Augustyn Bańka[1]

SWPS University of Social Sciences and Humanities

The driving force of action and the psychology of doing nothing

Streszczenie

Artykuł omawia psychologiczne czynniki determinujące siłę sprawczą działania, jak również siłę sprawczą nicnierobienia. Dyskusja związana jest z rolą zasobów osobistych (osobowości, rodzaju umysłu, stylu działania), indywidualnych strategii radzenia sobie z presją czasu (prokrastynacji, bezdecyzyjności), autonomicznego versus nieautonomicznego stylu kreowania rzeczywistości (pasji, bierności) i wyprzedzającego modelowania kapitału tożsamości poprzez wykorzystanie własnych przewag oraz proaktywność. W artykule siła sprawcza działania i nicnierobienia jest omawiana z psychologicznego punktu widzenia jako zjawisko wielowymiarowe. Po pierwsze, jako cecha osobowości, po drugie jako kontekstowo określone poszukiwanie wyjścia z sytuacji trudnej przez prokrastynację decyzyjną, po trzecie jako podmiotowe kreowanie energii programu działania (pasji, apatii), i na koniec jako podmiotowe stwarzanie przewag osobistych poprzez proaktywność. Artykuł zawiera także przegląd podstawowych rodzajów nieciągłości i typów osobowościowych z nimi związanych w rzeczywistości „3N" (nieciągłości, niestabilności, nieprzewidywalności). Pięcioma rodzajami nieciągłości są: 1 – nieciągłość miejsca, 2 – nieciągłość sytuacji, 3 – nieciągłość znaczeń i wartości, 4 – nieciągłość kontekstu, 5 – nieciągłość projektowa.

Słowa kluczowe

siła sprawcza, tożsamość dystrybuowana, poznanie dystrybuowne, prokrastynacja, nicnierobienie, proaktywność

Abstract

My article discusses the psychological factors determining the driving force of human activity as well as the driving force of doing nothing. The discussion is related to the personal resources characteristics (personality, the type of mind, operational style), personal coping strategies with the pressures of time (procrastination, indecisiveness), an autonomous *vs*. non-autonomous reality creating style (passion, passivity), and anticipatory identity capital modelling by capitalizing on one's own advantages and proactivity. The driving force of human activity and doing nothing presented in the article is discussed from a psychological perspective as a multidimensional phenomenon. Firstly, it is discussed as a preconditioned personality trait, secondly as a contextually determined search for exiting

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[1] Augustyn Bańka, SWPS University of Social Sciences and Humanities, ul. Techników 9 40–326 Katowice; abanka@swps.edu.pl

from a difficult situation by delaying a decision, thirdly as an agentural creation of energy program of action (passion, apathy), and at the end as an agentural production of the self-advantages through proactivity. My article also reviews basic types of discontinuity and personality types related to them. These five discontinuity types are: 1 – place discontinuity, 2 – situation discontinuity, 3 – meanings and values discontinuity, 4 – context discontinuity, 5 – projective discontinuity.

Agency and its limitations in a discontinuity

We live in times that are organized in a vastly different way than former eras in that our society is organized around information (Eriksen, 2001). A feature typical of the knowledge society is the information cult, discontinuousness of time and space, permanent change, blurred and quantified reality that sets the condition and direction for progress in a given moment (Eriksen, 2001; Bańka, J., 2014). New effectiveness contexts provoke finding new answers for questions that seem so obvious, like: how should a proper direction for business development look, from the view point of life sense in the new information reality? What makes some people keep their driving force and effective action in business, whilst others succumb to apathy and donothing when faced with the same situation? What actions aimed at business development in a knowledge economy make one's life meaningful? Are there any specific criteria in a knowledge economy for an individual to meet to become effective in business? What are the personal responsibility limits for one's fate in information society's modern business reality?

From the dawn of the information age (Eriksen, 2001), civilizational progress in all areas accelerated so dramatically that it is now exponential in pace. It means an exponential growth in everything starting from information and goods and finishing with knowledge produced by post-industrial societies. The ever-changing world breaks any continuity forms, hence the state of discontinuousness becomes the new norm. It determines planning, action and human development. Discontinuousness as the new reality pushes the borders of guilt and individual responsibility for one's fate, because it changes objective and subjective foundations of agency and efficiency of action in an ever-changing environment.

Constant discontinuousness conditions and rules for conducting business as an effect in exponential world development, shows symptoms such as: periodic employment change, certain occupations "dying", relocating, which also involves changes in cultural anchors. All of these demand from people in general, but from businesspersons in particular, constant self-revision of one's resources and knowledge, which in turn leads

to a constantly redefining one's driving force. This discontinuousness makes it so that life and business becomes a chain of events, in which the past, the present and the future do not form a coherent, linear structure. Feeling indefinite continuousness, or at least for longer periods in time and space, becomes impossible to maintain. Ripping reality into quantum events, time and space puts meanings on hold and makes it impossible to fulfill the same values in the same way. Objective meaning independent from an individual and stopping events, pose an often impenetrable wall for further development through continuousness. What once was a prized structure of values, from the moment of reaching that wall is called into question. The passing of any existing meaningful networks and formulating new ones creates an existential vacuum (V. Frankl, 1959), in which undertaking, directing and maintaining actions faces challenges that for many people are insurmountable (London, 2014).

A fast paced development in the knowledge economy shrinks the space for undertaking actions, which means that there is fewer and fewer fields for fulfilling ones vocation in the of work and art worlds. Competencies that are unfit for a given place, time and space become useless. When time accelerates, space for development shrinks because places in which individuals can exercise their current and potential passions are disappearing. A decline in driving force due to an increase in pace and quantification of living space on unrelated elements is not a lack of good will, but a result of objective changes that are beyond an individuals' direct influence.

In the digital era long-term is being replaced by short-term. Not long ago an opera singer was able to prepare his/her voice and acting according to the specific place he/she performed in, which was the opera stage. The Television now disrupts an opera play's time and space structure, creating a rift between different aspects of this art, which were previously integral. Limiting events time-wise in the modern world to short intervals shifts the way we look at ourselves in the world. We only see fragments of reality in a smaller format in short moments (Hicks, King, 2007). In quantified space-time facts are randomly distributed, they float in a meaning and decision-making vacuum (Bańka, J., 2014), because often their meaning is appointed based on a given moment through a positioning process called *stacking* in computer science (Eriksen, 2001). It is a process in virtual reality, which gives every entity the same importance and ranks them all as event number one. Ranking everything according to stacking rules makes it impossible to set any kind of development line, because it only shows that which is on top. The knowledge and world view of our information society lacks history and development, hence, making decisions impacting anything beyond the given moment becomes an extremely difficult task for an average person.

In the space-time that is torn apart into separate pieces, the basic quantum becomes the elusive moment, a rift in time, in which attainable actions are possible, although dif-

ficult to detect perceptively and sensuously. A world separated into moments in the information society, stacked a top each other only has its edges defined, so the beginnings and the ends of these moments does not have any sort of sequence. For example, our life decisions, be it about vocation, marriage or having children get stuck in a decision-making void, because the arguments for and against each path to take are equally internally coherent, which is why they stop being criteria for efficiency and validity actions.

Discontinuous knowledge in a knowledge society creates a necessity for repeating attempts at filling in the rifts between events and between meanings, through the help of specific truths, various forms of knowledge and ideas. For instance, the modern work notion as something opposite to free time is so much different from what it was perceived before, during capitalism that it forces individuals to assign these notions new personal meanings – not final but based on a given moment. The need to fill in these rifts in meanings and values in an ever-changing world has recently caused a revival of discussions about life's sense (Schlegel et al., 2009; Steger et al., 2009), as well as about issues concerning authentic identity (Johnson et al., 2004; Kernis, Goldman, 2004). Even though, not long ago, societies gave people, who realized themselves, foundations of universally shared values – religious and tradition-based – nowadays leave individuals alone when facing ultimate questions of good vs. evil or value vs. valuelessness (Anderson, 2004).

The main issue which stands before an individual in a knowledge society is not only about making the right decision at the right time, but also how to put together all the fragments that were shaped during isolated moments and events in space and time into a coherent biography. Even though momentary decisions and actions can carry on some meaning in isolation, when put together they might not form a cohesive whole, thus preventing identity integration in congruency and coherency (Sheldon, Kasser, 1995; Davadason, 2007). Lacking continuity in the system of meanings and life values is the main threat to both individual and group identities (Logel et al., 2009). Perceiving meanings and life values of is linked with developing a coherent sense of identity which, though starting during adolescence, continues throughout an individual's life (Steger et al., 2009).

Creating meanings, discovering values and forming a driving force for acts of life happens together with an individual's personal and social development. It is linked with developing one's identity, as well as life goals during every-day existential experiences (Derbis, 2007; Bańka, 2009a; Stillman et al., 2009). Where there is no universally accepted system of values, engaging in various activities unveils significant individual differences in the eudaimonic ability to discover and express meanings (Schlegel et al., 2009) as well as the hedonistic ability to enjoy life (Waterman et al., 2008). The fast pace of change in dividing one's life into pieces disrupts not only people's ability to cope with identity discontinuity threats (Matheson, Cole, 2004), but also the ability to show effi-

ciency and driving force when facing changes. Life's meaning as valued by work, science or business activity is simply feeling that our actions have meaning subjectively It is subject to far-reaching deformations once role-models and mentors of specific life activities lose their importance (Breakwell, 1986; Devadason, 2007, Schanan, 2007). In knowledge societies, this leads to an even wider economical gap between people, which is directly linked to social exclusion (Blustein, 2006).

Distributed identity and distributed cognition as a related mechanism of driving force mastery

The first and foremost objective for psychology today in analyzing human behavior in the discontinued reality lies in determining who is better equipped, and why, to act in an ever-changing environment. A place as a sphere that surrounds an individual is what gives meaning and strength to his/her actions. Thanks to that sphere, the individual is who he/she is as a human being. According to this definition a place is the most important indicator of identity and simultaneously the most important environment for personalized activity. Moreover, a place in a discontinued reality is the first casualty as a basis for human activity. This phenomenon can be observed as a side-effect of globalism to which various localisms fall victim (Kowalik, 2015). Some people facing place discontinuity retain their driving force of activity and development but some lose the ability to set out goals for effective adjustment. Two opposite styles of reacting and finding meaning for the emptiness that appears between important life chapters (Frankl, 1959) can be distinguished for people coping with place discontinuity as an environment for important life activities. One such style is identity adjustment to meaning discontinuity in a negative adjustment cycle. The other style is adjustment to discontinuity of events and meanings in a positive adjustment cycle. In the knowledge society's information chaos some people have their plans interrupted in relation to the place in which they live. Through these interruptions they create mental states that prevent exploration and expressiveness.

The second goal of psychology as a science is to point out mental mechanisms that lead to functional or dysfunctional adjustment to environmental discontinuity. Two different approaches are presented by personality psychology and cognitive psychology. The first case is a pioneer model of personality by Glennes Breakwell (1986), which points out that every individual is motivated by the need to maintain one's identity continuity in time. Blocking this need fulfilment leads to the threatened identity syndrome as the main source of identity disorders and decreases the individual's action efficiency (Breakwell, 1986; Vignoles et al. 2006). Identity continuity as a universal need is the most important identity motive taking part in overcoming the dilemma – "Should I be

active and continue growing in the place I am now, or should I distribute my activity and development goals some place more fitting?" In this light, distributing life goal activities into places that ensure a larger driving force of activity is simultaneously a process of distributing multiple personalities (Markus and Cross, 1994) to possible life places.

The two basic identity adjustment ways to a situation of discontinuity proposed by Breakwell (1986, 1987) are reference continuity and congruence continuity. Reference continuity is mostly based on knowledge concerning a place's past and on experiences gathered during activities undergone in that place. Continuity of this sort mobilizes a driving force of activity in relation to a space-time known to an individual in past experiences. Identity and driving force of activity is built through self-esteem, self-efficacy and sense of belonging to or distinction from a place. Identity development and activity driving force happen naturally in a specific place and its most important final effect is place attachment (Twigger-Ross and Uzzel, 1996; Pollini, 2005; Lewicka and Bańka, 2008). A progressing place attachment in the process of possibility consumption integrates and roots an individual's identity in relation to individual and collective experiences in a given place.

In such identity continuity a past temporal orientation dominates as well as being closed to displacement. Identity and a model of activity rooted deeply in one place (Dewine-Wright, 1997) allows travelling through time rather than space. Identity continuity is a sense tied with place memory, whose roots encompass all sorts of events, objects, people and stories. A place offers a background and sense-giving context for a driving force of activity, by which comparing and distribution of images of self in different times is being undergone (Guiliani, 1991; Hill, 1996). Inspiration for activity has its source in these deep, concrete, and stable space-time roots that includes lasting lifestyle and self-efficacy role models.

Identity continuity through place reference is an important source of driving force activity under the condition that the place as an environment for an individual's development is stable. People with a future orientation prefer the congruence continuity model. It relies on maintaining one's identity structure through looking for matching possible living places with goals and values desired by an individual (Markus and Cross, 1994). Distributing identities constructed with the future in mind happens in relation with places that guarantee having a driving force of activity (Droseltis and Vignoles, 2010). Identity continuity through congruence pushes an individual to find a link with places that have a high potential for activity and finding optimal living places from the standpoint of prospective memory (McDaniel and Einstein, 2007). Reference continuity has a limited system identity adjustment to place, whereas in congruence continuity there is a flexible adjustment and identity distribution to various places of activities valued by an individual.

Two identity distribution ways in relation to life environment and goal activities are identity dislocation and relocation (Dixon and Durrheim, 2004). Dislocation as a change in relation between space-time and identity structure manifests itself in a disintegrated homogenous place construct and self image (Dixon and Durrheim, 2004). It is being aware that the surrounding as a current place of life ceases to be an anchor for an individual's sense of being who he/she is and wants to be. Time fragments , space, and identity can be freely adjusted in various combinations. The variably attached function of time, space and identity fragments is an impulse for identity redistribution. This way a notion emerges that maintaining a relation with a place is dysfunctional in its goals and activity efficiency. Identity structure disintegration of in relation to place structure and the following dislocation of identity can happen independently from an individuals' intentions. In other words, identity dislocation does not have to be a subjective decision but can also be a mindless detachment of place identity from its structure (Dixon and Durrheim, 2000). This way place identity in an affective and sentimental dimension can keep on existing internally within an individual, but it disappears as a physical structure in possibly realizing programmed activities in prospective memory.

Opposite to dislocation is identity relocation (Hormuth, 1990). This process continues desired and adjusted activity patterns to self structures but in a different space-time of life, meaning in a different place. Relocation distributes identity through place relocation to a different environment that provides a better offer for activity and pursuit of life goals that cannot be fulfilled in the current place. Identity relocation as a place for identity and desired activity structures distribution begins at the same time to construct new emotional and cognitive bonds with the place of relocation (Manzo, 2003; Jorgensen and Stedman, 2006). Identity relocations that include place relocation realize one's autonomy through escaping, by social duty, to realizable efficient activity models. Identity relocations are a form of cultural self-estrangement and the refusal to reify culturally determined activity models in a system of internal cognitive representations.

Cognitive psychology, when describing identity distribution as a possible mechanism for controlling driving force activity through environmental mastery in discontinuation, does not in fact explain what mental mechanisms trigger such a process. The theory that most precisely explains both the driving force sources of activity as well as the reasons for identity distribution in place discontinuity is the theory of distributed cognition. Distributed cognition psychology deals with cognitive activity related to distribution, in both space and time, of creations in a human mind with external environment artefacts as well as with individual and collective thinking patterns (Zhang and Patel 2006). According to this idea, intelligent human behaviors come from interacting with: external cognitive artefacts, other people, other people's activities taking place in spe-

cific situations, physically determined barriers and supports, and cultural and social contexts for functioning. The term distributed cognition is defined in various ways but in most general terms it is the distribution of knowledge and information between internal, that is, psychological and external, that is, environmental cognitive representations (Zhang and Patel, 2006). In distributed cognition the most characteristic are two types: 1 – distributed cognition between an individual mind and external artefacts; 2 – between an individual mind and other individual minds. The vast wealth of information with which every person has to cope requires information distribution between internal and external environments. A particular example are affordances (Gibson, 1979).

According to J. J. Gibson (1979) affordances are potential possibilities present in an environment, important for human survival. They are unchanging offers and qualities of the environment which have objectively constant meanings and values, but subjectively discovered and acknowledged as new possibilities of the environment. According to the distributed cognition theory affordances are either allowable actions or barriers that prevent activity. Both affordances are inherent environmental elements, but based on objective properties they are defined individually by the organism that experiences them. Thus, affordances are distributed cognitive representations belonging both to the environment and the organism. The structure and environmental information condition the external of cognitive representation spaces. Physical structures of the organism as well as internal structures and both biological and perceptual mechanisms determine the internal cognitive representation spaces. Internal and external representations together determine the space of distributed cognitive representations as either barriers or allowable actions.

Concentrated specific affordances form characteristic environments or rather social spaces like fatherland, region, city, home or work places, which all are specific offers that determine the perceived life quality. In various places these different concentrated affordances are present, which form what Zhang and Patel (2006) call affordance spaces. An affordance space consists of external spaces of cognitive representations on one hand and internal, in other words, mental spaces of cognitive representations on the other. The latter are formed by knowledge, experience, fantasies, dreams and other ideas about oneself and the world.

An individual during perception and affordance realization in external and internal space of life can direct oneself into barriers for action (negative affordances) or allowed to perform action by affordances possibilities (Zhang and Patel, 2006). If individuals define both external and internal representative spaces becomes disjunctive. This means that mental spaces and real based on barriers for action, then the affordance space of the living environment environment cognitive representations are different. However, if individuals define external and internal representation spaces based on possible allowable

actions, then the affordance space becomes conjunctive. After a conjunctive affordance space becomes reality, identification with the living environment and generally the surrounding real living space happens, which manifests itself in a compatibility between space affordances and both internal and identity motivation. Furthermore the disjunctive affordance space causes alienation from the surrounding environment and discord between internal and identity motivation.

This means that people function in two realities at once – internal-mental and external-environmental. The reality a person exists in consists of real and hypothetical possibilities, in which life goals and driving force activity is rooted (Gibson, 1979; Wilson, 2002). Cognitive and emotional evaluation of reality contrasted by images and dreams concerning the future is the basic motivational source to develop processes directed towards either adjustment to the given reality and living place or escaping from it to a different alternative reality. Therefore, similarly to the way people function in two affordance spaces there is a possibility for people functioning in two realities (Barsalou, 2009), that is, a concrete place as a set of physical, social and symbolic elements (Lewicka and Bańka, 2008) as well as a virtual reality relocated to cyberspace or to a mental space and embodied cognition as is the case in dreams, fantasies and illusions completely detached from reality (Barsalou, 2003; Niedenthal et al. 2009; Taylor et al., 1998).

Wilson (2002) highlighted two types of embodied cognition, namely, online and offline cognition. Online cognition as an externally situated cognition means that cognitive activities take place in direct proximity with a real environment and an external affordance space. What is perceived in online cognition are specific place affordances, whose realization (experiencing) is contrasted cognitively with an individual's identity development goals (Niedenthal, et al. 2005). If the result of such adjustment is satisfactory then an individual experiences positive well-being and overall quality of life and a positive attitude towards the surrounding life space. In an opposite situation an individual relocates to an offline cognition state and internal space affordances, namely, in the sphere of dreams, fantasies, illusions and other mental constructs. Offline cognition is cognitive activity detached from physical and social reality so that cognitive operations are continued and maintained through internal information processing (Niedenthal, et al., 2005).

Summing up, it can be said that identity distribution takes place both in relation to internal and external distributed cognition as well as in relation to a matching concept of embodied cognition both online and offline. Human activities are characterized by much larger driving force activity when as a result of distributed cognition a conjunctive affordance space is created, located in an online space. Identity dislocation results when cognitive deficiencies are both online and offline; however identity relocation either to online or offline space always results in unfavorable evaluations of activity possibili-

ties in a real life. This activity space located in real life usually leads to the development of life-efficient activities as compared with the activity space located in the virtual reality that leads to doing nothing either in a positive way in planning, designing, or thinking about potential activities or in a negative way like simulating activity in the form of a game, passive waiting or simply killing time.

Finally, people show in their life activities a higher efficacy when there is an interaction between internal and external distributed cognition as well as online and offline embodied cognition.

Passion for action and the psychology of doing nothing: driving-force mobilization mechanisms

The most important driving force indicator in in successful people in our knowledge society is, by definition, knowledge as information. Who controls information also controls development and efficiency of action. Nobody questions this aspect of power that information gives; however, our knowledge society also has an issue with it. Similarly to a fly ruining an ointment, exponential growth of information ruins its usefulness over time. It means that an increase in information accelerates changes, and unexpected and negative consequences negate its effects both expected and positive. Knowledge as a set filled with useful information changes constantly, moment by moment, causing it to become obsolete and in effect, inefficient. Out-of-date knowledge needs to be replaced with a new theory, and this process faced by the tyranny of the moment and keeping up with modernization leads to knowledge production, contrary to evolving theory development, which was how it happened in the past. Knowledge production is a step process (Eriksen, 2001). One theory and form of knowledge replaces a different, a less up-to-date one, but not because it bears more truth, but because it is newer, goes directly on top, according to the *stacking* process. It becomes more available. If one cannot keep up in this race for new knowledge and new criteria of what is up-to-date, one loses his/her driving force. In this race the world and its history changes in a random, chaotic way – individually, collectively and globally. In this ever-changing world ruled by *stacking,* one person's history is being torn to pieces when it does not form a coherent whole (Devadason, 2007). Moreover collective histories, family or business, are pressured heavily by discontinuation and disappearance (Bańka, 2012b; Domański, 2014).

In a new environment that chases after new knowledge and action efficiency, new individual differences emerge particularly with coping strategies in a knowledge society. In other words deeply imprinted into a human's genes, one's personal inventory, mental resources, and all other traits begin to show in coping mechanisms of discontinuity, un-

predictability and instability. Increasing the pace and constant change as an inherent feature of a knowledge society forces out tradition, which up till now served as a protective umbrella against negative aspects of progress, (Bańka, 1994). At an individual level, differences in adjusting to constant change, information chaos and developmental progress without any movement in visible and diagnosable change trends manifest themselves in applying different coping strategies in the most basic psychological dimension, set between two ends – passion for action (Valenrad, 2008) and the psychology of doing nothing (Anderson, 2004). On the other hand, at a collective level the individual differences manifest themselves in intergroup rivalry strategies, like the ones used in a "jobs war" (Clifton, 2011).

Passion for action and the do nothing psychology (two of the most universal psychological mechanisms that manifest themselves when people are faced with discontinuation threats) together with tradition as a source of effectiveness for action (Bańka, 1994), are becoming obsolete in the knowledge society. These processes have gained new meaning. Hence two new opposites have emerged: coping with discontinuation and seeking life meaning mechanisms (2010a). The first one is develops and adjusts one's identity to discontinued meanings in a negative and defensive adaptation cycle, with its most severe form being the psychology of doing nothing (Bańka, 2011a). The second one developments and adjusts one's identity to discontinued meanings in an offensive cycle of adaptation, known in its most severe form as being similar to the obsessive passion disorder (Vallerand, 2008), which becomes a basis for a new tradition.

The negative model for adjusting one's identity to discontinuation in our knowledge society is linked with a destructive discontinuation influence emotionally, mentally, and behaviorally, since the most popular solution to the fast pace of changes is an even greater acceleration in actions, including a fast change of self (Eriksen, 2001). The problem is that some people, for internal or external reasons, cannot keep up with their environmental changes and their own selves, which in turn creates mental states of being unable to discover one's authentic identity or the meaning in life (Johnson et al., 2004). Losing life meanings, or even just a partial rift in continuity, place individuals and whole groups in a situation where they lack clarity in what to do, what actions to undertake (Stillman et al., 2009), which means they have no driving force. Losing continuity in life meanings has a destructive influence on the mental sphere through enabling behavioral automatisms (Bargh et al., 1996) and a deconstruction of mental states to defensively cognitive operations (Twenge et al., 2003).

Individuals who experience fast paced changes in the form of losing meanings and life values feel a sense of void in their lives, have decreased action goals, show deficits in emotional reactions, and everyday experiences are dominated by apathy and inertness

(Baumeister et al., 2004). People who negatively adjust cyclically to discontinuation isolate themselves solely in their authentic identity created by place realities and groups of direct influence, which in turn causes them to fall into a do-nothing loop, another apathetic form. We can categorize the psychology of doing nothing into two phenomena: negative doing nothing as an action aimed at killing time (Anderson, 2003) and creative doing nothing which is a mental slowing down that enables one to gradually discover useful knowledge.

A developmental model of individuals who function in a positive cycle for adjusting to discontinuation treat every change not as a prelude to a catastrophe and hopelessness but as a challenge and a chance to succeed (Kings, Hicks, 2007). People who react positively to knowledge discontinuation owe it to a specific character trait – passion (Vallenrad, 2008). Passion is a mental state of being possessed with goals and activities that are perceived by the object as very important, providing specific satisfactory types as well as a specific basis for self-evaluation. In other words, passion is a strong inclination for actions that people like, treat as important and in which they are more than willing to invest mental energy. People in everyday actions seek and discover activities that provide specific mental effects that together form what we call passion. Moreover, seeking and discovering goals that are capable of possessing an individual is also part of forming a passion. In this sense, passion as a discovering phenomenon, that is, seeking and forming enthusiasm for action, is a significant driving force for a person and is strongly linked with another phenomenon called *vocation*.

Concerning psychological mechanisms that steer intentional human behavior, passion is an internalization in the identity structure that gives pleasure as well as mental and utilitarian gain. However, according to Vallenrad (2008) internalization engagement into intentional behavior can be either autonomic or controlled. Depending on the way engagement internalization into intentional behavior assumes, two forms of passion can be distinguished – harmonious and obsessive (Vallenrad, 2008). Harmonious passion is inspiring and its source lies in an autonomous internalization of action goals that engage in activities that give pleasure, a sense of having initiative, authorship, and competence as well as enabling bonding with others. Such passion creates an identity gain, in other words, an interest in selflessness (Bańka, 2012a; Bourdieu, 2009). Harmonious passion expresses an individual's desire to take full control of his/her driving force in actions that bring fulfilment in relations with self and in social relations that reach beyond the moment into the future.

Obsessive passion as controlled engagement internalization in the identity structure is a calculated passion, aimed at a praxeological gain, in other words, it is selfish. It is a mental obsession with goals that leads to an uncontrollable compulsion, an ever-

growing engagement in actions that give measurable benefits, far outreaching any self-less sense of fulfilling one's identity. Concerning psychological mechanisms that map out the structure and meaning of human actions, obsessive passion correlates with excessive attachment to goals (Bańka, Wołowska, 2006, 2007). Excessive attachment to goals in obsessive passion leads to a fixation on goals and activities that naturally die out and as such should be replaced with others due to a change in operating conditions. In this configuration obsessive passion is a driving force, but only up to a certain point that is set by fixation on dysfunctional goals and activities. Actions that accompany obsessive passion, progress according to an assumption that space-time events and undergone activities are constant or even endless. A borderline prototypical example of obsessive passion and related to its dysfunctional driving force is a gambling addiction.

Passion and doing nothing are deeply intertwined. Passion can be a driving force of both action and doing nothing. An opposite relation is also true, in which doing nothing can be a path to discovering ones passion for action and the driving force that is associated with it. Moreover, the intertwining passion and doing nothing are especially significant in our knowledge society, in which the main imperative is to constantly update ever-out-of-date knowledge. This process switches from passion to doing nothing and from doing nothing to passion.

Knowledge together with the driving force being outdated prevents continued actions regarded previously as deliberate and efficient, as well as forces an intentional resignation from passion. In the first example, intentional resignation from passion means a conscious and temporary stepping down to doing nothing and as a planned ceasing of actions, is a cognitive activity, a recognition of activity barriers and planning of original solutions for a new equilibrium. Resignation from actions in an imbalanced equilibrium protects an individual from wasting motivational energy on actions that bring no development, which in a best-case scenario are just a progress in stagnation. An example are financiers' actions who continue what they were doing despite a collapsed banking system falsely convinced of a leap into the future based on a compromised theory. In the second case, ceasing actions due to depleted driving force energy, cognitive indifference to barriers and assuming a goal that avoids any changes. In this context, doing nothing results from ceasing actions and passions as well as seeking possibilities for starting new actions indefinitely.

Doing nothing and passion result from both cognitive activity and hope management. It means that doing nothing can be an individual's escape from obsolescence in a knowledge society, created by an exponential chaos-inducing knowledge growth (Kotler, Caslione, 2009), as well as an involuntary way of becoming self-obsolete. Consciously observing our energy for action passion running out in an ever-changing reality

leads, thanks to cognitive realism, to crossing a hope threshold from doing the same thing in favor of a new enthusiasm and a new stabilization. Finding out a new path needs a slowdown that doing nothing provides and it is not a complete resignation from passion, but its temporary suspension. It is different from an indefinite suspension of passion and entering a mode of doing nothing as regressive development. There is also another form of doing nothing, which is a lifestyle that aims at killing time because a driving force is permanently lacking due to crossing the no-hope threshold for any way to continue actions and find enthusiasm and energy that will fuel our will for life. About positive doing nothing there is hope for gradual development and a possibility to define it anew for oneself, but there is no such hope in negative doing nothing.

Summing up it can be said that passion and doing nothing are two driving force sources and are mechanisms for assuring continuity in the individual's functioning in our ever-changing knowledge society. Living in fragments granted by ever-faster information development requires from individuals a constant consolidation of his/her disintegrated identity into a workable, coherent whole (Hill, 1996). Hence, slowing down time and doing nothing is a way to integrate the world with identity. Identity continuity through referencing what took place in the past is an important life meaning source and a driving force, but only when life environment stabilization and a possibility perceive it comes from a broader perspective. In chaos and constant change a different continuity model is chosen, especially by young people thinking about development and the future – the congruence continuity. It can be described as sustaining identity structure through seeking possible compatibility in specific living spaces with goals and desired values for an individual. An optimal living space adjusts to the discovered and developed passion and the level of such adjustment is measured by success in life (Droseltis, Vignoles, 2010). The higher the compatibility between personal goals, values and a current living space, the stronger the passion and driving force of action.

Procrastination and indecisiveness: new patterns of driving force rationalization

Instability, discontinuity and unpredictability "IDU" of current living ways in a knowledge society means that agency is programed subjectively and situationally. These two programs need to be periodically synchronized. Both passion and doing nothing being sources of driving force and personality integration require from individuals initiating techniques that allow a smooth transition between situational and internal, subjective programing and the other way around. Such a mental means of action allowing for synchronizing subjective and objective programs is procrastination (Kuhl, 1984). It is a trait

or disposition to postpone tasks and decisions for later. Procrastination is a technique for slowing down one's personal life, especially with fast-paced environmental changes (Eriksen, 2001).

Procrastination is defined as an intentional, open or hidden, putting one's decisions and actions for later and is intuitively chosen as a mechanism to slow down the pace. Seemingly, despite the dysfunctional, efficiency-centered cultural norm that encourages a constantly increasing pace. In a situation like this a conflict arises between the external agency standard and the internal one, which results in feeling discomfort (Ferrari, 2001, s. 281) every time procrastination is adopted as a coping mechanism against all the changes, an increase in pace, unpredictability, and instability. This syndrome is shared by more than 25% of adults in the general population (Ferrari, et al., 2005). This means that procrastination, as a generally counterproductive mechanism, is used more and more often on the functional aspects of delaying decision-making to avoid, as fledgling psychological research points out, doing nothing (Schraw et al., 2007; Vandepas, 2015). Generally, though, the opinion that procrastination has more to do with a negative coping mechanism than a positive adaptation is prevalent. It has been pointed out that procrastination is getting more popular as a coping mechanism despite knowing that putting off decisions or avoiding tasks does not solve any problems (Steel, 2007).

Obviously, procrastination in a knowledge society has an ever increasing image, proportionately to the level of planning complexity, developing and carrying out efficient action in "IDU" conditions. A specific example of procrastination is developmental procrastination related to an individual's life plan, manifesting itself in the inability to make a decision about important, developmental tasks and life tasks on every crossroad in life. Developmental procrastination is both a problem in delaying one's entry into adulthood (consolidating adult status) (Schwartz, 2007; Côté, 2005) as well as in putting off decisions connected with life tasks – career decisions requiring changing from one field to another (Fouad, Bynner, 2008). Driving force of action a knowledge society, contrary to an industrial society, decreases together with knowledge becoming out-of-date. Hence, choosing to procrastinate, regardless whether in personal development or everyday tasks, can be summed up by the question: "To develop or to procrastinate?" (Fletcher-Campbell, 1998). Culture tells us to develop, but intuition and surrounding conditions tell people to procrastinate.

This dilemma is so mentally difficult that the struggle results in a phenomenon called indecisiveness (Bańka, 2014b). It is a set of affective, cognitive and behavioral reactions for doing nothing in response to difficulties that an individual faces when trying to express his/her identity in an "IDU" reality. Indecisiveness as an inability to coordinate life goals related to one's career was known and researched for a long time (Super, 1972), but in the

information era it acquired a new meaning (Iellatchitch et al., 2003; Fouad, Bynner, 2008), since many people of different ages and backgrounds can relate to it.

Making life decisions in a chaotic "IDU" reality carries an increasing threat of failure in evaluating one's goals, seeking values as well as in realizing those goals. Potentially risking a faulty evaluation and bad choices, as well as risking failure in realizing chosen goals carries a great stress that requires special self-regulatory strategies shielding an individual's identity from irreversible negative disintegration consequences. One such self-regulation mechanism triggered when faced with a threat of making wrong decisions is indecisiveness (Spunt, et al. 2009). Indecisiveness is the simplest possible driving force rationalization dealing with real or potential disintegrated threat identity in ambiguous circumstances, because it can be narrowed down to auctioning psychological defense doing-nothing mechanisms (Anderson, 2003). In this context, doing nothing does not have a negative connotation, because as a mental functioning mechanism in ambiguous circumstances it shields an individual's entire psychological system from disintegration. This mechanism can be compared to a safe mode in electronic equipment. In everyday functioning doing nothing psychology is equivalent to a life philosophy of running away from obsessive engagement in everyday tasks into extreme slowdown, or growing on fallow land, metaphorically speaking. Thanks to a reduction in life pace and retreating from everyday bustling, the mind can discover life values that were previously hidden and unreachable.

Indecisiveness as a decision to procrastinate is a pattern for dealing with stressful situations that has several sources: a) excessive self-criticism in relation to possessed competencies due to fear, shyness or depression (Saka, Gati, 2007; Bańka, 2014b), b) a lack or excess of environmental action resources (as in choosing a career path that is not vocational) (Duffy, Sedlacek, 2007), c) difficulties in cognitive recognition of changes in the environment and the ability to define the most basic possible evolutionary trends in it (Palatano, Wengrovitz, 2007).

Thus, in the driving force context, indecisiveness manifests itself in a dual nature – functional and dysfunctional (Guay, et al. 2006). The first one as developmental procrastination is a rational path that prepares for a new equilibrium and driving force; however, the second one is a destructive form of petrification – negative pathological identity in doing nothing a . A partial analogy takes place here with functional and dysfunctional procrastination with one important difference – despite procrastination correlating with certain personality traits (Millgram, Tenne, 2000; Bańka, Hauziński 2014), contrary to indecisiveness it is never a personality trait in itself. Indecisiveness as a pathological trait and personality (Rassin, et al. 2007) permanently prevents making tough decisions by an individual in challenging life aspects like business, work, educa-

tion, accommodation or marriage regardless whether an individual is under considerable stress or not. Functional indecisiveness procrastination is an adaptive mechanism of driving force rationalization in "IDU" conditions, thanks to which an individual has more time to find optimal solutions and plans for the future (Guay, et al. 2006).

A condition to overcome pathological indecisiveness as a reason for lacking a driving force is career self-efficacy (Wolfe, Betz, 2004; Bandura, 1997; Bańka, 2013b). It is a striving for environmental exploration reflected in five competencies related to career decision: 1 – self-evaluation accuracy, 2 – gathering occupational data, 3 – goal selection, 4 – creating plans, 5 – solving problems. In this sense self-efficacy is linked with periodical adjustments to new identity equilibrium, like vocational, career, marriage maturity, based on various social and identity competencies. However, it needs to be clearly stated that career maturity in times of discontinuity, instability and unpredictability ("IDU") is not a final developmental achievement as it was a few decades ago (Super, 1972), but a repeatable process in the form of an advantageous capitalization process (Judge, Hurst, 2007) or building a career capital (Inkson, Arthur, 2001; Bańka, 2006).

The driving force of action and doing nothing in a blurred reality changes the rationality and irrationality stresses in pursuing achievement and exercising it. Contrary to the 20th century, buffer periods of adaptive behaviors that use temporary indecisiveness mechanisms for rational actions in the long term are prolonged. Thus, what was a synonym for flawed development in the industrial era, today is a norm, not an exception. Together with new job market tendencies, a new phenomenon emerged as a result – the jobs war (Anderson, 2004; Clifton, 2011). Firstly, in our knowledge society a new developmental age has been defined, called "emerging adulthood" (Arnett, 2000). It is the period between ages 18 and 20 that manifest itself through procrastination in almost every aspect of life, in which temporary indecisiveness is the only correct way to rationalize the driving force planned for an individual's whole life. Secondly, progress's chaotic reality increases systematically the ratio of people affected by the procrastination syndrome and indecisiveness in all ages. This phenomenon results from an ever growing rift between factors that are a basis for building maturity in the moment vs. their entire life as a personality trait. Factors that are a basis for temporary maturity for a given moment differ from those that decide about maturity for life. However, indecisiveness always means feeling a lack of self-efficacy, not making lasting, long-term life commitments, weak attachment to a chosen path, obligations and responsibilities (Tokar, et al. 2003). It has been pointed out that indecisiveness as immaturity is tied to a lack of clear prospects concerning what is one's place in life (Bynner, Parsons, 2002) as well as an uncertainty about what is going to happen in the future, which leads to a lack of long-term self-development (Crowford, 2009). This is modern societies' main worry once they

have based their organization and driving force on knowledge. When the precarious class – people who are well educated and equipped with knowledge but are still unnecessary on the job market – systematically grows in knowledge societies, a question is being asked over and over again: "What needs to be done when knowledge does not guarantee success or at least doesn't avoid failure?" In other words, how to escape the trap of the moment, to preserve the sense of life, or the possibility for action and social bonds?

Simply doing and desperate doing as alternatives for desirable activity

Millions of people face a very difficult problem, which is what behavioral strategy to adopt in a situation where activity and context are discontinuous. This problem can be narrowed down to a situation where an individual has no chance to choose such a life activity that would be in line with his/her preferences, personality, interests, financial aspirations and desired social status. This problem is faced by millions of the unemployed, emigrants and others like them, poverty stricken, working men and women, who are only allowed to perform the tasks that are available at the time. This extreme lack of possibilities creates a situation in which many people ask themselves about life's meaning when their existence is filled with activities devoid of any value or sense that would guarantee a desirable level of self-esteem and life quality. Such people's mental state, working yet poor, surely meets the marginal situation definition. Undergoing any activity in a marginal situation is always marred by pain, hopelessness and being unable to plan a desirable future logically related to the present. Activities that are devoid of a clear meaning are a particular type of reality fragmentation, since from its elements one cannot construct a plan for the future.

Marginally, such as the necessity to undergo only those activities that are available at the time, an individual becomes trapped in the present. To continue moving on, this individual needs to fight for motivation, defeat his/her aversion for doing the everyday disliked and repulsive tasks. In a marginal situation lacking choice, a total decontextualization of activity takes place (Bańka J, 2014; Mudyń, 2010) – activities completely lose any meaning. Individuals who suffer in the IDU reality with life's basic decontextualization activities such as work and practicing ones occupation are not to be blamed, because they are rather victims of an external situation, namely, globalization. As it was earlier argued the current IDU global reality disrupts access to both the adequate theories as a ready-to-use mental means of action as well as private theories based on the epistemology of practical action. The primary reason for this is a loss in meaningful activity concerning space-time reduction to the present moment.

Context is such a structure that enables, with a certain delay, acquiring information about the results of one's actions that leads to creating a coherent image about how it looked in the past and how it will look in the future. Therefore, context is a notion and phenomenon related to our surroundings, environment and space that defines a person together with his/her actions. The context of human life and activities is a spontaneous phenomenon appearing in the same way as a sentence context appearing while reading (Kowalik, 2015). From building life meaning, context is not a driving force activity in the same way as environmental factors can be, but it builds a background for this activity. Contrary to stimuli as triggering activity impulses, context is generally constant or the change happens steadily. It can be assumed that space-wise, context reaches beyond the present and encompasses also the future (Kolstad, 2010). Thanks to widening the range of space-time activity observation, human behavior gains in significance and meaning. Context, thanks to its property of widening the time and space perspective, allows for analyzing the outlook of a wider group, not only the subject who experiences context directly. Context is a baseline that enables a basic level of understanding between cooperating people and thus allows establishing limits for their mutual interactions (Montero, 2002). It is formed by all the important factors of social life, which means those factors that are also taken into account by people during their activities, meaning economic, cultural, educational, political, technical and historical (Gelfand, Lyons, Lun, 2011).

Contextual meaning of action is a phenomenon created in one's consciousness that enhances understanding existence in space and time based on delayed feedback coming from one's actions. People, by acting in a context, experience knowledge about their own actions and enhance their self-understanding. Contextualization's essence relies on forming in the consciousness individual images of the current social order-disorder in economic, political, cultural, communication, and legal dimensions. Context and contextual action are what perceptively prepares an individual for future activities. Opposing contextualization is decontextualization. Context and contextualization in a psychological sense are controlled perceptive activity in a closed loop in an environmental and behavioral relation (Marken, 2009). Contextualized activity – defined as delayed information feedback about the results of actions – causes this feedback to be a secondary activity stimuli (Kowalik, 2015). This way seemingly distant from direct activities of here and now, its effects are experienced directly as an element of everyday functioning among modern day people. Global decontextualizing makes it so that undergone activities do not provide any long-term feedback and thus, there is no way to determine the result of past activities on human life. The undefined globalizational context makes it so that people are not able to form such a perceptive attitude that would help stabilize activities and provide a high independence level from direct environmental influences.

Even though globalization decontextualization makes it difficult for individuals and groups to assign individual meaning (creating an image of oneself based on individual activities), it is not a barrier that cannot be overcome. In a situation where performing activities far detached from any sort of creation is a necessity, people can still chose between two alternatives – simply doing and desperate doing as a form of doing nothing and self-exploitation. Simply doing is an activity based on motivation to do anything at all, realized as a mantra in the interest of selflessness, unconcentrated on evoking negative feelings and emotions (Bańka, 2014c). The equivalent of simply doing in industrial and organizational psychology is a psychological work theory of psychology of working developed by Bluestein (2006). It stipulates treating even the most trivial activity as work and contrasts it with the mental state of doing nothing. In the digitalized reality most people have no chance to work in a chosen field for their entire lives (Clifton, 2012). Working as simply doing means that we should broaden the notion of useful activities to include not only desired and expected creative activities but also simple automated tasks, repeated like a mantra and everyday chores. Simply doing is a program of minimal initiative demonstrated by an individual to escape the impossibility and decontextualization trap in a world of long continuance. The basis for discovering anew life's meaning in seemingly trivial activities without any signs of creation is openness to new experiences (Bańka, 2015b).

In a situation where an individual has no options to undergo activities in line with his/her personal, economical and social preferences the opposite of simply doing is desperate doing. A marginal situation that lacks choice for activity is always a painful, but reaction to it can lead into two different directions. One is isolating yourself from a negative affect by simply doing, the other being a fixation on negative emotions and desperate mental states and non-stop mourning. In the second case, activity which lacks meaning is painful, which unleashes negative thoughts that are a shadow of this pain. They prevent an individual from finding a way out from this trap of ruminating on negative feelings and trivialized activity. The affective isolation double-trap in a sphere of negative emotions and cognitive close-mindedness to trivialized activity that lacks desired subjective benefits is a destructive self-exploitation driving force (Kowalik, 2015; Łukaszewski, 2014).

Self-exploitation is a voluntary resignation by an individual from his/her subjectiveness in alternative activities resulting from a lack of desirable and expected ones. It is substitute activity contrary to activities that provide an individual with real benefits, satisfy needs and authentic identity. In self-exploitation important life needs are satisfied by illusions of getting closer to an authentic identity. A self-exploitation example can be prostitution, as well as an illusory discovering one's identity through engaging in cyberspace. Self-exploitation is accompanied by a mindless submission to external compul-

sion to be active without thinking about the reasons and effects that come back as information echo. In self-exploitation, activity is seen as forced by external stimuli and as such is done completely in an open perception loop, in which the next stimuli creates a new reaction. In subjective activity an individual functions in a closed perception loop, wherein feedback plays an important role as a secondary stimuli that organizes activity based on the results of the previous one.

Activities that are in contrast with an individual's values and subjective meanings be it consciously or unconsciously lead to resigning from subjectiveness in two ways: 1 – by seeing oneself as a loser and victim, in consequence as an object of constant trauma and mourning; 2 – through willfully surrendering ones subjectiveness as personal inalienable values independent of external conditions. It is a total surrender to the tyranny of moment with its current requirements and activity offers. Long-term planning is replaced by ad hoc activity goals without a plan for personal development. Long-term self-exploitation effects are destructive for an individual, because they force a person into an activities spiral that does not bring any personal benefits (Popiołek, Balawajder, 2012). Contrary to self-exploitation the simply doing strategy brings an individual nothing but benefits like a sense of life quality, higher self-esteem, and positive affectiveness. As a minimalist strategy for positive acting in a situation where one is not able to do desired activities, simply doing leads to two positive states. Firstly, it sustains and redirects the mind and life energy absorptions from automatic and mindless cognition and acting levels to reflective and intentional cognition levels. Secondly, it helps sustain and redirect the absorption of the mind and life energy from desperate doing and cognition levels to newly discovered values, meanings and hope. Simply doing is a prelude to a planned advantage capitalization as well as showing initiative in proactiveness.

Capitalizing on one's advantages and proactiveness: preemptive creation of driving force

To answer the question – what has to be done to have such a driving force so as to not only survive but also live according to one's aspirations in a knowledge society – one has to keep in mind the paths one needs not follow as well as the paths that most efficiently lead to one's goal. What does not guarantee the desired driving force is surely mindlessly imitating those that have already achieved success or reached power specific to a knowledge society. The first group can be envied at the most, the second group someone to fear, but imitating them is counter-productive, since imitation based on superficial information processing (Brewer, Feinstein, 1999) does not give a valuable substrate for a driving force that would be effective in "IDU" conditions. What allows us

to acquire a desired driving force in a chaotic reality is strength of character (willpower), since only it makes us trust others and have sufficient self-confidence (Bandura, 1997; Bańka, 2013a). Self-confidence is a virtue that guarantees a sense of self-efficacy, which is the mental foundation for efficiency in action when facing adversities. It's a character trait that is a part of identity capital (Côté, 2002) and as such needs determined defending from corrosion (Sennet, 1998) and constant care for its quality. Caring for identity capital is a preemptive creation of driving force, at times when it is not yet needed, but can be required when trying to compete with others in similar career capital parameters, for instance – certified education.

Recently, in psychology new theories have emerged that try to answer the question – what does an individual do when options for actions become limited or cease to exist due to independent circumstances? From a multitude of propositions only two will be presented here as they are the closest to defining driving force in a knowledge society. Both refer to a simple alternative – when faced with an inability to continue intentional actions like work or doing business, one has to chose between doing nothing and procrastination on one hand and doing whatever on the other; it is advisable to choose action, even though at that given moment it may seem pointless, for instance from a financial perspective. This rule, in other words, expresses the notion that the best way to retain driving force in discontinuity is to do anything just for the sake of doing something.

The first theory proposing benefits for driving force through action for the sake of action is Judge's and Hurst's (2007) advantage capitalization theory and similar to it, James Côté's (2002, 2005) career capital theory. Both share the idea of advantage capitalization and the goal to become an effective career capitalist (Inkson, Arthur, 2001). Career capital (Bańka, 2006) is the main way to overcome procrastination, indecisiveness and negative doing nothing in a knowledge society and global economy (Lamb, Sutherland, 2010; Bloom et al., 2010). It is the basic antidote for recurring driving force collapses in discontinuity and instability. This notion also describes general personal resources acquired by an individual in various roles (e.g. family, societal) and actions (e.g. work, free time, leisure, travelling) that can be summoned on demand in business, work or everyday life (Côté, 2002, 2005; Bańka, 2006). The second theory explaining driving force emergence in conditions of discontinuity is proactiveness or pre-emptively realizing future goals in the present. Both concepts are character building and personal influence on reality theories (Bańka, 2015).

Advantage capitalization and building career capital assumes that it is possible to subjectively steer identity consolidation in everyday experiences (Bańka, 2013a; Schwartz, 2007) through resource accumulation. The notion of advantage capitalization was introduced by Langston (1994) and developed by Judge and Hurst (2007) to signify

the benefits derived from actions and events that bring pleasure. Pleasant experiences and events bring direct benefits in real time, but also have a very specific quality – part of their value outreach the present, emanating positive influences on the short- and long-term. The identity advantages are benefits that retain a positive surplus acquired through positive reactions to pleasant events (Bańka, 2010b). Positive events that take place in family and social life, create positive psychological reactions that are disproportionate in response to situations that trigger them. That is why the surplus of benefits can be accumulated in capital and moved to different events and times. The advantage capitalization has is that an individual can use it during flow to control his/her driving force in all other actions in which it is required to use mental energy, like undertaking actions or jobs that require overcoming unwillingness or pain (Blustein, 2006).

Realized advantage capitalization based on pleasant events is the opposite of coping with adversities and generally difficult situations. The latter form personal resources like resilience that undergoes capitalization. Both types of capitalization give in effect identity capital (Côté, 2002, 2005), which can grow or lose its value or be replaced with other forms of it. For example, educational competencies may be used to get a job that even though it does not grant expected pay, allows one to acquire work reputation capital in a given institution, which in turn makes it possible to find a better paid job. So according to identity capital a new job can be a source of inspiration (knowing why), expertise (knowing how), connections, and networking.

The condition for identity capital to be a driving force is constant self-investing. It acts in a similar way to investing in financial capital (Inkson, Arthur, 2001). The goal of career capital investment (as time spent on education and self-exploration as well as the environment one lives in) is to secure future return on investment. This return can manifest itself as knowledge enabling one to overcome procrastination, or as long-term returns – readiness and openness (Bańka, 2015) to do things that previously were beyond reach. Accumulated identity capital can yield such returns as safety, satisfaction, socio-economic status, and autonomy as well as providing a sense of identity continuity in our ever-changing world.

Renewal identity capital through investing in personal resources is the best way to secure oneself from procrastination, a devastating influence. It is also a higher form of resourcefulness and entrepreneurship because it is selfless interest (Bańka, 2012a, 2013b). Identity capital finds a direct transposition in career capital, where the driving force of action comprises three areas of knowledge: "knowing why", "knowing how" and "knowing who".

Capital assets of "knowing why" comprise mobilizing energy competencies (motivation), an aim, and meaningful action as well as identifying with action. Thus, they are

personal resources, thanks to which an individual is able to start new projects, like learning new skills to realize newly discovered passions. Capital assets of "knowing how" comprise competencies that are technical, expert, hidden and accumulated through experienced knowledge. Capital assets of "knowing who" comprise competencies that help in moving through social networks, building social and relation capital, reputation, social structures that feed information about up-to-date, potentially available affordance actions (Bańka, 2011a). These assets are linked with social mobility, meaning – family, social, friend, business networking that is pursued during work hours and in free time.

As far as advantage capitalization is largely an automated process of identity consolidation, identity capital accumulation and its practical career capital aspects requires using intentional techniques. The most important technique for rejuvenating, accumulating and transforming identity capital as a driving force in "IDU" conditions is proactiveness (Bateman, Crant, 1993; Bańka, 2009a, 2015). Proactiveness is an intentional organized cycle that prepares one's organism to intelligently recognize possibilities for action and undertaking action, regardless of current and future barriers (London, 2014). In an "IDU" reality motivated actions that are aimed at career goal realization concentrate mainly on investing in career capital (Bańka, 2006, 2012a, 2014b), assuming they will bring quantifiable benefits in the future. In this context proactiveness is a special activity that postpones driving force accumulation gratification from decision-making as a potential to be used in the future (Crant, 2000; Bańka, 2005, 2015a). Such an understanding means future-aimed personal development, which on one hand is a new action theory in "IDU" conditions and on the other hand a new proposition for the art of life in a reality dominated by fast paced changes.

Generally speaking, proactiveness is intentionally triggered by an individual in real time without specific implementation intent on a here and now goal. It is the ability to not only change oneself but also to initiate changes in the life environment through forcing functioning rules upon it that adhere with the individual's needs and intents. In this sense proactiveness as a preemptive reinforced driving force is not only as far away as possible from a stance of passiveness and apathy but also reactiveness. Preparing a driving force for the future can only happen through a subjective agency. The essence of proactiveness in this context is tying various simulatory forms of psychological life – related with dreams, planning, or psychological contrasting (Sheeran et al., 2013) with practical actions aimed at practicing and self-analysis (Harding, 2013) simultaneously being practically engaged in environmental change. In proactiveness the following mental processes meet – planning with practical action and coping (Aspinwall, 1997).

Proactive actions are, thus, a part of a long-term preemptive adaptation to objectively unpredictable but subjectively sensed potential threats and adversities. They self-organize life experience and as such they are useful in solving difficult problems that

may occur in the future. Important elements of proactiveness are intentionalism, practicalism as well as realism in creating one's reality base. In proactively building a driving force, both mental simulating and practical contrasting dreams with reality are essential (Sheeran et al., 2013). The idea is that the dream driving force and its plans need to be constantly checked against practicing it in real time (Aspinwall, 2005). In other words, a future driving force cannot be tested in any other way than by mental and practical simulation in real time. Proactive behaviors are a typical form for investing in the future through developing the structure of self, which has an insurance function for the unpredictable but probable barriers in the future. Hence, proactive behaviors are not about satisfying current needs but hypothetical ones that are imagined by an individual as probable in the future.

Proactiveness is not only a way to multiply an individuals' resources capital but influences the environment to form optimal conditions for action in the future. Thanks to proactively transforming the environment an individual not only increases his/her driving force by increasing freedom of action, but also increase the ability to discover new possibilities, values and meanings that in turn open up new horizons for the driving force (Bańka, 2010b). Thanks to proactiveness a human being frees himself from environmental unpredictability; moreover, the impulses that stimulate intentional behavior originate not from environmental pressures but from subjectively generated intentions.

Concluding remarks

My article presented a psychological perspective on where modern man's driving force of a modern man comes from faced with a huge pace of changes that characterize knowledge societies. First and foremost it was crucial to document a thesis that contrary to a generally accepted notion the driving force in an ever-changing reality cannot rely solely on increasing reaction times to accelerated changes. We attempted to show that the driving force of action could be derived from its exact opposite – doing nothing. This results from a principle that a better antidote for losing driving force is slowing down, not accelerating reactions.

Another thesis proved in this article is that even though passion for action is an indispensable condition for driving force in a knowledge society, its excess and lack of self-control can lead to a counter-productive obsessive realization of actions. Obsessive goal pursuing disrupts not only a praxeological ability to realize goals but also disturbs the ability to achieve meaningful actions. Praxeological ability without the meaning leads to a pathological driving force, where positive effects do not outweigh the negative ones.

Another thesis developed in the article is that speed of action, even though a necessity, is not a virtue. In fast paced changes, slowing down decision making and actions in the form of procrastination is a sign and demand of the times as well as an indicating a rational mind. Positive and negative procrastination in very fast environmental changes balance out, but the longer the procrastination the higher the risk that it will lead to irreversible and pathological indecisiveness, which is one of the biggest threats to the knowledge society.

The last thesis brought up in my article is the assumption that the best way for a successful life in a knowledge society is not waiting for a driving force to appear, but to actively and proactively build it through advantage capitalization as well as identity capital accumulation in coping with life adversities. Proactiveness as a systematic evaluation of career capital adjustment to identity, unpredictability, discontinuity and instability in the reality of an information era is the most efficient way to overcome obsessive passion, negative doing nothing, procrastination and indecisiveness. Passion, the ability to slow down, distributed identity, procrastination, developmental indecisiveness and proactiveness form a new set of metacompetencies securing people's driving force in a fuzzy reality. Thanks to the aforementioned metacompetencies an individual is able to, regardless of the shocking changes, retain self-efficacy and balance between an unrealistic optimism and unrealistic pessimism.

Independently from the above discussed theses, my article also reviews the basic types of discontinuity and personality types related to them. These five discontinuity types are: 1 – place discontinuity, 2 – situation discontinuity, 3 – meanings and values discontinuity, 4 – context discontinuity, 5 – projective discontinuity.

Place discontinuity is the abruption of surroundings as an individual's habitat in a world that brings meaning to life that cannot be reduced to anything else. Place continuity marks the meaning for activities undergone by people. Clarified activity goals in a place is equal to the driving force of activity. In place discontinuity an individual's personality, which is rooted in it, disintegrates because it is based on retrospective place memory imprinted in its activities. A personality rooted in a place can only be efficient in activities related to this given place, because its cognition system is linked with activity affordances determined by specific location. Place discontinuity for people rooted in any given place means their world has collapsed, often causing reduced driving force activity. The effect of place discontinuity is different for place rootless people, whom cognition systems are rooted in an abstract affordance space and abstract prospective memory of desired activities. People who are place rootless direct their attention and cognition system towards affordance perceptions s that enable maximizing driving force activity no matter where they currently are. The basic functional relation of driving force activity remains the re-

lation to places, which, as perceived by an individual, are best adjusted to the desired activities.

In situation discontinuity the problem which lies before an individual is to be able to retain activity prolongation. It needs to constantly transition between declining situations and newly emerging activity affordances. In this discontinuity the driving force of activity is determined by two personality types: the passion for action type and, surprisingly, the type which has an ability for doing nothing. People gifted with passion for action transition smoothly between situations with depleted activity affordances to situations where driving force activity can be resumed. Such flexibility for continued driving force activity is possible through either harmonious or obsessive passion. The first one synchronizes objective and subjective self-efficacy markers in pursuing desired goals. The second one is focused solely on realizing praxeological activity goals. The personality type focused on doing nothing uses two contradictory equilibrium principles in a situation of discontinuity. The first one is about transitioning to an optimal state of mind as a support for a temporary and intentional continuity breaking with the previous real situation. The second one is about transitioning from a real situation that prevents an effective realized activity driving force in to a proxy one, detached from reality.

In the third discontinuity type related with meanings and values, the driving force of activity is defined by procrastination and indecisiveness. A procrastinating personality is a functional adjustment to a discontinuity situation of meanings and action values when together with declining motivation for activity a strong hope for the return of conditions that enable highest efficacy standards is present. Indecisiveness is an established personality type syndrome that postpones activity indefinitely. It is a way of coping with meanings and values discontinuity through rationalizing non-action as a necessary behavior.

The fourth type of discontinuity manifests itself when the meaning of activity as a feedback disappears as the result of previous activities. This discontinuity determines two adaptive personality types for change. One is a synthetic exploration of activity context reaching beyond short-term gain and loss activities that do not provide expected benefits. The second type of personality in conditions that lack context for activity meaning relies on analytical concentration on balancing short term gains and losses. In the first case an individual retains control over the activity driving force on a minimal level, which engages the cognition system into seeking desired activity affordances despite facing extremely unfavorable conditions. In the second case an individual is limited solely to damage control of affective actions forced by a compulsory situation. This way it isolates the individual from exploring potential efficient and desirable activity affordances and ends up doing nothing. The doing nothing psychology as a passive stance contrary to creating conditions for a better future leads to self-exploitation – using up personal resources needed when coping with life's adversities.

The fifth and last discontinuity type is a situation where discontinuity is not a present state but it is projected as a prognosis, so an anticipated and probable state. Projective discontinuity is a mental reconstruction of real life conditions, where every string of events ends with unpredictable ones that require an individual to design and implement new activities. Adjustment to the projective discontinuity is done by two types of personality: first, a thrifty man's personality in his personal space. He is resourceful, and constantly prepares his/her own driving force of activity to prepare himself/herself to negative random, economical and occupational events. The second type is the foresighted man who prepares for a "rainy day"; to sustain even a minimal activity driving force, this individual needs to employ his/her own personal resources that were not needed previously. In the second case a resourceful personality type means being prepared to sustain his/her driving force of activity during adverse conditions. Two ways to express a resourceful personality type is advantage capitalization and proactiveness. Advantage capitalization is a constant management of personal resource adjustment when faced with critical declines in driving force activity in an objective situation, independent from the subject; whereas proactiveness is personal resource management through self-evaluation in relation to the driving force of activity in critical situations dependent only on changes in the subject's resources. Proactiveness and advantage capitalization contrary to simply doing are not a reactive optimization of driving force activity in a discontinuity situation, but a prospective way to organize it in case of an emergency.

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