Sense of Threat and Paradoxes of Empathy in Social Relationships

Pocit ohrozenia a paradoxy empatie v sociálnych vzťahoch

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Abstract:

The article aims to show the answer for the question of a sense of security and sense of threat in relation with the issue of empathy is not easy mainly because of contemporary cultural and social conditions. There is no doubt that a person who is aware of his objectives, values, abilities and limitations deserves appreciation of his subjectivity and has the right to demand it. In the description of these issues, it is worth appealing to existential and phenomenological, phenomenological and clinical layers of interpretation of interpersonal relationships. In turn, a perspective of interpersonal relationships prevailing in a contemporary social reality is focused on the issues of effectiveness of one's action both in an individual and social dimensions, which was shown in this article by five mainly points: Relationships with other people as a problem, Sense of security and sense of threat in social relationships, Empathy in social relationships and subject of security and Mechanisms determining low degree of empathy. In the interpretation related to the challenges, threats and risks associated to security it is worth paying attention to the issues of empathy and its paradoxes resulting from conditions of social life in the multicultural and normatively diversified world.

Keywords: *relationship, risks, empathy, sociology*

Abstrakt:

Cieľom článku je poukázať na skutočnosť, že odpoveď na otázku pocitu bezpečnosti a pocitu ohrozenia vo vzťahu k problematike empatie, nie je jednoduchá a to hlavne kvôli súčasným kultúrnym a spoločenským podmienkam. Nie je pochýb o tom, že človek, ktorý si je vedomý svojich cieľov, hodnôt, schopností a obmedzení, si zaslúži uznanie svojej subjektivity a má právo toaj vyžadovať. V opise týchto otázok stojí za to apelovať na existenčno fenomenologické, a fenomenologické klinické vrstvy interpretácie medziľudských vzťahov. Na druhej strane perspektíva medziľudských vzťahov prevládajúcich v súčasnej spoločenskej realite sa sústreďuje na otázky efektívnosti činnosti človeka v individuálnom aj sociálnom rozmere, ktorý sa v tomto

článku ukázal v piatich hlavných bodoch: Vzťahy s inými ľuďmi ako problémom , Pocit bezpečia a pocitu ohrozenia v sociálnych vzťahoch, empatie v sociálnych vzťahoch a predmet bezpečnosti a mechanizmy, ktoré určujú nízky stupeň empatie. Pri interpretácii súvisiacej s výzvami, hrozbami a rizikami spojenými s bezpečnosťou stojí za to venovať pozornosť problematike empatie a jej paradoxov vyplývajúcich z podmienok spoločenského života v multikultúrnom a normatívne diverzifikovanom svete.

Kľúčové slová: *vzťah, riziká, empatia, sociológia*

1. Introduction

In the autumn of 2014 in the American and Western European socio-political press an intensive debate started which concerned the importance and adaptability of having empathy in modern civilisation conditions of the West of the 21st century. It started from a statement of a well-known psychologist from Yale University Paul Bloom who asserted that the world needs a little less empathy. This statement sounds somewhat curious in the context of intuitive beliefs of people and results of empirical research which show that empathic people are more altruistic and higher empathy results in better contacts with others. In R. Krznaric's opinion, empathy can lead to solving all essential problems of mankind starting from inequality and ending with environmental changes. According to the opinion of this extremely active philosopher it has to be possible via extrospection, that is an effort aimed at learning experiences of other people. [1]

In various interpretations there are attempts to point out that empathy which means a try at thinking and feeling in the way someone else does is not a reliable way of doing good. In fact, it turns out that people are more empathic towards those who are more physically attractive. The indicated illustrations suggest that empathy can be activated by different kinds of stereotypes, which in an automated way modify behaviours of people. Likewise empathy can be modified by the effect of "a victim possible to distinguish". It leads to the situation when people are more empathic in relation to a particular person with whom they have contact and whose situation they are able to feel and understand than in relation to a unified, abstract group of people who are in a difficult situation. In modern studies empathy is understood as the ability to recognise thoughts and feelings of another person and the ability to react to one's thoughts and feelings by the appropriate emotion.

Noteworthy is a comment by S. Baron-Cohen published in Chicago Review which is an organised and critical reply to the P. Bloom's proposal. More clear explanation of the Baron-Cohen's attitude requires addressing his last work in which he writes about empathy. The main thrust of this work is the proposal of more operational explanation of the issue of evil. According to Baron-Cohen explanation of cruel behaviour of a human by summoning the category of evil does not make an explaining sense and demands the use of more precise conceptual categories. In his work S. Baron- Cohen refers to empathy or rather to the lack of it as the fundamental cause of cruelty in people's behaviour. He writes about the category of people who are called zero-negative, who, firstly, have a zero degrees of empathy and secondly, do not present positive consequences of their behaviour identifying only negative consequences.[2] It can be understood as a peculiar operationalization of the issues of

causes of cruel behaviour of people. He also works on the category of people called zero-positive. In this group there is also zero degrees of empathy and it is accompanied by characteristics and behaviour that are usually attributed a positive meaning. Baron-Cohen refers to the Bloom's comment, who states, "If you want to be good or wish to do good referencing empathy is a bad tool in this regard". [3] He strongly rejects this interpretation pointing out ten arguments elaborating the issues of understanding and interpretation of empathy. An organised and empirically reasoned point of view on the role of empathy in human actions is presented by Baron-Cohen in the above-mentioned book facilitating understanding the causes of inhuman conduct of a person. These causes are interpreted differently than in a well-known opinion of P. Zimbardo who claims, "A boundary between good and evil is permeable and almost everyone may give in to situational pressure to cross it."[4].

2. Relationships with other people as a problem

Social relationships constitute the area of activity related to influencing others and being influenced. The both forms of social influence in a fundamental way refer to the issue of security creating a sense of security or threat to it in relationships. Social influence is interpreted as constant, integral characteristics of interpersonal relationships. In the situations related to politics an essential elaboration of this characteristics is pursuit of political objectives. Being brought under social pressure leads to a change in behaviour resulting from an imaginary or real pressure from others. The intensity of this pressure and type of a context in which social influence appears lead to reactivation of one of three forms of yielding to other people:

1) conformism,
2) subordination,
3) obedience.

In each of the above-mentioned forms of subjection to social influence a person is guided by one of three motives explaining our behaviour in social relationships. The first one refers to the need of making right choices which not always can be made independently. In certain conditions we need a guide, leader, advisor who we consider more competent than ourselves. The second motive which constitutes giving in to social pressure is the need of social acceptance. We can behave like conformists in order to present the behaviour patterns which are accepted and shared in a particular social group. The third, equally important, motive of yielding to pressure is maintaining one's image on a relatively stable level.

Indication of the three forms of being under social pressure and identification of main motives inclining us to yield to pressure leads to formulation of a generalised way of interpretation of interpersonal relationships. So, we can assume that social influence is a non-negotiable element of interpersonal relationships occurring also in a situation when pressure from others is only imaginary. That statement is also significant for the context of politics in which, as it seems, social influence is more deliberate and perceived. The observed degree of intentionality of actions of politicians having social influence inclines to consider the dilemma to what extent it is a challenge and to what it can be a threat in contemporary conditions of political life.

The concept of leadership can be defined in different ways depending on the context in which social relationships are analysed. In the broad sense leadership can be interpreted as an ability to have an influence on individuals or a group in order to get certain effects. [5] Such spin of the problem of leadership refers us to threefold

interpretation. We can understand leadership as an attribute of a social position resulting from the fact that a person occupies it. Leadership can also be interpreted in terms of features and qualities of a person. Finally, leadership may concern particularly useful categories of one's behaviour which is an important condition of effectiveness of social influence. [6] In the first sense we refer to formal understanding of leadership referring to the concept of French and Raven concerning basics of power which is legal and possibilities to exert pressure (negative reinforcement and positive reinforcement). Social relationships legally organised give people definite abilities to influence others resulting from the position they hold and the social role they play. The category of leadership and spearheading also leads to the issues of a sense of security and sense of threat depending on whether a leader makes it in a relationship.

The features and qualities of a person are mainly understood as a personality features defining certain characteristic and typical features of person's behaviour. The category of behaviour is interpreted as intentionally presented ways of establishing relationships that do not result from the features of personality of a person. In connection with this it seems to be useful to introduce a distinction between personality features which are relatively constant equipment of a person and the interpersonal abilities and interpersonal competence which can be acquired and developed by a person.

Being a leader is also interpreted as relatively permanent and predictable influencing groups of people. Such a way of understanding leadership refers to the context of managing an organisation, leading a party group as well as having influence on the actions of a crowd. [7] Leadership is inherently associated with power of which it is said "… power is not a feature of actors but rests in the relationships existing between them". [8]

Making attempts of interpretation of functioning of leaders encourages the researchers of these issues to search for contextual and situational conditionings of action of leaders, politicians and managers. However, in addition to a wide range of situational variables individual factors associated with person's features and relations presented by him may be significant for leader's manner of operation.

In the concept of psychological features attempts are made to pay attention to certain qualities of the nature of features that a leader should possess. Referring to popular social beliefs and images of leaders created by the media we can indicate the following features: intelligence, determination, strength, courage, honesty and self-confidence. However, the difficulties are that these are not the features that allow to distinguish between leaders and people who are not ones. Therefore, research into qualities of leaders focused on identification of features permanently linked to leadership and allowing to make such a distinction. That is the following collection of features:

- enthusiasm and ambition,
- desire to direct others and exert influence,
- honesty and reliability,
- self-confidence,
- intelligence,
- deep technical knowledge related to the scope of responsibility. [9]

Possessing of the indicated features or lack of them may contribute to developing a sense of security among co-workers of a leader or a sense of threat. In the latter case it is usually conditioned by attempts of manipulative actions of a leader.

3. Sense of security and sense of threat in social relationships

An interesting interpretation of the issues of security was introduced by J. Piwowarski who when writing about security culture sees in it three interpenetrating elements in the form of mental and spiritual layer, rational layer, organizational and legal layer and material layer. He understands security culture as a phenomenon allowing a man to fulfil a range of vital objectives. [10]

A reference to the concept of security requires indication of subsequent terms which are important both in the developing issues of security sciences and present in theoretical conceptualisations and empirical studies in psychology. The first of them is the term of threat. A threat according to Zięba is "a state of psyche or consciousness caused by the perception of phenomena which are estimated as disadvantageous or dangerous."[11] In turn Kalina believes that a threat "is in reference to a definite subject a realised or unrealised by him danger, loss of a definite good or value (for example, life, health, property, sovereignty, a beloved one, etc.) or temporary or relatively permanent loss of ability to develop in the broad sense."[12] It seems that in the proposed interpretations, particularly in Zięba's case, threat would be better to be called a sense of threat exposing a subjective character of this state relativized to its perception and awareness of a subject. In case of Kalina's interpretation the concept seems to be more reasoned in connection with the definition that also exposes situations of threat of which a subject is not aware. In this case the definition is a broad interpretation also including such situations in which threat is of external, objectivised nature.

Therefore, it also seems that in psychological interpretation a sense of threat should be defined as subjective state of a subject which in fact means experiencing something emotionally negative which arises from the stimuli that affect a subject. In such an interpretation we understand broad-spectrum stimuli affecting a subject also putting in this category the stimuli restricted only to internal states of a person in the form of impressions, observations, ideas. Such interpretation is important in so far as a sense of threat can be a subjective state without objectivised, external conditioning. We can indicate the situations in which someone experiences an extremely strong sense of threat in a situation in which others do not experience such a state. The indicated interpretational and definitional difficulties related to the concept of threat and a sense of threat suggest the need to take into account many points of view when organising these issues. It seems to be obvious that raising the issue of threat in the categories of international relations is something else than in case of analysis of a sense of threat experienced by a particular person being in an extreme situation. Moreover, the analysis of the concept of threat should be relativized to the concept of security. Piwowarski draws attention to such a conceptualisation of the issue indicating interdependence of these concepts. [13] In the psychological interpretation both concepts are inextricably linked conditioning each other. It is especially true when the concept of sense of threat is used. Experiencing threat a person loses a sense of security. Feeling safe does not feel threat. In such interpretations it is worth remembering about specific cases of experiences which are not typical for an ordinary person. I mean to say about such situations in which one faces a shortage of the situations which are characterised by a high degree of security. That degree is so high for them that it stops being a comfortable state. In connection with this in such situations these people feel a need to find themselves in the contexts which provide a certain degree of a sense of threat. Carrying out such activities they cause the situation

in which they feel comfortable experiencing a sense of threat. The category of people described in this place is called people with the increased demand for stimulation. The degree of the demand for stimulation is a temperamental variable which, as a rule, is a permanent feature of a particular person. Functioning of such people is associated with their extremely interesting psychological characteristic which is called Type A Behaviour Pattern (TABP) makes a permanent behaviour functioning scheme. [14]

A human functions in a complex external environment which includes a range of characteristics that influence effects of his action. According to Tomaszewski, a classic of Polish psychology, activities done by a subject are an effect of his dependence on the environment as well as an attempt to regulate his relationships with the environment. Regulation of the relationships of a subject with the environment in fact means changes of activities of the same subject leading up to the optimal scheme of these relationships. In the course of activities done by a person events and processes take place which modify their course but not related directly with the activities. Tomaszewski calls them the conditions of activity performance. According to the author the activities are directed, organised and structured actions and the degree of which a subject is aware of them. In turn tasks in fact mean the reliance of functioning of a social system from activity of the people who take part in it.

In the interpretation of one's activity attention is drawn to the interdependence between the elements constituting some kind of an operating system. A balanced system of operating, actions and conditions is called by Tomaszewski a normal situation. In this balanced system the needs that are satisfied in the system of implementation of certain groups of actions play an important role. In turn, the situations in which the balance of tasks, actions, conditions and features is disturbed are called difficult situations. [15]

It is worth referring to the classification of difficult situations directly related to threat which is the key concept in this book. In this classification in the introduction a distinction is made between general subjective and objective difficulties where in the first case a man capable of performing normal tasks in normal conditions faces the tasks or conditions which go beyond this norm. In the other case a man is not capable of performing a normal task in normal conditions. The classification of difficult situations includes the following categories:

- deprivations,
- overloads,
- threats,
- impediments.

In the case of deprivation the environment lacks the elements which are essential for normal functioning of an organism. In this regard a good example can be a sensory deprivation which in fact means that a person lacks a proper degree of sensory stimulation which may cause behavioural disorders typical for mental illnesses. In the research into a sensory deprivation a range of stimuli reaching subjects were drastically limited which resulted in hallucinations. [16]

The next interesting group in the classifications of difficult situations is a group of situations of threat. A threat is interpreted as an increased probability of breach of any value prized by an acting subject. [17] The scope of prized values may comprise many categories of events and objects like life, health, social position, an opinion, one's own creation, self-esteem, assimilated standards of action, beliefs. In the

situation of threat typical reactions of defensive nature (which engage defensive mechanisms of a personality) appear in the form of:

- aggressive behaviour,
- escape,
- protest,
- disorganized behaviour (actions),
- stupor and amnesia (in extreme cases).

Under the conditions of expectation for a new, difficult situation anticipation of danger leads to disorganization of behaviour and at the time when a subject finds himself in these difficult conditions he copes with it well. The same is true in difficult combat conditions when members of armed forces or dispositional groups do not feel fear. However, it seems that a certain arousal level plays an adaptive role and elevates performance. It is a regularity consistent with Yerkes-Dodson law which analyses a relationship between arousal and performance. High performance is achieved at medium arousal levels. However, in the case of low and high arousal levels performance is definitely low. [18] It is also worth using the interpretation made in the psychoanalytic stream of psychologic issues which suggests that in the conditions of modern civilization life is spent in conditions of permanent threat resulting in growth of mental illnesses. A good illustration in this regard can be the title of a book by Horney who is a representative of neo-psychoanalytic stream. [19]

Introducing the concept of difficult situations the concept of threat was indicated remembering that experiencing it by a subject is always conditioned by a subjective understanding of objective factors undermining a sense of security. Therefore, we stand for using the concept of sense of threat accepting subjective conditionings of perception of a situation by a subject.

4. Empathy in social relationships and subject of security

The definition of the concept of empathy makes a basis for the interpretations related to its usefulness in social relationships. Already at the beginning of the 90s of XX century in the area of psychological issues there appeared the category of emotional intelligence which broadened the concept of intelligence with the issues of coping with emotions. It was a reference to H. Gardner's concept of multiple intelligences. Emotional intelligence was understood as a life skill to cope with emotions by stifling them, recognising, effective development of relationships with others. [20] Here we should cite a useful interpretation by Aristotle which brilliantly describes this capability as a rare ability "to get angry with the right person, at the right degree and the right moment, with the right purpose and in the right way".

In modern studies and interpretations empathy is understood as the ability to recognise thoughts and feelings of another person and the ability to react to one's thoughts and feelings by the appropriate emotion. When defining empathy it turns out to be important to distinguish between single-minded and double-minded concentration of attention in a relationship. In the first case the difficulty is caused by the lack of ability for a subject to get a perspective of a partner. It entails the inability to understand his situation and therefore to react appropriately, which in a difficult for a partner situation would mean providing him with an effective help. In the other case we talk about the ability to take a point of view of a partner and understand his situation. Single-minded and double-minded concentration of attention is a modern

equivalent of interpretation of an interpersonal relationship which is described by Buber. Buber distinguished I-Thou relationship which is an illustration of a relationship in which participants treat each other as persons (subjects). It is an equivalent of a double-minded relationship. On the other hand, Buber wrote about the I-It relationship which illustrates an objectivised treatment of a partner in a relationship. [21] It is in turn an equivalent of single-minded relationship. Such an interpretation should be completed by acceptance of axiological assumptions which concern the nature of a relationship. Describing a contact in the categories of reciprocity, activeness and sincerity we provide opportunities for overcoming emotional and cognitive barriers which may occur in a dialogue of two people. It also takes onto account the need and right of partners in a contact to preserve intimacy. [22] Building of such a meeting to large extent means implementation of values of a person, creates unity and inspires to implementation of universal values. In the conditions of a meeting a subject can discover and constitute senses which is an activity usually attributed to a person. A subject may refer sense to being a person and to being in a world of other people. [23]

In a meeting it is important to intensify experiencing another person by a subject as well as experiencing oneself in the perspective of relationship with another person. [24] These experiences in the conditions of sharing values in a natural way create and intensify a sense of security of partners of an interaction. [25]

It is worth bringing up phenomenological interpretations in which it is stated that communication ceases to be a problem when we recognise a structural, temporal and ontological similarity between oneself and others. [26] Analysis of beliefs of the representatives of the existential and phenomenological mainstream of philosophic anthropology and the mainstream of humanistic psychology allows to identify a number of assumptions which are essential in the description and explanation of relationships between two people. Performing analysis in such an area of interpretation of interpersonal relationships is particularly important in comparison with a modern trend of analysis of man's activity in view of its effectiveness. Emphasising essential similarities between two people draws attention to the issue which is potentially present in interpersonal relationships but too rarely taken into consideration and appreciated in everyday life. The analysis of the relationships between two people performed by Buber is some kind of a philosophic interpretation carried out in the area of existential and phenomenological studies. The author evokes the concepts which are specific in his research: I-Thou, meeting, dialogue. Buber when writing about a meeting between two people draws attention to the fact that it is not only "…a phonetic event loaded with meanings". [27] It is a situation in which something gets constituted which the author calls the structure of interhuman. It is possible in a contact between I and Thou.

In Buber's terminology this is the nature of contact between two subjects and it is opposed to the contact between I and It which presents an objectivising relationship. [28] Establishing such contact which leads to such consequences is conditioned by normative rules which determine behaviour of participants of an interaction. In the situation described by Buber he indicates the rule of a personal partnership which suggests the usefulness of treating oneself and a partner in communication in a personal way. Negative consequences which result from breaking this rule are well-known in the practice of social relationships. Costs are born when a subject breaks it

against a partner as well as when a subject does not keep it in the relationship with the regard to himself.

The relationships I-Thou and I-It described by Buber present two different situations of establishing interpersonal contact. In the first one a relationship is understood as co-creation, building the structure of interhuman regardless of how difficult this process can be. In such conditions it is highly probable to experience a sense of security which results from the fact that a relationship is based on the principle of personal partnership, the principle of presenting one's own personality in harmony with truth and the principle of unity which significantly limits stereotypical perception of a partner of a dialogue. In the other one objectification of a partner occurs which is tantamount to creating a sense of threat in social relationships. In functioning of a human a typical and automated attitude towards oneself is experiencing oneself as a subject. In the described interpretation of the relationship I-It made by Buber the one who objectivises his partner creates for him a context of threat resulting from the denial of a basic in personal experience value of being a subject. It seems that such interpretation of a sense of security and sense of threat should constitute one of the basic explanations of the issues of security.

5. Mechanisms determining low degree of empathy

Not settling the issue of usefulness of empathy in social relationships univocally we should consider the causes of a low degree of it in some specific cases. And as Baron-Cohen notes we have all reasons to distinguish two groups of people who have relatively low if not zero degree of empathy. He points out the categories of so called zero-negative and zero-positive people. For both groups a low degree of empathy is common. A zero degrees of empathy leads to the situation when a person does not know how he is perceived by others, does not know how to communicate, is not capable of predicting feelings and reactions of other people. It inevitably leads to a deep egocentrism. [29] However, in the first of them in the behaviour of its members no positive elements can be identified. Their behaviour brings only negative effects both to a person with zero degrees of empathy and people from his environment as well. Baron-Cohen by means of the scheme that is presented below shows three types of zero-negative people from three groups of personality disorders: borderline personality, psychopathic personality and narcissistic personality. The central part of the scheme which is formed by overlapping of the three circles which present the indicated three types of personality shows zero-negative people.
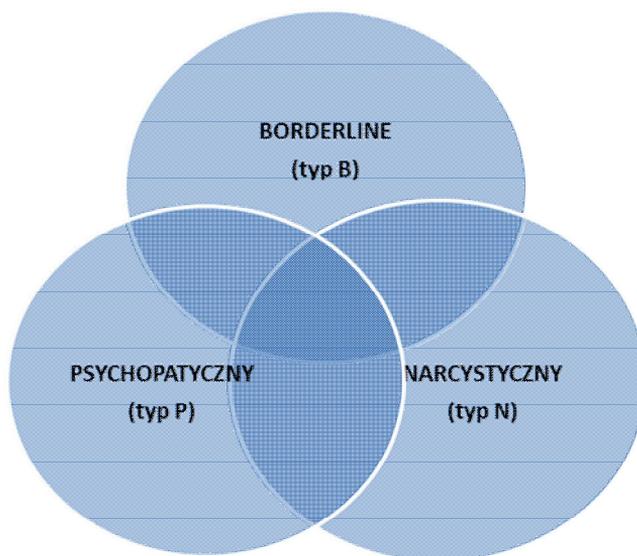
Fig. 1 Three zero-negative types
Source: S. Baron-Cohen, 2014, p.56

Borderline personality disorders are characterised by:
- intensive and unstable interpersonal relationships,
- impulsivity,
- extreme mood swings,
- inability to control anger,
- suicide or self-harm threats,
- identity disorders,
- intense feeling of emptiness,
- strong fear of being abandoned,
- zero degrees of empathy.

In case of psychopathic personality disorders typical symptoms are:
- superficial charm,
- lack of fear or guilt,
- unreliability and insincerity,
- egocentrism,
- inability to establish permanent emotional relationships,
- inability to learn from a mistake,
- poverty of emotions,
- lack of insight into consequences of one's own behaviour,
- lack of planning.

In case of narcissistic personality disorders the following features of functioning have been found:
- exaggerated sense of self-importance,
- preoccupation with fantasies about oneself,
- confidence in one's uniqueness,

- excessive need of being admired,
- manipulation as an interpersonal style,
- total lack of empathy,
- envy at others,
- arrogance.

Baron-Cohen also interprets zero-positive people showing that they are also characterised by zero degrees of empathy but it is accompanied by extremely positive features. According to Baron-Cohen two categories of disorders that are perceived as cases of zero-positive people are distinguished. These are Asperger syndrome and autism. People with Asperger syndrome are characterised by a specific way of processing information that causes that they develop some abilities. These people are featured by some kind of supermorality. [30] We should indicate the characteristics which describe typical ways of functioning of people with Asperger syndrome and people suffering from autism:

- impairment of social interactions (inadequate social and emotional reactions),
- repetitive routine activities, rituals,
- problems with non-verbal communication,
- kinaesthetic awkwardness,
- limited interests and activities,
- wrong interpretation of literal and hidden senses in verbal expressions,
- extraordinary ability to systemise,
- zero degrees of empathy.

Low degree of empathy is interpreted in Baron-Cohen's studies as a derivative of behavioural disorders related to the features of borderline, psychopathic and narcissistic personality as well as Asperger syndrome and autism. The first three of the indicated disorders concern zero-negative people, i.e. the ones who possessing zero degrees of empathy do not present in their behaviour anything positive both for themselves and for their environment. The other two disorders concern zero-positive people, i.e. the ones who possessing zero degrees of empathy present interesting, untypical and constructive behaviour in the form of the ability to systemise and attachment to following different kinds of rules and principles. We can believe that in both cases of people with zero degrees of empathy can be expected higher probability of occurring of sense of threat resulting from relationships with other people caused by a strongly decreased degree of social and emotional competences. These people constitute a group for which maintaining a stable degree of a sense of security is a key life problem.

Conclusion
Addressing the question of a sense of security and sense of threat in relation with the issue of empathy is not easy mainly because of contemporary cultural and social conditions. We have no doubt that a person who is aware of his objectives, values, abilities and limitations deserves appreciation of his subjectivity and has the right to demand it. In the description of these issues it is worth appealing to existential and phenomenological, phenomenological and clinical layers of interpretation of interpersonal relationships. These interpretations contain many interesting and broadening understanding of a human subjectivity content, which is well fit to the description, and explanation of the essence of interpersonal relationships. [31] In turn,

a perspective of interpersonal relationships prevailing in a contemporary social reality is focused on the issues of effectiveness of one's action both in an individual and social dimensions. The effectiveness is achieved by means of different instruments among which more and more often can be identified actions that are tantamount to manipulation and being the denial of a personal understanding of one's actions and interpersonal relationships. Therefore, it is inevitable in such conditions more frequent experiencing of a sense of threat to a sense of security arising from objectivising relationships. In such situations we can expect that a subject will experience essential dilemmas related to a sense of security in the form of:

- security – threat,
- security – freedom,
- security – development,
- security – need for stimulation,
- security – sense of control [elimination of threats],
- security – intensity of action. [32]

Such a constatation inclines to raising the issue of subjectivity of a person in an individual and interpersonal dimensions using an interdisciplinary approach in exploration of human actions entangled in the discussed dilemmas. It also seems to be advisable to intensively interpret subjectivity in the layer related to a sense of security, conditions of building it and the factors that cause threat to it.

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