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THE PRINCIPLE OF BALANCE BETWEEN TRUST AND SUSPICION.
(SOZOLOGY OF FAITH IN STRUGGLE FOR SURVIVAL IN ENDANGERED ENVIRONMENT)

> *"Pour accomplir de grandes choses, nous devons non seulement agir, mais aussi rêver; non seulement planifier, mais aussi croire."*.[1]
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> (Anatol France)

Abstract: Recently, people are more aware of the horrible consequences of environmental threats. Therefore, surviving in an increasingly dangerous environment has become a priority. One can it explore in various aspects, among others from the point of view of faith, believing and mistrust. This is what environmental philosophers should deal with. In the article, the author, the founder of social sozophilosophy, presents his reflections on the role of faith in saving the environment from a rapidly progressing destroying, which, if not be stopped or at least limited, will inevitably lead to the collapse of the human species. Degradation of the environment is not the only cause of the end of humanity. There are several other causes: world war, the use of weapons of mass destruction, collisions with celestial bodies, pandemics, lack of drinking water, global warming etc. The author understands faith in a broad sense[2] - in religious dimension as faith in God as well as in the secular dimension as trust in people. In faith, he sees one of the important factors, which could help to the survival of humanity in the conditions of unrestrained degradation of the natural, social and spiritual environment, powered by the system of "inhuman capitalism". (Francis 2017) This system has lead to the depreciation of faith and mutual trusting. He sees a possible way out of this terrible situation in the development of re-evaluation of religious faith, the restitution of mutual trust and the implementation of the sozology of faith. Finding a way to stop further degradation of environment and thus to ensure the survival of our species has become an urgent challenge for the present and the next generation. One says they are to be the last ones that can yet effectively act to protect the environment and extend human existence on Earth. Otherwise, irresponsible and unsustainable development of knowledge, technology and economy will accelerate the decline of the humankind.

In the introduction, the role of faith in the life and functioning of individuals and communities is indicated. The first chapter contains comments on the concept of faith and the change of its manifestations because of biological and social co-evolution. The second chapter is devoted to the analysis of the state of the environment, mainly social

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[1] „To accomplish great things, we must not only act, but also dream; not only plan, but also believe."

[2] Faith in the broad sense means trust, certainty, truth and conviction that one's own or other people opinions and actions or those are true or right, and one does not need to prove them.

and spiritual, because ecologists are much more interested in the state of the natural environment. The third chapter concerns the ecology of faith and the sozology of faith. The author justifies the need to undertake more intensive research and activities to protect faith in the religious and secular dimension. Above all, he calls upon religious economic and political decision-makers to be guided by religious and church dictates in making their decisions concerned the environment. In the final reflection, he emphasizes the importance of faith and its potential in preventing violations of the social order and spoiling the homeostasis of social mechanisms. The point is to stop the development of a civilization of hypocrisy, lies and distrust. Religious faith must be appreciated and confidence in other people and institutions restored as they help people survive in times of environmental disasters, armed conflicts, economic crises, neoslavery and pandemics.

Keywords: faith, trust, suspiciousness, survival, environment, sozology of faith, anthropocene, civilization of distrust

ZASADA RÓWNOWAGI MIĘDZY ZAUFANIEM I PODEJRZLIWOŚCIĄ. (SOZOLOGIA WIARY W WALCE O PRZETRWANIE W ZAGROŻONYM ŚRODOWISKU)

Streszczenie (abstrakt): Ostatnio wzrasta świadomość ekologiczna ludzi o tragicznych konsekwencjach zagrożeń środowiskowych. W związku z tym, priorytetem stała się kwestia przetrwania w coraz bardziej niebezpiecznym środowisku. Można ją badać w różnych aspektach, między innymi z punktu widzenia wiary, zaufania i podejrzliwości. Tym powinni zająć się filozofowie środowiska. W artykule autor, twórca sozofilozofii społecznej, przedstawia swoje przemyślenia na temat roli wiary w ratowaniu środowiska przed gwałtownie postępującą degradacją, która, jeśli nie zostanie powstrzymana lub przynajmniej ograniczona, doprowadzi nieuchronnie do kolapsu gatunku ludzkiego. Degradacja środowiska nie jest jedyną przyczyną końca ludzkości. Jest jeszcze kilka innych: wojna światowa z użyciem broni masowego rażenia, zderzenia z ciałami niebieskimi, pandemie, globalne ocieplenie, brak wody pitnej itp.

Autor rozumie wiarę w szerokim sensie - w religijnym jako wiarę w boga i w świeckim jako zaufanie do ludzi. W wierze dostrzega jeden z ważnych czynników decydujących o przetrwaniu ludzkości w warunkach niepohamowanej degradacji środowiska przyrodniczego, społecznego i duchowego, napędzanej przez system „nieludzkiego kapitalizmu" (Franciszek 2017), który doprowadza do deflacji wiary religijnej i wzajemnego zaufania. W rozwoju i wdrażaniu sozologii wiary upatruje on możliwość wyjścia z tej okropnej sytuacji. Poszukiwanie sposobu powstrzymania dalszej degradacji środowiska i tym samym przetrwania naszego gatunku stało się pilnym wyzwaniem dla obecnego i następnego pokolenia. Mówi się o nich, że są ostatnimi, które mogą jeszcze skutecznie działać na rzecz ochrony środowiska i przedłużenia egzystencji człowieka na Ziemi. W przeciwnym razie nieodpowiedzialny i niezrównoważony postęp wiedzy, technologii i gospodarki doprowadzi do przyspieszenia schyłku gatunku ludzkiego.

We wstępie wskazuje się na rolę wiary w życiu i funkcjonowaniu jednostek i wspólnot. Rozdział pierwszy zawiera uwagi na temat pojęcia wiary i zmian jej przejawów w wyniku biologicznej i społecznej koewolucji. Rozdział drugi poświęcony jest analizie stanu środowiska, głównie społecznego i duchowego, ponieważ ekolodzy interesują się o wiele bardziej stanem środowiska przyrodniczego. Rozdział trzeci dotyczy ekologii wiary i sozologii wiary. Autor uzasadnia potrzebę podjęcia intensywniejszych badań i działań na rzecz ochrony wiary w wymiarze religijnym i świeckim. Wzywa przede wszystkim wierzących decydentów ekonomicznych i politycznych do kiero-

wania się nakazami religijnymi i kościelnymi w podejmowaniu decyzji dotyczących środowiska. W końcowej refleksji podkreśla znaczenie wiary i jej potencjału w przeciwdziałaniu naruszania ładu społecznego i homeostazy mechanizmów społecznych. Chodzi o to, aby powstrzymać rozwój cywilizacji hipokryzji, kłamstwa i nieufności. Trzeba odbudować zaufanie i wiarę, które pomagają ludziom przetrwać w czasach katastrof ekologicznych, konfliktów zbrojnych, kryzysów gospodarczych, niewolnictwa i pandemii.

Słowa kluczowe: wiara, zaufanie, podejrzliwość, przetrwanie, środowisko, sozologia wiary, antropocen, cywilizacja nieufności

Introduction remarks

The issue of functioning and survival in the contemporary world, where global, violent, radical and negative changes are taking place, one can consider in many aspects and from various points of view. Inter alia, one can view it through the prism of faith or trust understood in broad sense in something concrete or abstract, as well as faith in a narrow religious sense, in supernatural beings and phenomena that do not take place into the sensual world. Both types of faith are an inherent attribute of the human being and play an important role in his life. In particular, they influence the way people perceive and think about the world, on their beliefs, attitudes, behaviors and actions, and they shape interpersonal relationships. They have common functions: to integrate people, to simplify and facilitate their life and to give hope - real or illusory - that expectations will be fulfilled and the possibility of survival.

Faith strengthens man's immunity to the increasing number of threats lurking in the natural and social environment. It helps him to meet the increasing challenges and to bear disappointments and failures. It gives a feeling of security, and therefore it causes optimism, which is a condition for being active as well as for positive and prospective thinking. But regardless of this, the beneficial influence of faith and in general of awareness on a person's physical and mental condition is still underestimated. In times of scientism, rationalism, secularization, and tremendous progress of technology and knowledge, the importance of faith in general, and religious faith in particular, is marginalized. One treats it as an unnecessary relic, a barrier to the development of civilization and modern thinking. Therefore, it is no place for the faith and it is ignored. However, is it true that in today's world - dynamic and driven by progress of science, technology, and consumption - faith is truly useless and should be vanish? On the contrary and paradoxically, religious faith and mythical or magic thinking are doing better and better, as research confirms, although for various reasons many people are increasingly critical of religion and institutions of the Church. Daily troubles, failures, diseases and other misfortunes strengthen faith in supernatural powers, saviors, or miraculous recovery. This faith is a lifeline and source of hope and optimism that help survive in difficult times and circumstances. Perhaps people are leaning towards religious faith also because the technical devices supported by artificial intelligence fail them more and more. The more modern (complex) and "smarter" they are,

the more unreliable. One is disappointed also with people who operate they, as they make mistakes too because *errare humanum est*.

Due to laziness, people delegate their functions and control responsibilities to "intelligent devices" - automatic pilots and drivers, controllers, sensors, etc. to make them think and be responsible for them. (Sztumski 2017) However, these technical devices more and more often delude them or contribute to making wrong decisions. People's life and functioning increasingly depend on various devices that replace or support them, especially implants, diagnostic devices and prostheses used in medical treatment. If someone wants to survive, he has to believe in correct operations of them. Life and survival depend more and more on other people as well. Hence, one must believe everyone with whom one enters into interpersonal relationships, which are becoming ever closer, tighter, more numerous and stronger due to the rapid increase of the world's population and population density. Moreover, most of all, one should trust those on whom our fate, life and survival depend. In time of globalization, it is difficult for individuals and small groups to survive because an individual, no matter how the name "human" sounds proudly,[3] is "nothing, bullshit or ruthless zero"[4]; he gets lost in the mass (into the "social goo") and in standard (statistical) norms. (Sztumski 2004a) Nevertheless, as if in spite of this, people trust less and less devices, as it turns out that both people (their organizations and institutions) and increasingly "smarter" devices are in fact increasingly uncertain and deceptive.

Consequently, many people suffer from the persecution mania. They are looking everywhere for dishonesty, collusion, lying, fraud, conspiracy and similar phenomena that reduce the chances of survival. That is why almost everyone is tracked with "intelligent" devices: hidden cameras, wiretaps, spyware, drones, spacecraft, GPS, paparazzi, hackers, detectives and ordinary spies. Information provided by mass media and social networks to the public is less and less trustworthy. Press, radio and television intentionally falsify news (fake news) for the purposes of marketing (advertising) and politics (to gain or maintain power). The so-called independent media sponsored and operated by different international

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This phrase is taken from Maxim Gorky's drama "On the bottom". (Satin's monologue; act 4): "When I'm drunk I like everything. Yes. Does he pray? Perfectly! Human may believe and not believe - that's his business! Human is free - he pays for everything himself: for faith, for unbelief, for love, for intelligence - human pays for everything himself, and therefore is free! Human is truth! Who is human? He is not you, not me, not them, no! He is you, me, them, an old man, Napoleon, Mohammed in one! (He draws a human figure in the air with his finger) Do you understand? That is huge! Here are all the beginnings and the ends. **Everything is in human, everything is for human! There is only a human, all the rest is the work of his hands and brain! Human! Great! Sounds ... proud!** *Human! We must respect human! Don't feel sorry for him, don't humiliate him with pity. Please, respect him! Let's drink to human, baron! It's good to feel human! I'm a prisoner, a murderer, a bully, yeah! When I walk down the street, people look at me like I'm a cheat ... and they avoid me, look back, and often say to me, "You bastard! Charlatan! Work! "Work? Why? To be full? I've always despised people who were too anxious to be full. That's not the point, Baron! That's not the point!* **Human is above all!** *Human is above satiety!* (http://rushist.com/index.php/rus-literature/5242-gorkij-na-dne-4-dejstvie-akt-chitat-onlajn-polnostyu. (Access: 24.07.2020)

[4]   "An individual is zero, the individual is rubbish, it will not move a five-inch log by itself, even if it is a large figure." (Majakowski 2011).

corporations are fiction. In totalitarian or quasi-democratic systems, the ruling political parties appropriate them. Only the gullible and fanatics, deceived by propaganda, believe them. Taking all this into account if one wants to survive, one must abandon the extremes - unlimited credulity (trust) and excessive suspicion (unbelief). Rather, one should be guided by the principle of reasonably limited trust and distrust: no one should be suspected of malicious intent and no one should be trusted blindly.

1. The concept and evolution of faith

From an ontological point of view, faith falls between the realms of certainty (factuality) and conjecture (hypotheticality). The area of certainty consists of irrefutable facts and learned knowledge, mainly scientific, objective and indifferent to emotions. In the realm of conjecture, there is what is likely to exist; it is what is uncertain and whose existence cannot be proven directly. In the area of faith, it is what, which one trusts, what is relied on, what is unverifiable, what is perceived as important, and what is related to emotional evaluation. There, all can be true or false. (Sztumski 2004b) The hypothetical element that is believed to exist becomes an element of faith, and it becomes an element of knowledge or factuality after verification its existence. In this sense, people use the word "faith" colloquially and in accordance with its dictionary definition. (Dictionary of the Polish language 1989)

The concept of faith has a religious and secular dimension. In the first case, it is about faith in deities or supernatural forces, also in abstract beings considered to be real (hypostases), and in the second - about faith in persons (leaders, idols, etc.) and various material objects of worship. The objects of faith in the religious dimension are basically outside the sensory world, elusive to the senses and reason; they cannot be known in any human way, nor can their existence be proved by methods used in particular sciences, especially empirical ones. Verification of their existence is possible only based on *a priori* presupposition, which does not require proof and is derived from intuition, glare and self-conviction, which results from excessive self-confidence. In this case, it is difficult to say anything about their objective existence. While faith does not require proof, it does need support. Among other things, because what one believes in is not the subject of science in positivistic or scientific understanding, at most of some quasi-science - para-medicine, parapsychology, astrology, demonology, angelology, etc. (Such and Szcześniak 2000) The object of faith may be a living being (in particular a human), thing, phenomenon, state of affairs, proposition or promise. One cannot prove empirically the truthfulness in what one believes, let alone scientifically. In short, one can believes in anything regardless of whether it exists objectively or whether it is true.

Faith in the broad sense (religious and non-religious) is based on the trust in someone or in something (people, material, imaginary, mental, fantastic or virtual objects), on the hope for the fulfillment of one's own wishes, on the deep belief in the truth or correctness of one's own or someone else's opinions, views, judgments and behavior, and on self-confidence. One can manipulate with faith and use it for good or bad purposes. Usually it causes bad effects when it is uncritical, blind, uncompromising, fanatical, and founded on

lies, delusions and negative values (anti-values). (Sztumski 2019) Exaggerated and uncritical faith is used to create religious fundamentalisms and secular totalitarianisms, including the cult of personality, as well as for the purposes of imperial policy - the conquest of countries and continents.

Faith is the product of biological and cultural (genetic-cultural) co-evolution, but biological evolution in relation to cultural one is primary in the existential sense and it plays a more important role. Faith, like consciousness, is probably a manifestation (product?) of the human brain. However, the question of whether religion arises in the brain is controversial. Scientists - sociobiologists, neurocognitivists, theologians and philosophers argue about it. Nota bene, already Charles Darwin in his work "**The Descent of Man**", looked at the connection between religious processes and the human brain. (Ayala 2009) In the 1980s, people searched for "God's trace" on brain scans. In addition, from the 1990s scientists began to use magnetic resonance tomography more intensively. It turned out that religiosity, as well as religious practices and experiences could be ascribed to specific areas of the brain, but not just to a specific part of it. At present, it is impossible to say that there is some "divine module" or "divine trace" in the brain. (Blume 2011) However, one thing is certain: faith shapes in the human brain as an element of consciousness. (Konigorski 2018). It is possible that it also forms in the brains of hominids. But - as Fr. Maciej Małyga, attempts to locate the beginning of religion in time and space are rather "rational speculations" (Małyga 2018)

One cannot exclude also the possibility of programming faith into the robots equipped with artificial intelligence. "*If computer outgrows human talents, it can also learn to believe thanks to calculating probabilities.(...) The exponential increase in the impact of AI technology in almost all areas of life could since some point evolve towards "higher powers.*" (Zagórna 2020)

In 2018, Yuval Noah Harari, professor at the Hebrew University in Jerusalem, author of the book "Sapiens: from animals to gods" stated: "If *AI doesn't gain awareness, it won't believe in anything and will not create its own religion."* (Harari 2018) As yet, there are no robots with artificial awareness. However, there been constructed "emotional robots" (Karabasz 2019) that feel pain and adequately react to it, and "evaluation robots", which make decisions, in accordance with the programmed hierarchy of values (Cura 2019). Valuation and emotions, however, are components of religious faith. If one takes into account the exponential pace of inventions in the field of artificial intelligence, then in the near years, there will be "believing robots", which will probably believe in some gods that are still unknown to us. And, when this happens, theologians will face serious and difficult theoretical and practical problems.

Thus, faith links organically to the human body, to certain parts of the cerebral lobes, damage of which can lead to weakening or loss of faith. (Posener 2006) One claims also that there are so-called neural correlates of belief. (Kutschera 2004; Angel 2004; Könnecker and Gaschler 2002; Boyer 2004). But despite this, faith is still widely recognized as God's gift or a product of social evolution, history, and culture, like for example

tools, homes, families, legal systems, etc. If faith resides in certain parts of the brain, one can influence on it - strengthen or weaken - with material and cultural stimuli.

The faith changes and becomes complicated in the course of social evolution. It changes its subject, intensity, quality, form, experience and way of manifestation. There are cyclical ups and downs of faith depending on changes in living conditions, economic prosperity, welfare and environmental threats. The more threats and problems there are the more intense is the religious belief. Proportionally to the loss of control over technical devices, the faith in secular dimension in them weakens. One trusts less and less in error-free and reliable control and self-regulation systems as well as in people who watch over their proper functioning.

In an increasingly technological and digitized world, in which people can fight more and more effectively with nature and its constraints, it progresses the devaluation of faith in the religious dimension. Various sociological studies confirmed this fact. Religious faith in deities and supernatural powers transforms into secular belief in the power of reason, science, technology and artificial intelligence. One observes a decline in spirituality and religiosity, especially the authentic one. This goes together with an increase in secularization and rationality reduced to the cold calculation of profit and loss. Therefore, the *Homo Religiosus* transforms gradually into the *Homo Oeconomicus*. It progresses also the process of atheization understood not so much as unbelief in the existence of gods, but rather as no need to refer to them in order to explain or understand something to which science has not yet found a reliable answer. (Apropos of atheism, in the Soviet Union circulated among atheists anecdotal saying "If there is no god, thank God, but if He is, then God forbid.") These phenomena happen mainly in rich countries, where the quality of life and prosperity are increasing due to technological progress, the ideology of consumption and the economic exploitation of poor countries. However, when economic and social crises arise more and more frequently and when phenomena in the environment arise, which are more and more dangerous for human health and life, then even "purebred" rationalists seek help in irrationality - in the secular or religious faith - in fortunate cases or miracles. (Sztumski 2011a) The increasing degradation of the natural and social environment, known to ecologists and experienced every day by the masses contributes to the increase in religiosity - more superficial than deep.

2. The condition of the current external and internal environment

The external environment includes the natural and social environment. (Both are "natural" for human in the opposite sense of different "artificial" ones, such as e.g. the environment of artifacts.) The natural environment becomes increasingly threaten to human health and life and to the survival of the human species because of thoughtless and excessive poisoning of air, water and soil, chemization of food, global warming, consumption of genetically modified products, etc. Social (cultural and spiritual) environment is degraded more than the natural and generates probably even greater threats to people, which increase proportionally to the development of Western civilization, intensifying competitive struggle and the spreading ideology of consumerism.

At present, there is no area of social life and culture, which would not undergo progressive decay. Human relations and the functioning of institutions are degenerating. Linguistic (semantic) abuse is widespread. Traditional canons as well as ethical and aesthetic values are devaluing. Legal and educational systems collapse. It progresses the depreciation of recognized authorities and the crisis of the traditional family and customs. The ways means and forms of communication become increasingly primitive. In the field of education, teachers' authority deflates and a lack of trust in them and in educational institutions increases. (Sztumski 2010a)

Science prostitutes itself because of its commodification. Therefore, confidence in research results, expert opinions and scientific forecasts and in their authors decreases. This mainly applies to the humanities and social sciences. (Sztumski 2010a) In the political sphere, there is growing distrust towards the leaders of political parties and their programs, as well as towards the power elites and institutions of state and local government administration. In the legal sphere, there is growing disbelief in fair judgments, independence of courts, disinterestedness of prosecutors and judges, and the effectiveness of law enforcement. In the sphere of religion, the prestige of the institutions of the Catholic Church and the trust in priests due to their hypocrisy and pride are weakening. The internal environment of a person (his consciousness, psyche, character, personality, way of thinking and communicating, spirituality and personal culture) is also degraded proportionally to the degradation of the social environment because of socialization, education and enculturation. The degradation of the internal environment manifests in damage of the personality in consequence of the loss of empathy, increased intolerance and hostility, internal conflicts and moral dilemmas, development of selfish and individualistic attitudes, mindless imitation of machines or robots and idols, reduction of the critical sense, vulgarization of language and behavior, worsening mental discomfort, limited use of common sense in consequence of the increasing and effective stupefaction of the masses by ruling elites.

3. Towards to the sozology of faith

Ecology in the broad sense researches the interactions between the components of dynamic systems, and in the narrow sense - from the point of view of biology, it researches the interactions between living organisms and their environment, and from the point of view of sociology - between faith and other areas of the socio-sphere, e.g. faith and science, faith and culture, knowledge and technology, etc. I have presented the proposal to establish the ecology of faith as a subdomain of environmentology and social ecophilosophy in 2006 at the international conference "Systemic Sozology: Ecology of Faith".[5] After that, I have published several articles on this topic, where I justified the need to create and develop the ecology of faith, which plays important role in social and personal life, especially in a social environment, which is devastated at an alarming pace. The point is that faith creates a specific network of interpersonal and interinstitutional relationships and that faith forms

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[5]   I was with Fr. Prof. Marceli Dołęga the originator of the topic of this conference, which was organized by the Institute of Philosophy of the University of Szczecin in Trzęsacz-Bornholm.

the basis of a social order based on mutual trust and the belief in the [existence] of a highest value to that one must be subjected oneself. The interaction of faith in the religious and secular sense with other elements of the "society" and "culture" systems should be at the center of concern of both clergy and secular ecologists. With time, it turned out that the ecology of faith, which provides knowledge about the relationship between faith and other elements of the social environment, is not enough. While this knowledge is essential to the formation of environmental awareness, it is not enough to prevent the degradation of faith that is taking place in Western civilization. What one also need is knowledge about the threats to faith, the possibilities of preventing its further deflation and the protection of faith, i.e. the sozology of faith. Faith, being a relatively autonomous component of culture, is part of the social environment. Recently, it has become an object of research on natural and social ecology. In the first case, it is about the influence of religious faith (mainly Christian) on the friendly (caring) attitude of man to nature, highlighted in the encyclical of Pope Francis *Laudatio, si '*. The introduction in the Book of Genesis "make the earth sub-dued" does not follow from how it was once believed that man should be the despotic lord and ruler of the Earth, who irresponsibly destroys its resources, his own natural environment and, consequently, himself. (Szymik 2017) It is also about strengthening the influence of faith on shaping ecological awareness and ecological conscience among the masses, and above all, decision-makers, although faith alone is not enough, because many of them make decisions contrary to ecology, for other reasons, mainly for economic, and due to the current social and historical conditions. (Sadowski 2020) In the second case, it is about forcing decision-makers to make decisions based on the belief that it is possible to inhibit the progress of civilization (mainly unlimited economic growth), with particular emphasis on ecological criteria - the common good of humanity and protection of environment. It is extremely urgent to take action on these goals because, as Ernst U. v. Weizsäcker argues, today's youth are the last generation that can save humanity from destruction. It will probably be impossible for the next generation to do this successfully. (Weizsäcker and Wijkman 2019)

The sozology of faith should also be developed due to the protection of the spiritual sphere against devastation in the modern civilization of hypocrisy (Sztumski 2010a), in which distrust and hostility increase. (Sztumski 1999) The reduction of the spirituality (in the religious and secular sense) of individuals leads directly to a gradual deprivation of their subjectivity, i.e. to objectification, to transforming them into people-machines, into cyborgs. (Sztumski 2011b) There is a positive feedback loop between the reduction of human spirituality and making it similar to machines in process of mechanomorphization. People want to be like "intelligent" technical devices because they are fascinated by them and have the ambition to match their efficiency and speed. Their professional suitability and career depend on it. Therefore, the process of dehumanization proceeds in proportion to the number of features and species functions that a human transfers to machines (robots) in order not to get overworked. Becoming a machine-like creature, he thinks, behaves, relates to others and makes decisions mechanically - without the feelings and tenderness to which the Nobel laureate Olga Tokarczuk calls for, and thoughtlessly, in accordance with

the standards, stereotypes and algorithms imposed on him by decision-makers and fashion dictators - and as a consequence, he reduces his spirituality even more.

People's living environment changes constantly as the world evolves. Over the centuries, the natural environment has changed slowly, indeed imperceptibly. It was only in the epoch of industrialization that faster and more significant changes took place in it. It changes itself even faster and more only in the "human's century", in the epoch of the Anthropocene, which goes back to the middle of the 20th century, at the time of great scientific discoveries and significant technical inventions. They allowed people to interfere in their natural environment as much as never before. They began more and more intensively interference, on not only what is at the surface of the earth, but also in what is above and below it. Since then, they influence significantly on the phenomena and processes in the near and further space around the Earth (atmosphere, cosmosphere), in the depths of the oceans and in the earth's crust. Therefore, one considers the Anthropocene as a new geological epoch. Now, people are moving away from nature more and more and irreversibly. They live in their own cultural landscapes, create their own microclimate in artificial houses and feed on genetically modified plants, animals etc. Unlike animals, they build an increasingly artificial ecological niche that covers the entire planet and its surrounding. (Mittelstadt 2020) Thus, people became the absolute "lords and rulers" of the Earth.

The social environment changes also under the influence of scientific and technical progress, the development of capitalism and the implementation of new ideologies. It changes much faster and more radically than the natural environment. With the evolution of the environment, human changes also. To survive, he has to adapt himself to ever other newer living conditions in the natural and social environments. Into him, bodily changes take place, because of changes in the natural environment. They result in appropriate mutations of an anatomical and physiological nature. Similarly, the changes into the social environment result in mutations of a cultural, intellectual and spiritual nature. In the first case, variants of human that I call "natural mutant" appear, and in the second case - "social mutants". In the first phase of mechanomorphization, one of such mutants has appeared - the "artificial human", which is still a "human creature", but his organism consists of more and more artificial elements than of genuine ones. Usually such mutant is equipped with artificial organs, hair, eyebrows, and eyelashes. He adopts artificial poses, facial expressions, behaves and expresses himself artificially. He is deprived of his own innate "I", He is passive, indifferent and powerless. One can easily manipulate with him. In the second (modern) phase of mechanomorphization, called the digitization phase, a new social mutant appeared - the "digital human" equipped with digital amplifiers and improvers. He is "digitally wise", i.e. he can choose the right tools to support his innate skills and use them for specific purposes. However, He pays for it with more and more enslavement because he gets more and more entangled in the various Internet networks, from which he can more and more difficult to free himself. Therefore, in the digital and neoliberal world, paradoxically, a "digital slavery" develops - the newest and most painful form of neo-slavery. "The latest intelligent technologies, exercising control over people, threaten to transform itself society into a digital concentration camp." (Nikishin 2017)

Reduction of spirituality progresses among other in urban planning. At the World Congress of Architects in Naples in 2000, I used the example of modern metropolises, in which there is no longer any "spirit of city" to point out the harmfulness of this phenomenon. This makes them perceived in the same way, because in fact they are indistinguishable, especially financial and administrative centers. It lacks them specific folklore - dialect, songs, rituals, souvenirs - and what makes them unique in the world. Their inhabitants and tourists visiting them are bored with the uniform, serial (standard) buildings. They feel themselves overwhelmed when they find among skyscrapers and lost when they walk through the limitless squares and streets. As a result, they become depressed. (Sztumski 2000; Sztumski 2001; Sztumski 2009)

Summative reflection

Faith in the religious and secular dimension is one of the important factors determining the survival of individuals, groups, societies and the whole of humanity in the environment full of threats, mainly, because it strengthens their structures, identities and homeostasis making them more resistant against the destructive actions of external and internal environment. Faith and the self-preservation instinct unite people in common and synergistic defense measures, which efficiency depends on the organization degree, mutual trust and believe in the success of the implementation of the ideas and plans created by the leaders. The belief in the sense and success of the measures, in one's own strength and immunity, in success, favorable coincidences, luck, fluke, etc. helps human to survive the most difficult times and situations and to come out save from oppressions. History provides many examples, which prove this. While in the absence of such faith, he becomes apathetic and depressed what usually ends badly for him, sometimes even with suicide. Unfortunately, in the present days, distrust is spreading and growing and religious faith is waning. It is not about the number of believers (formally baptized), but about the depth of faith, authentically experiencing of it and strictly following its ethics an especially its commandments. As a result of negative life experiences, people systematically lose faith in what was previously most sacred and indisputable to them - in gods, authorities of outstanding people, great ideas, traditional ethical values and the benefits of the progress of science and technology. What is worse, they do not believe in the meaning of their own life, in the world, in the ability to act effectively and manage their fate as they see fit. This is mainly the case when nothing other than God Mammon is important to them. Where the object of worship is a thing or a person, there is no real religious belief. Nowadays, religious faith is more and more closely associated with economics (, simony) and politics. Ultimately, this alliance does not bode well for it. It would be better if it were more related to sozology and took into account the need to protect the environment. Even more because religion has a huge arsenal of methods and means, with which anti-ecological consciousness can be transformed into pro-ecological one. It must be admitted that for about twenty years the Catholic Church has been supporting ecologists and sozologists for example by establishing "ecological sins" (ecological catechism) and shaping ecological awareness, but this is not enough. To ensure the survival of the human species, religion should be more concerned

than ever with the protection of the real life of people on Earth than with their unsure after-life in heaven.

We live in a civilization of hypocrisy and distrust. However, modern living conditions force us to believe in other people and things more and more. One has to trust the achievements of scientists and "intelligent" objects of everyday use, because they are more and more complex, "smarter", and autonomous and we cannot control them anymore. One also has to believe in plans, forecasts, in the laws of science, research results and expertise. In addition, one must believe in the reliability of products and technical devices, in their safe use and in the declared quality of purchased goods and services. Despite the fact that "intelligent" objects break down more often the more modern they are, and the quality of goods is also far from the declared one. People who are stupid, irresponsible, or motivated by bad will, they also turn out to be unreliable. The paradox of our times is following: on one side, one ought to believe in all people and devices because that helps to survive and on the other hand, one cannot believe in anyone or anything, because one can be disappointed bitterly and harm oneself. Because of reducing trust in people and things, people follow the principle of distrust and suspicion: one should believe no one and suspect everyone of evil intentions. Unfortunately, universal distrust is an obstacle to the normal functioning of society, as it is more and more difficult to survive in an environment of disbelief and where every person is controlled at his every step. Because the awareness of constant invigilation restricts the feeling of privacy and freedom, and that causes increases the feeling of insecurity, danger and enslavement. Therefore, people take a defensive attitude, which manifests either in the form of hostility and aggression or of conformity and apathy. It is best to be there where, despite everything, it dominate mutual trust, faith, optimism, forward-thinking, hope, activity, willingness to live and survive even in the most difficult conditions of environmental catastrophes, armed conflicts, economic crises, enslavement and pandemics. Therefore, human should be guided by the principle of balanced trust and suspicion: not everyone should be believed and not everyone should be suspected of having bad intentions.

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