HOW WORDS AND EMOTIONS CONTROL BEHAVIOR

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SUMMARY

It is now being realized that people are driven by their emotions too much greater extent than by their intellect. Therefore, most influential are those leaders who knew how to evoke appropriate emotional states in their listeners. Examples of successful propaganda provide Nazi Germany, the Soviet Union, and recently Rwanda. In fact, both Nazi and Soviet propaganda made it possible to exterminate thousands of people with a silent consent of common citizens. Most people are easy to manipulate because they do not realize that words are symbols that bear strong emotional load. Moreover, party and religious leaders are often not aware of the consequences of the words they use. Whether they speak of an "enemy" of the nation, religion or society their eager followers will sooner or later come to the conclusion that the enemy is a serious obstacle in the welfare of the state. It made the revolutionary to slaughter all those who dared to think and act in a different way. On the other hand, words can also create positive attitudes persuading people to offer help to those in need. It is closely connected with the way the brain works. The studies found that common are not only sensual illusions but cognitive illusions as well. They make people to act in accordance with schemas they have internalized, and to react with negative emotions to those who try to change their word outlook, and the manner of thinking since they in terpret it as an attack on their basic values.

Key words: symbols, ideas, beliefs, manipulation, genocide

SYMBOLIC NATURE OF WORDS

It is only recently that we have really come to realise what a powerful weapon a word can be. It is so despite the fact that already at the beginning of our century Alfred Korzybski (1933/62), a well-known Polish philosopher, repeatedly stressed that "those who rule symbols, rule us". He further adds that "the ruler's" are "those who are engaged in the manipulation of symbols including bankers, preachers, lawyers and politicians" (see Korzybski, 1962, p. 45-47).

A good example of such a powerful symbol is a banknote. The note is only a piece of paper without a real worth. Such a piece of a specially designed paper symbolises a specific value given to it by the bank. Since it is possible to get a number of goods for it, most people believe the banknote to be the real money, just like the old silver and gold coins used to be. And only in case when you try to use old banknotes in one of the countries you have formerly visited you might see that they are completely worthless as you are not able to buy anything for them any longer.

The most important symbols, however, are words. The main problem with them is that people usually have no idea of their symbolic character, and they take a word for a sign of a particular object, event or idea. This assumption is further strengthened by the descriptions of grammar offered by linguists who say that each word has its own referent. Yet, the abstract words lack definite referents, as they are theoretical constructs denoting general ideas created by a man. Such character have most of terms used by psychologists as well as other representatives of social sciences. For example there is no such a thing as intelligence, but there are only more and less intelligent individuals. The same is true of the words commonly used by politicians, such as a true Pole, a true American, freedom, justice or democracy.

It requires only a moment of consideration to realise that it is entirely without any ground to speak of a Pole, Frenchmen or German of the pure blood in Europe, in which the groups of warriors were marching up and down starting with the ancient times. Hence, it often happened that part of the families at the western boarder of Poland declared to be Germans, while the others strongly advocated their Polish origin despite the risk of losing their life. The term a true American is even more confusing. As we all know all white Americans came from the old continent, thus a really true American is perhaps an Indian as s/he is a representative of the first nation.

The same applies to the frequently overused word *democracy.* Most people do not know that in ancient Greece "demokratia" (meaning the rule of people) applied only to the free man. Moreover, not only slaves were excluded but also women and the poor who lacked any property. Consequently, in such a "democratic" society a free citizen could kill a slave without any punishment. In the same vain, so diverse countries as the U.S.A., Columbia, Turkey and the Soviet Union claim to be democratic.

It is, therefore, imperative to give a definition of a specific word in order to avoid communication problems since out interlocutor may understand the terms we are using in quite a different way. How important it in the cross-cultural settings was pointed out by Hall (1966). The same, however, implies to the communication-talking place within the same culture as the dialogue between two persons is always based upon negotiation of meanings (see Lakoff and Johnson, 1980).

A usual trick played by politicians, or those who like to manipulate others, is to use words without specifying their meaning. Two basic mechanisms play a significant role here. First is the identification, and the second – generalisation. In particular the word *is* provokes us to identify objects, events, and features it refers to (see Korzybski, 1962). That goes back to the formal logic in which such identification is justified. Hence, we may say x is the same as y, but it ceases to be true when we speak of the events in a real word. Accordingly, such statements as *John is tall* or *John is clever* are never entirely true, as there still remain a number of John's characteristics, which are left unspecified.

No wonder such playing with words has lead logicians to a number of evident absurdities; such as a possibility of the tortoise outrunning Achilles, or creating expressions like a ''square circle''. Playing with words is a common task of philosophers as well as teachers who often do not realise that they also manipulate our symbols. The consequences of such a play may be devastating. The best example of that provides the German "romantic" philosophy, which gave basis for the development of the Nazi State.

INTELLECTUAL ROOTS OF STATE CRIME

An important and perplexing question about Nazi Germany is how Hitler and his party managed to exterminate whole nations with silent consent of their fellow-citizens. In order to find an answer to that question we should look at the ideas forwarded by professors of Berlin University before the Nazis came to power.

The first intellectual who had a great influence upon the German mind was Johan Gottlieb Fichte. He believed Germans to be superior to all other nations, and stated that a new era should be introduced by an elite free of any moral restrains (see W.L. Shirer, 1967). Next is Fichte's successor at the philosophy chair, Georg Hegel. It might be worthy to remind that he was not only a philosopher but also "a loyal servant of the state, who comfortably enjoyed his recognised philosophical pre-eminence" (Russel, 1971, p. 701) In his works he glorifies the state, monarchy, and law. He is the best example of a writer whose language is so muddy and obscure that makes possible any odd conclusions. To make things worse the obscure language often makes people believe that it reflects the depth of its author's thoughts.

Hegel's ''dialectics'' made it possible for him to come to the conclusion that monarchy is the only form of government in which there is a real freedom. This strange conclusion follows from the presumption that there in no freedom without law since in other case we have anarchy. Therefore, Hegel states, the better the

law the greater freedom there is, and since the best laws are in Prussian State it offers the real freedom to its subjects. Hegel thus believes that freedom means in fact the right to obey the law (Russel, 1971), and adds that we should obey the state law without any reservations.

In sum, Hegel's play with words enabled him to draw the conclusion that pleased his superiors. As Russel (1971) puts it, Hegel's dialectic method meant in practice that "...the worse your logic, the more interesting consequences to which it gives rise" (p. 714). Hence, Popper (1963) argues that Hegel inspired the rise of two totalitarian systems: fascism and Marxism. They both considered an individual to mean nothing in opposition to the state or society. Really disastrous, however, proved to be Hegel's belief that the state is entitled to crush to pieces any obstacles that may stand on its way to power, and that "heroes" should not bother about such private virtues as morality or forbearance. On the contrary, it is his right to contravene the rules to which common people submit. And for Hegel the hero is a military conqueror such as Alexander, Caesar, and Napoleon. In addition, he glorifies war, which, as he states, purifies nations.

Another German philosopher, Friedrich Nietzsche, who considered peace to be but means for a new war, joined him in his glorification of the war, Moreover, Nietzsche exalts the superman, a selfish beast being above the "morality of the slaves", and says that suffering of ordinary people are to be accepted if they are necessary for the creation of a great man. That was also one of the reasons why he condemns both Christianity and democracy. The first is taming the hart of the strong and thus breaking their spirit, while the second takes into consideration the happiness of trivial man basing on the "false" belief of all people being equal.

Though a number of Nietzsche's ideas, as well as his language, sound insane, he had a great influence upon his contemporaries. Certainly, many of his ideas originated from his complexes. He was a cripple driving a wheel chair and he created a superman who was not only intellectually superior but also physically strong. Yet, despite the fact that he finally went insane of the age of 44, he became very popular among literary men, especially in his mother country, and some of the megalomaniac writers of that time such as Gobineau (a Frenchmen) or H.S. Chamberlain (an Englishman). They both were disregarded in their home countries but quite popular in Germany. Many of their ideas were included in Hitler's "Mein Kampf" and then put to practice by Nazis even though Hitler got it in the highly simplified version.

Equally disastrous proved to be another attempt to apply a system worked out by one of Hegell's disciples, Marx, in the real life (Popper, 1963).. The "experiment" performed by Lenin and his followers lead to generalised terror and genocide. And the system was bloodier in the countries in which Marxism was treated more seriously, just to mention the former Soviet Union and Cambodia.

To be honest one must admit that nationalistic ideas prevailed all over the XIX century Europe as they were closely connected with the „romantic movements" of that time, which found their clearest expression in literature. Therefore, we can find references to the "spirit of nation" or "the race" in most writings contem-

porary to Hegel. To the "spirit of race" refers Gustav le Bon (1986) in his prophetic book *The Crowd: A Study of the Popular Mind*. The book was first published in 1895 and its author foretold the "era of the crowd" in which the crowd would demand its rights from the rulers. At the same time, he warns us that the crowd does not think but acts in accordance with the emotional states that arise in it, hence, the crowd is capable both of great crimes and of really heroic deeds.

Le Bon's observations have been confirmed by modern psychology in which, however, the term group is used. Thus, social psychologists state that characteristic of the group is conformity, obedience, and compliance. And its most dangerous feature is so called groupthink, which makes its members to convince themselves that the group's decisions are right. Wortman, Loftus and Marshall (1981) point out that such well known disasters of American policy as the Bay of Pigs fiasco, the Watergate cover-up or the more recent Iran-Contra affair resulted from groupthink.

But above all a group is apt to follow the leader if he knows how to move its feelings, and how to direct the groupthink towards a concrete goal. All dictators possessed that power including Alexander, Napoleon, Hitler, Lenin and Stalin. Their influence upon fellowmen was in great port due to the fact that they deeply believed in the ideas, which they proposed and shared with the crowd they talked to.

In other words, the group leader never creates new ideas, but they dwell upon the notions and beliefs that were already implanted in a given society. That is why extreme ideologies are so dangerous for the wellbeing of any nation regardless of whether they come from the left or the right wing. The orthodox ideas may lead to the genocide not only of other nations but also of the fellowmen, as was the case with Simon Perez, Prime Minister of Israel, who was killed by a young orthodox Jew.

PSYCHOSOCIAL ROOTS OF GENOCIDE

A very important factor, which enabled Nazis to come to power, was the economic situation of the Weimar Republic. At that time the whole western world suffered from the depression, especially after the crash of the stock market in Wall Street. Moreover, German economy was heavily dependent upon the loans from abroad as well as the world trade. As William Shirer (1967) puts it: "Without exports, German industry could not keep its plants going, and its production fell by almost half from 1929 to 1932. Millions were thrown out of work. Thousands of small business enterprises went under. In May of 1931 Austria's biggest bank, the Kreditanstalt, collapsed, and this was followed on July 13 by the failure of one of Germany's principal banks, the Darmstaedter und Nationalbank, which forced the government in Berlin to close down all banks temporarily." (p.192).

It is a well known fact that the most devastating feature of the depression is fear. Neurophysiological studies revealed that fear is connected with an increased activity of amygdalia body leading to activation of the whole limbic system, and as a consequence we are scared and not able to reason in a coherent

logical way (Kaczmarek, 2012; Pąchalska, Kaczmarek & Kropotov, 2014). In the state of economic crisis all people are afraid of losing their jobs and of having no money to feed their families. The fear makes them angry and they are apt to look for those who may be responsible for their miseries. If they do find such persons they feel better and they unite in an effort to counteract the "evil". Hungry and desperate people tend to pursue a "scape-goat", and the best scapegoats are those who are different. They dress in an extraordinary manner, and cultivate strange customs, which makes their way of living a bit mysterious and difficult to understand. It is due mainly to those factors that Jews have been traditional scape – goats of Europe. Not only their dress and behaviour was strange but they also spoke a specific jargon quite distinct from the population of the area they inhabited. All that made them mysterious and arose suspicion.

Examples of such psychological mechanisms at play can be also found in modern times. Just to mention putting blame on immigrants for economic difficulties encountered by their fellow citizens. It was one of the arguments used by politicians who contributed to Brexit.

The above factors are not sufficient in them selves to make a holocaust possible. It is imperative to make people believe that other nations are inferior, and hence they need not be treated as human beings. After all great numbers of animals (cows, pigs, and chicken) are being slaughtered for food, and they frequently are killed in a most inhuman way in order not to spoil the quality of meat. In some countries (e.g. Japan and China) some of them are eaten alive or killed under the very eyes of a customer to ensure the fresh supply. As mentioned above, Nazis made their fellow citizens believe that the only really human race are Germans (and their Allies to some extend at least), therefore it is right to treat the remaining subhumans in a way they deserve.

A man who took great care to convince the Germans about that was Joseph Goebbels. In fact, he created a basis for the modern propaganda. And his main assumption was to influence people with the use of ideas that they had already accepted. So he spoke about the honour of the nation to nationalists and about the rights of the working class to manual workers (see Reuth, 1990). He used the words that are also applied by modern propagandists: *It is impossible to change the beliefs of people but we can always strengthen their prejudices .*

German philosophers have preached for years that the basic duty of a good citizen is to obey state laws. Furthermore, not only Hegel or Fichte but also Kant stated that "duty demanded the suppression of human feelings". The traditional obedience to the law and orders given by one's superiors provided for making German fascism much more cruel and bloody than Italian one. As we all know most of Nazi officers stated that they were following orders while taking active part in evidently criminal acts. Moreover, they felt no hatred or pity towards their victims. One of them, captain Kramer an exterminator from Auschwitz, said: "I have no feeling in carrying out these thing because I had received an order to kill the eighty inmates in the way I already told you". And then he added: "That, by the way, was the way I was trained" (W.L. Shirer, 1967, p. 1277).

The training was started very early indeed, already at Hitlerjugend. Here is a narration of A. Stanisławski, the author of a book "I was a Witness of Indictment" : "At the gate of Field III I have twice seen the groups of youngsters from Hitlerjugend in short black trousers and snuff-coloured shirts with black stripes who escorted the prisoners or convicts with machineguns in their hands. The guns were ready to fire and indicated that "in case of need" those Nazi youngsters can kill a man; anyhow, they gave numerous evidence of that, very numerous, while lynching allied pilots who were forced to land on the Reich territory..." (Stanisławski, 1980, p. 100).

But not only SS officers at the extermination camps did their best to fulfil their duties since, a great number of German businessmen competed to procure orders for death equipment and for furnishing the Zyklon-B crystals. Here is an example of a letter from one of the firms: (after Shirer, 1967, p. 1265):

 "Following our verbal discussion regarding the delivery of simple constructions for the burning of bodies, we are submitting plans for our perfected cremation ovens which operate with coal and which have hitherto given full satisfaction.

We suggest two crematoria firmaces for the building planned, but we advise you to make further inquires to make sure that the two ovens will be sufficient for yours requirements.

We guarantee the effectiveness of the cremation ovens as well as their durability, the use of the best material and our faultless workmanship.

Awaiting your future word, we will be at your services.

<div align="center">

Heil Hitler !
C.H. KORI, GM. B.H.

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The ovens which "have hitherto given full satisfaction" had been already used in Dachau and Majdanek and the new ones were to be installed in Belgrade.

THE STATE ORGANISED CRIME

The details given above show another terrifying feature of Nazi Germany. Namely, that the crimes were caused not by individual preferences of sadistic creatures but they were due mainly to a system of state regulations. Accordingly, the concentration camps played a significant role in the third Reich economics.

First of all they provided for the unlimited reservoir of cheap slave labour. As we learn from the accounts preserved in the Lublin camp, which used to be called Majdanek after the name of the city quarter it was placed in, the prisoners were working "from 6.30 a.m. to 3.30 p.m. in winter months (Sept. 29 - April 15), and from 6 a.m. to 6 p.m. with one-hour break for lunch in summer (April 15 - Sept. 28)" (Gry & Murawska, 1966, p. 34). It means that they were working from dawn till nightfall, and the shorter working time in winter was introduced to save electricity. Other profits came from striping the prisoners from all their property in-

cluding clothes, underwear, shoes, glasses as well as washing and shaving tackle. Even toys and rubber nipples were taken away from children. In addition, jewellery of all kinds and currency was collected, sorted and then sent to Germany. To ensure greater profits people transported to the camps were told that they are going to a new resettlement area and encouraged to take all their belongings with them.

Here is a letter found in a child shoe by a Polish journalist, Jacek Rolicki, who during the German occupation stayed in Wałcz. The city is located in the Northwest part of Poland, which was considered to be main Germany by Nazis. The shoes and clothes were coming from Majdanek to Wałcz every two weeks: " Dear Mummy! Why I do not see you...(the drops of blood and mud made that fragment illegible)... I was beaten and other girls from our block too.. Wanted to tell them about some Hala...What is happening with you? Were you also lashed my dear Mummy? (again illegible fragment)...Give my best to Mietek and Józia if they are with you. I am being brave...After I go out and we see each other, I shall tell you more. I hug you my beloved Mummy, and kiss you as many as million times... Iza..." (Wójcikowska, 1962, p. 3)

Some of SS officers were punished by Nazi courts, albeit not for the manslaughter but for appropriating a part of those valuables. It included also the chief commanders of Majdanek. Here is an account given by Wehner Pohlman, a judge of an SS special law court: "The investigation gave crushing results. It was proved that the commandant Koch gained unlawful profits. With the consent of the SS Chief of Staff of the Third Reich, I personally arrested him; he was convinced by special court and shot... I also arrested a follower of Koch in Lublin, Forstedt, he, too, was accused of embezzlement..." (Rajca and Wiśniewska, 1983).

Not only personal belongings of the prisoners were grabbed, but the practically minded Nazis utilised also their hair as well as silver and gold teeth. The hair was spun and used for knitting warm socks for submarine crews. The instruction concerning the shaving of prisoners' hair and its industrial use was signed by O. Pohl on August 6, 1942 (see Gry and Murawska, 1966). At Majdanek the teeth were pulled out before cremation of gassed or shot victims on a table installed in the building of the large crematorium. A German prisoner Bruno Horn, who was also a camp dentist, performed the operation. The gold and silver were later melted and sent to the banks in Switzerland where, as we have recently learned, the Nazis' deposits are still held.

There is also one shocking fact that reflects the way of thought of SS officers. The chief of crematorium had his house heated with the warm gained during the cremation. To ensure it the house was build in a close vicinity of the crematorium. Moreover, his wife and children used to visit him during holidays and stayed in the house!

It needs to be pointed out that concentration camps in the part of Europe occupied by Germans were located in accordance with the carefully designed plan. Their localisation mainly in the central and Eastern Europe reflects the characteristic operativeness of the German mind. First, there were large numbers of

Jews there, second, the Slavs were the next to be exterminated. Thus, it would be impractical to carry them to death camps that were in the Third Reich. Accordingly, the very first thing the Nazis did after invading Poland was "housecleaning" of Polish Jews, intelligentsia, clergy, and the nobility. It was clearly stated in the diary of Hans Frank, the General Governor of Poland: "The men capable of leadership in Poland must be liquidated. Those following them ... must be eliminated in their turn. There is no need to burden the Reich with this ... no need to send these elements to Reich concentration camps." (Shirer, 1967, p. 876).

It might be worthy to remind here that the word known concentration camp at Auschwitz near Kraków was officially opened on June 14, 1940 as the ''quarantine camp'' for Polish political prisoners. The above term meant in fact intelligentsia. Also putting up another large concentration camp in Lublin, i.e. in the Southeast part of Poland, reflects the Nazis policy towards Poland as well as the occupied territory of the Soviet Union. It constituted a part of the so called "Generalplan Ost" which meant gradual Germanisation of that part of Poland. The first step was to evacuate the local population of the towns and villages in order to make room for the settlers from Germany. The plan of Germanisation was started in Zamość region. In consequence, whole families of Polish peasants were brought to the camp, and one third of them, mainly children and the elderly died, due to cold, hunger and ill-treatment. Others were transferred to Germany to perform a slave labour in farms, while the children who were considered to be of Aryan type were put in orphanages to be brought up as Germans. The fate of the "Aryan" youth was even worse. The boys were sent to special paramilitary camps to be trained as soldiers while the girls were put to the "houses of young mothers" in which they were expected to bear "Aryan" children. Naturally, first „truly German males" impregnated them.

At the same time the concentration camps provided for the psychological terror as each Pole knew that he might be caught any time and sent there without any reason. Nazis exercised the manhunt in streets, stations and churches, and a man was lucky if he was considered fit for the slave labour at the Reich. Otherwise he or she was sent to the extermination camp. If we take into consideration an extension of the terror it makes us wander that some people took the risk to hide Jews in their homes as they were sure to be executed for that if the facts came out.

It is characteristic that a similar approach to Polish intelligentsia exhibited the Soviets. The very first thing they did after invading Poland in 1939 was shooting over 10,000 Polish officers who were first interned as POW's. The mass grave at Katyń was found in a nearby forest by German occupation forces in 1943. Stalin not only accused Nazis of the crime, but also took a chance to break the relations with the Polish Government-in- exile. In the long run it gave him a chance to take an active part in forming a "communistic" government in Poland in 1945. And that government put in prison and executed a great number of people after giving the label of an enemy of the people. The most tragic was the fate of young soldiers of the Polish underground army (AK) who used to fight with the Nazis,

and after the war they were prosecuted by the new rulers (Courtois et al., 1999).

Another sad story inspired by instructions announced in a local radio is Rwandan genocide. The radio promoted killing Tutsi and dehumanized them by calling them rats, snakes or insects that need to be exterminated since they create danger for Hutus (Dallaire, 2004). Beside dehumanization it intensified fears since the Tuttsis'rebel army of RPT (the Rwandan Patriotic Front) crossed the borders with Congo was approaching. Richard Dowden (2014) in his memoir points out that thousands of Hutus had fled eastern Rwanda since RPF Tutsis were murdering Hutus. Thus, Hutus killing Tutsi is not a whole story.

DISCUSSION

The facts presented above stress a possibility of the unimaginable crimes, which result from the absurd and often obscure ideas expressed by those who "rule our symbols". Most dangerous prove to be nationalistic outlooks, especially those which are connected with official propaganda of a given state. As a rule it gives rise to the manslaughter which is performed in an organised way either for the good of a given class (like in the former USSR) or nation (in the Third Reich)

In contradistinction to the views expressed by some communication books, who stress the importance of nonverbal communication, it should be borne in mind that our outlooks and beliefs are shaped by linguistic messages to a considerable degree. It is, therefore, imperative to remember what a strong influence our words an have. Criminals often report that their mothers used to say they will end in the jail whenever they acted in a way the mothers considered to be wrong. The aforementioned words came true as mothers created bad self-images in their offsprings.

Politician likewise often create false images of our surrounding in their speeches in order to persuade people to act in accordance their will. Hence, the emphasis put recently on non-linguistic behaviours (such as facial expressions and gestures) averts our attention from words which still remain the main weapon of those who want to rule us. Certainly, non-linguistic signals do express our emotions but most words bear strong emotional connotations. Therefore, the appropriate use of the words can make people to act in accordance with our wishes. Especially if they appeal to our most sacred values, such as nation, religion, family, and justice. (cf. Lakoff,

Words are also used to hide real aims. Thus, if somebody says that s/he is working hard only for the good of mankind or anybody else, and s/he does not want anything in return, it should put us on the alert. As a rule much more honest and helpful are people who admit that they expect some gratification for their work. Naturally, it need not be money, and often an idea of being important for somebody makes people to in an apparently altruistic way.

Most dangerous for modern societies, however, are people who hold very strong beliefs, and who are 100 percent sure of their mission. It is due to a great degree to the fact that they are treated as prophets by their followers, and de-

spised by the opponents. At the same time they believe their opponents to be real enemies who do all to destroy the fulfilment of their plans.

Such a paranoiac approach helps them to explain the followers who is an obstacle in achieving a general wellbeing of a given nation. If it is connected with charismatic personality it leads to devastating effects, just to mention Robespierre, Stalin, Hitler or Chomeini. In order to fulfil their "mission" those fanatical rulers needed scapegoats to put a blame on for all possible failures of their glorious projects (see Braud, 1995). Nowadays we also frequently hear that masons, communists, Jews, imperialists, CIA or MVD are responsible for economic problems encountered by individual countries. Those opinions are particularly popular among representatives of either right or left extremes. It is also of interest to note that many orthodox party members turned to dissidents, and they rendered services to fighting for the rights of their fellow citizens.

The question rises what makes people act in such extraordinary and often dangerous way. The main reason is that in reality we are driven by our emotions and not the mind, and we only find rational explanations for our beliefs and prejudices. Hence, if somebody does not like a given person or group of people, s/he will give various elucidations which are to convince others, as well as the individual himself, that there is a logical explanation for such a dislike. For example, one might say that the person in question is cunning, dishonest, and mischievous, therefore, it would be unwise to trust him.

Moreover, emotions, especially the negative ones, make people operate on a lower, more concrete, code of orientation (see Obuchowski, 1982), which is closely connected with physiological arousal (Kaczmarek, 2012, 2018). This issue can be explained on the basis of microgenetic theory. The organism ensures survival and development, and the socio-cultural arena provides norms and rules of social life as well as cultural values and patterns. In this discourse between various types of an individual, social and cultural self, a unique interpreter of the world is created for each person and for only them (see Gazzaniga 2011). Its creation constitutes the interaction of related factors as presented in Fig. 1. This interaction is provided by:

1. *The brains and its codes*, i.e., undisturbed electric and chemical code (neuronal connections and neurotransmitters);
2. *The individual mind and its codes*, i.e., mono-specific, poly-specific, hierarchical and creative codes, developing on the basis of cognitive processes (including language and non-language communication) and emotional processes. This ensures metacognition, self-esteem and self-regulation;
3. *The social mind and its codes*, i.e., norms and rules of social life ensuring conflict-free functioning and integration with society;
4. *The cultural mind and its codes*, i.e., r0one's own moral systems created by nesting in the socio-cultural environment as well as one's own system of values and cultural signs and symbols.

It should be emphasized that individual, social and cultural conditions of creativity are mainly associated with three basic self-subsystems, that is:
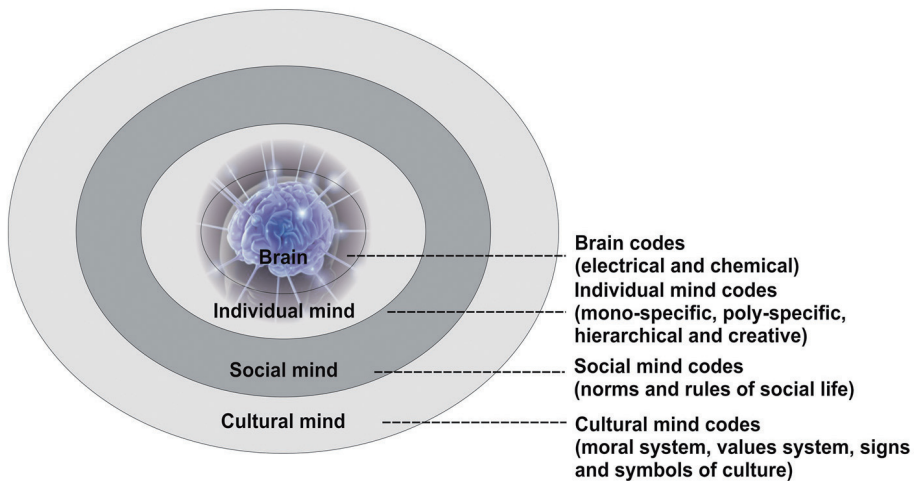
Fig. 1. Hierarchy of brain, individual, social and cultural mind codes
Source: Pachalska, Bednarek & Kaczmarek, 2020

1. *Awareness* that involves asking yourself about our identity: Who am I? In terms of civil law, this means sex, place of birth, origin, occupation, etc. This basic level of consciousness is often disturbed in the event of brain damage.
2. *Self-awareness*, i.e., awareness of myself and the state of my own mind, which is mainly associated with the questions: What am I? And how do other people see me? Answering these questions requires developed introspective skills, i.e., insight into yourself. It is also strongly associated with personality. In the cultural aspect, the way others see us is of particular importance, because this fact significantly affects our self-esteem. This process reflects the popular saying that "other people are our mirror."
3. *Meta-consciousness*, involving the questions: What values do I recognize? What is my place in the world? The answer to the question concernning values determines our perception of ourselves, the world and our behavior. In turn, the answer to the question about our place in the world has a social and cultural aspect.

The values are strongly embedded in culture and it is the cultural factors that influence the shaping of our meta-consciousness. However, they can constitute a kind of self-limitation, which is manifested by various types of fundamentalism. This means that our meta-consciousness is also influenced by cultural conditions, among which should be mentioned a generational and procreative family, a group of friends, belonging to a social group, nationality, regionalism, professed religion, etc. (cf. Bednarek, 2016). It should be emphasized that meta-consciousness is closely related to the development of the language system, called by Basil Bernstein (1990) the developed code. In Polish, the developed code concept corresponds to the term literary language (Kaczmarek 2012).

Microgenetic theory helps us to understand why even very intelligent people will make judgements far below their mental abilities if they act under strong emotions (Pąchalska 2019). It can be best observed during TV debates of opposing political parties. At the same time our political ''rulers'' do know about the power of feelings and they use various tricks to make people act in the way they want them. Also a phenomenon of group think can be explain as a result of shared emotional attitudes.

As mentioned above the ideas presented by German philosophers and other men of learning provided a ground for the development of Nazi state, mainly due to nationalistic ideas that were implanted in the minds of ordinary citizens. The same situation could be observed in the Soviet Union. Moreover, the ideas implemented by a "socialistic" propaganda prevail in many minds of contemporary Russian citizens. The bright side of the impact of words present examples of scarifying one's life to taking care of the people who suffer from illness and injustice. Just to mention Mather Theresa of Calcutta and hundreds of other nuns, nurses, and doctors.

Another positive example of the use of the power of words for good purposes is the Polish non-profit, non-governmental organization called *Wielka Orkiestra Świątecznej Pomocy* [The Great Orchestra of Christmas Charity]. It has raised millions of zloties to buy equipments that makes possible taking better care of pediatric and elderly population. It was started in 1993 By Jerzy Owsiak and has gained international recognition since then. What is most exhilarating is the fact that thousands of young people take part in raising money for those in need every year. Needless to say the positive atmosphere is created by radio and television broadcasting.

CONCLUSIONS

The above described examples of regulatory function of words, or rather befittingly construed narrations, show that the words can have a great driving force. Yet they may be used either in for good or evil goals. Verbal utterances constitute mental frames that direct our thoughts and actions. These frames shape our beliefs and values, hence we react very strongly on attempts to violate them. It is closely connected with the plasticity paradox since repeated actions strengthen neuronal connections, hence, it is difficult to change our beliefs and attitudes if they have been deeply rooted by continuously repeated slogans. In this way potential plasticity may lead to rigidity (Doidge, 2007; Kaczmarek, 2020).

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