of our research, we will focus only on some aspects of the complex, multifaceted and largely debatable problem of human capabilities and limitations. The object of our attention is an economically active person, his socio-economic activity and the totality of relations between her attendants, manifested in his subjective potential.

Taking into account the basis of human nature and associating it in many respects with the ability to assimilate and adapt to the world around us, we should pay attention to the following fact. In ancient times, the complication was extremely slow, which made it possible to adapt to it slowly. But this was not always the case. The time has come and the complication will inevitably come to some threshold values (Akhyezher & Ryabova, 2005). In the Nobel lecture entitled "The maximum principle in economic analysis" P. Samuelson

refers to the opinion of I. Schumpeter that the human brain was formed under the influence of the need to solve economic problems.

Jack and Linda Palmer, in their book *Evolutionary Psychology*, note: "The human mind has been adapted by natural selection to purposeful behavior. Our psychology is so well adapted to achieving the desired result that we naturally see goals and purposes where they are not. Our purposeful management of mental constructs allows us to come up with a large number of solutions to any problem ... This quality gives our species an undeniable advantage over other forms of life ..." (Palmer & Palmer, 2001). Let us pay attention to the fact that the degree of maturity of a society, its ability to comprehend the depth of civilizational transformations may not correspond at any given historical moment to the complexity of the tasks that need to be solved. This problem needs to be monitored and urgently addressed. The modern fourth industrial revolution is developing into a system of new technologies: the digital economy, artificial intelligence, machine learning, nanotechnology, etc. It is accompanied by changes in economic and social processes and human development at different rates, which leads to increased uncertainty and strategic instability. This actualizes the problem of adaptation of human development, education and upbringing.

The psychological adaptation of a person as a subject of society is realized through his activity, the ability to reconcile self-esteem and claims with the capabilities of the natural and social environment. It can be productive if he manages to reach the proportionality of his capabilities to overcome complexity and develop effective solutions to overcome global problems.

The uncertainty and crisis of modern social and economic development is the result of adaptation features, disturbances in her relation of accommodation and assimilation, the destruction of the whole human person.

The above can be regarded as an additional argument in favor of a more detailed study of human nature and the search for ways of its productive implementation.

The human essence is the most difficult problem. For it is not reducible exclusively to the relationship of a person with the outside world, and it is not reducible to a deep subjective "I". This is a special socio-cultural reality, which is on the interpenetration, reunification of the external and internal worlds, containing the entire Universe, constituting the meaningful semantic context of human existence. The genetic framework of the human psyche, which has been actively studied in recent decades, assumes, firstly, the existence of a set of dissimilar needs, abilities and instincts for each person, and, secondly, significantly different types of the human psyche, and, consequently, the difference in their model activities. The peculiarities of the three aspects of the psyche framework suggests that within the framework of each organization of economic activity, versatile institutions can and should operate. At the same time, they must be inclusive and interconnected. The system of institutions must correspond to human nature: be universal and individualized at the same time, jointly divided and understandable.

The essence of a person, turning into its other, demonstrates the ability both to self-growth and to self-depletion, coagulation. It manifests itself not just in its vitality, sociality and spirituality, but in the contradictions between the structure of methods and mechanisms by which the essential contradictions between vitality and sociality, sociality and spirituality, vitality and spirituality are resolved. Creating a culture, creating material and

spiritual values, a person at the same time creates and improves himself, directing the contradictions arising in this process in a constructive direction, suggesting the collisions between vitality, sociality and spirituality to unfold not according to an antagonistic (destructive) scenario, but according to antagonistic and agonal scenarios. As a carrier of spiritual values, he comes into the fight with their imperfections, the destructive influence of the social environment, seeks to rise above its vital principle.

In the context of accelerated scientific and technological development and the development of complex self-organizing systems, points of growth of new values and worldview orientations are actualized, opening up new prospects for the dialogue of cultures. This dialogue is necessary for the development of strategies for the life of mankind in the context of the global crisis of the world.

A person simultaneously dwells in a jointly-divided state of vital, social and spiritual, and in unity, and in the fullness of each of them there is the highest meaning and the highest happiness of his being.

Vitality is a natural and necessary component of human nature, the significance of which can neither be belittled nor ignored, just as it is impossible to allow one to rule a person. If vitality clearly wins and infinitely dominates, a person follows the descending line of his development, destructive elements prevail in his behavior, for example, a consumer society, which turns a person into a consumer to the detriment of his sociality and spirituality.

The consumer society exacerbates the planet's crisis. During 9 months humanity consumes the same amount of resources that it produces in a year, including water and air. Hence the terrifying pollution of the planet, climate change, ozone holes and many other consequences of irrepressible consumption. Awareness of this fact requires human efforts to become socially responsible, balanced, consistent with the nature of consumption.

Another significant problem of human development is growing, uncontrolled inequality, which is multidimensional and ranges from inequalities in consumption and income to the inequality in terms of human development. Despite the fact that in recent decades many publications have been devoted to inequality (Piketty, 2014; Stiglitz, 2014; Stiglitz 2019 etc.), the situation remains practically unchanged. Moreover, inequality turns into a chronic and painful problem that weakens human resources and their qualitative characteristics. Just in EU 10% of the working-age population of European countries is working poor (Eurofound, 2017). In such conditions, people cannot lead a lifestyle aimed at individual development, cannot realize their full potential, or are deprived of the appropriate motivation to use this potential. Human Development Inequality, as highlighted in the 2019 Human Development Report, has even more serious implications (Human Development Report, 2019). The situation will be further exacerbated by technological revolutions and climate change (Saad, 2019; Reinhart, 2018). The policy of many countries, according to Deaton, takes action leading to an increase in inequality, not to its reduction (Deaton, 2017).

The social and spiritual nature of a person is also in a state of contradiction. If the first presupposes subordination of a person to the norms of social structures, then spirituality - to values, universal human ideals.

The XXI century, the century of scientific and technological development, the information-network economy century cannot give the desired results without humanistic

values.

Biotechnological innovations play a special role in the evolutionary process in the broadest sense of the word. Guided Evolution Technologies (High – Hume) include the bulk of biotechnological manipulations. Scientists studying this aspect of social evolution, in the methodology of scientific knowledge, stand on different platforms - "risky" and "preventive science". The main threat posed by this type of innovation is the technological risk out on an existential level, potential, deliberate or spontaneous ability to change forms of existence and mechanisms of evolution of intelligent life. And this is already a question about the preservation of man and human civilization (Turchyn, 2003; Bostrom, 2002). This direction of research is in the plane of the socio-cultural context, arousing more and more interest both among scientists and society in the consequences of an economic, political, and ethical nature.

Essential contradictions also include the contradiction between vitality and spirituality. Despite the great similarity of the vital in man and the animal, it still differs from the animal vitality. If vitality in an animal is given by its biological nature and exists accordingly with an inflexible program of instincts, then a person, unlike him, is in the process of constantly overcoming the boundaries and limits set before him. Instincts for a person are only the starting point of aspirations, which are inherent in both constant dissatisfaction, and a cognitive reflex, a thirst for novelty. Human existence is always a movement, being in space, the edges of which are framed by a fall down into an animal state and an upward rise of spiritual elevation. Various forms of spiritual life - religion, philosophy, law, morality etc. - culture help a person to keep from the constantly threatening danger of falling into the abyss.

Emergence, genuine novelty manifested in man and his main brainchild - culture. The culture is multifaceted.

Some authors believe that humanity enters a state of the so-called singularity, when external development stops, going into internal development (Panov, 2008). Through internal development, a person realizes that his creative abilities are the highest in terms of development and creative efficiency. Due to the contradictory human nature freedom is associated with the inner development of man. Species membership does not guarantee to be born a man. It is necessary to transform into people every day and every hour, proving this to oneself and others, overcoming animal egocentrism for the sake of creation and creation. One of the outstanding biologists of our time, Nobel Prize Laureate Sydney Brenner, also says that the human brain is stronger than hereditary material: "... the brain is stronger than any hereditary material, and education has always been the most important form of teaching people so that they can learn about the world" (Brenner & Sejnowski, 2018). And D. North, Nobel Prize Laureate in Economics, notes that learning entails the emergence and development of a structure through which we can interpret and understand various signals received through the senses. "The initial configuration of the structure under consideration is laid down genetically, but its subsequent development is the result of the personal experience of individuals" (North, 1997).

This is the complex and contradictory nature of man as a bio - socio - spiritual being. Everything in it is important, everything is interconnected and needs balance. Biogenetic basis as a prerequisite for the individual being of a person and the formation of him as a person. In the process of socialization, various programs of social behavior and value

orientations are developed, stored and newly developed in culture.

It is appropriate to recall the continuity and newness as a necessary principle of development. The nature of modern strategic instability, exacerbated by a viral pandemic, is multidimensional and global in nature. The modern crisis dynamics have acquired a viral-trigger form. Overcoming the crisis and addressing the causes of increased instability requires global cohesion and cooperation (Global Economic Prospects, 2021). Only an intellectually developed, conscious, free, mature and responsible person is capable of solving this most difficult task.

Particular interest in human nature in modern conditions is due to the search for an answer to the question of whether a person's subjective potential is sufficient to cognize the complexity of the surrounding world and purposefully overcome strategic instability in it. And if not, what efforts should society make for the maturity of mankind and the growth of its subjective potential.

And if he does not respond, then what kind of system could correspond to human nature. Considering the fact that man is a more mobile and revolutionary element than nature and society. A person changes even when they, conditioning its existence, freeze in their development. And his own development is something other than an anticipation of their future. The development of the social (primarily the economic) system is not an end in itself. Any progress within its framework makes sense only insofar as it promotes and is expressed by positive changes in a person.

#### **4. Research Results**

The world modern man lives in is imperfect, it does not correspond to human nature. A huge number of problems and threats have accumulated in it, which have their basis, the reason for their occurrence - the economic activity of a person. The set of threats is such that it leads to a global crisis of peace, a global risk, as an increase in the likelihood of death or destruction of that part of the universe that is the habitat of mankind. The situation is further complicated by the fact that, along with it, existential risk increases as the likelihood of a change in the form of existence and the mechanisms of evolution of Intelligent life (Bostrom, 2002).

The coronavirus pandemic has exacerbated all existing conflicts and contradictions, but it has also created a new corridor of opportunities. We are talking about a change in the value consciousness of a person, which was formed in the coordinates of fierce competition and the pursuit of profit. The crisis of value consciousness, in our opinion, manifests itself primarily in its lagging behind in responding to the challenges of the time, narrowing the horizons of most people by their immediate needs and interests, lack of reflection and responsibility for the consequences of decisions. This test opened our eyes to the fact that it is impossible to overcome development processes without conflict without revising the values prevailing until now (Kolodko, 2014). The corridor of possibilities is closed on the person. Will he be able to overcome the world around him and, the asymmetry of development between his activities, transforming his own inner world of man? Time will tell, but he has such a chance. For the crisis has shown that a person remains the greatest value in this world.

A full world (Herman Daly) requires a cardinal correlation between worldview and lifestyle.

In recent years, cries have been heard louder and louder that the existing economic system must be changed. The world has changed, the human environment has changed and it requires different rules. "The old world is doomed. The new world is inevitable!" - the verdict of the Club of Rome (Weizsaecker & Wijkman, 2018). Only a mature, educated and creative person can change the world. The time has come when radical changes in technology and, in general, rapid scientific and technological progress for the first time creates chances for improving the quality of life of all mankind, and not just one fifth of it. This will largely depend on the cohesion and purposefulness of the actions of the human community. It is impossible not to recall in this case the tendency of mankind to cooperate (Bauer, 2019), thanks to which a person survived and built his home. The global crisis of the world, like the modern coronavirus pandemic, can only be overcome by joint efforts and adequate tools. It is necessary and promising to adopt common global rules, binding on all countries, in the same way as for all citizens of each country. They should be based on the domination of an inclusive type of development, which is based on the order of open (free) access to resources (Nort, 1997). The concept of inclusive extractive institutions has gained popularity and acceptance and reflects the conditions of economic development (Acemoglu & Robinson, 2013; Acemoglu & Robinson, 2019). Special attention should be paid to the recent work of these authors, where special attention is paid to the conjugation of the political and social institutional framework. The Nobel laureates in economics pay attention to the actualization of subjective responsibility. Phelps believes that an acceptable economy must be dynamic enough to generate high employment and recovery (Phelps, 2016). Paul Krugman connects the way out of the crisis with the subject's role in this process (Krugman, 2013). In the future eternal race between growing technological power and the degree of wisdom with which a person will learn to use this power, everything must be done so that wisdom triumphs.

Global problems require human participation in their solution. The subjective potential of a person in achieving environmental security and preserving peace in the conditions of depletion of resources should form and use new norms and rules, a new institutional shell. For renewable resources, the sustainable rate of use cannot exceed the rate of technological innovation. This means that the rate at which a non-renewable resource is replaced by a renewable resource must be controlled by society. The technology should be natural, not disturbing the metabolism in nature, and complementary to the social structure of the human community. As for pollutants, the safe rate of their entry into the environment cannot exceed the rate of neutralization of this pollution.

In the field of human potential in solving the problems of global instability, there are no fewer problems: the displacement of millions of people from production by modern technologies, and the unemployed, even if they receive an unconditional basic income, can hardly be classified as successful. Humanity has come up against the boundaries of development. The creative energy of humanity, progress cannot be stopped; their flexible complementarity is needed. Only modern technology fertilized by humanism can contribute to the solution of many problems. Only under such conditions can we avoid the pessimistic scenario of development and find answers to the challenges: how to feed the constantly growing population, how to provide everyone with clean water, how to get renewable energy, how to treat and prevent diseases, how to slow down global warming. A mature society is able to find problems and ways to solve them. It must rely on the

intellectual resources of a person, and, therefore, find ways to preserve and multiply the creative potential of a person.

## 5. Conclusions

1. The gap between the complication of the surrounding world and the ability of a person to solve more complex problems actualizes the need for theoretical development of the world through increasing the explanatory power of science and the practical implementation of knowledge in adequate responses to global challenges.
2. Psychological adaptation of a person as a subject of society is realized through the activity of the individual, his ability to reconcile self-esteem and claims with the capabilities of the social environment. It can be effective if he manages to reach the proportionality of his capabilities to overcome complexity and develop effective solutions to overcome global problems and crises.
3. The global instability of modern socio-economic development is the result of the peculiarities of adaptation, the destruction of the integrity of the human personality. We have problems with the destruction of the ecosystem, imbalances in development, depletion of vital resources, unsustainable development. The solution of these global problems lies in the plane of identifying the causes of their occurrence and the potential of human capabilities to eliminate them.
4. In the context of the growth of the subjective role of development, it is logical to turn to the assessment of human nature as the most important resource for sustainable inclusive development and an adequate response to the challenges of our time.
5. The use of the socio-psychological potential of a person in solving global problems lies in the way of accepting the fact that the problems facing humanity are not only technological and economic, social and political, but above all, deep, associated with human development.

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