



The crisis of intellectuality

Hungarian Educational Research Journal
2015, Vol. 5(4) 67-78
© The Author(s) 2015
<http://herj.lib.unideb.hu>
Debrecen University Press

Dénes Harai



DOI: 10.14413/herj.2015.04.06.

Abstract

If existence were to be transformed into reason in this region, doubts could arise concerning the nature of man and reason. Consciousness, even crippled consciousness, is generated by relationships. The crisis of the post-Communist mentality is a long-lasting process. Within the parabola of violence and reason, it is always reason that sinks to point zero. Intellectuality is not the self-enjoyment of the teacher's cast as the more intellectual a person, the more humane he is. In contemporary times, man lives amongst a multitude of attractions: power, arms, money, consumption. In such a situation, the most tormented consciousness is the intellectual consciousness, which frequently turns into a formation shocking itself. Reason has stock in technology and science; differentiation does not characterise public thinking and for a while, a great deal can be reconciled with reason. If there is anything of importance, it is how we think about one another as human beings. The other man, the other group of people must also become an intra-psychic (internal) process, which has to be assisted by the instruments of pedagogy and psychology at the appropriate ages. This could mean the path towards a better integrated society.

The hyper-dull and the hypersensitive

The World Conference of Pedagogy is an excellent occasion for reckoning with ourselves, our world of experiences, our Weltanschauung in this region, but also for thinking about the spiritual possibilities, the identity, values and moral character of man.

In this Central (Eastern) European region, intellectuality has had no culture, it has always struggled in some kind of a strait-jacket in the world of conditional reflexes. In the 20th century, mechanised power hurled itself at the individual with its entire apparatus and it had no chance left. Hitler's destructive instincts were sharpened by the milieu of Austrian lifestyle; in the course of the crisis processes, however, others could also fall into similar condition. Hatred was the characteristic of the century. People's consciousness was significantly fragmented into classes, private individuals, bureaucrats, the servants of ideology and techno-structures. The exaggeration of organisational and technical solutions had many victims, and it will surely have many more. Crisis phenomena, forced trajectories, the repressions related to dependencies invoke the appearance of extremity. Also, these days we frequently experience or suffer from the joy of a primitive degree of culture, the joy of playing foul, the joy of dirtying, of malice, of speculation, of deprivation, of intimidation, of keeping the other in check, of defeating the other, of mechanicalism. These are the dark facets of the homo-duplex mentality. The crisis of the post-Communist mentality has an impact in this region. This world has become filled with frequently stifling sensations. Some of the intelligentsia are also well-off within a dictatorship, supporting the current "necessary" war, it can be blackmailed, bought and is corrupt. The intellectual attitude divided by revolutions, wars, social formations and visions denying one another are there together with the modernism of the young generations of our micro-electronic age. This period is characterised by the presence of the hyper-dull and the hypersensitive. The youth of today, who are confronted with the consequences of history, no longer accept ready-made thoughts.

These days, intellectuality is generated by the tension between the empirical and the transcendent of wants and desires (the want of economic growth and of the population, the absence of Hungarian intellectual capital commensurate with its weight and last but not least, the frequently humiliating situation of the parts of the Hungarian nation living outside the borders). Its energy lies in listening to itself (introspection), in its relationships and in the mode of its search for meaning. Sensitive spirits, those that are particularly sensitive to force and inequalities, can be considered to be a kind of intellectuality. Intellectuality also means the perception of the other as other, and its immersion in the problems of the entire world. It recognises itself in this reaching out for the other. This is the fight of the intellectual consciousness for the other man, for the defenseless, the humiliated, the crippled, the annihilated. Humiliation, deprivation and destruction lead to the loss of the self, which traumatises and has a negative impact on performance. These dynamics may assist in the changing of social relations. It is only through this that society can turn into a world of mutual relationships. An intellectual being perceives the instability of creation, the greatness of knowledge, the responsibility

of man, the attraction of purity, and not only the strong, but also the weak interrelations among people. Many believe that there is no information in this. The set of information is the intellectual man himself. For him, the structure of knowledge differs. He will not defend the agents, will not make documents disappear, he will not hide behind concepts and secrets. He perceives the fullness of relations, but for him, the range of self-evidence is much narrower than for people generally. The operation of the intellect creates mental conditions, exploits thoughts, solves problems, creates distances, remembers and is a place for doubt. One can march around and around in the cul-de-sac of reason for a long time as did Stalin, as well as Lenin. The form of the era is violence. As Antal Szerb put it, the recapturing of the "spiritual principle" is very timely in this region, before we could say that we had had emotions, they had already been killed.

The elaborated (educated) intelligentsia is the guarantee for a person not to become accessory to power speculations. Its ambivalence is that many an intellect sided with armed destructive dictatorships. We have experienced that the mixing of racism, democracy and various complexes leaves a mark on emotions, on the phenomena of speech, behaviour, memory and imagination, which is worth thinking about and discussing at length. A more harmonious society can only be built on the trust generated by this process. There are consciousnesses, in which the historical time planes slip onto one another, and perceived or real injuries of several hundred years appear with such passion as if they had occurred yesterday.

Consciousness, even crippled consciousness is generated by relationships. The sense of crisis is a product of the decomposition of society. Social relationships are filtered through human consciousness. The world is arranged within us according to our personality. Intellectuality is destroyed by: (a) crises, (b) modern myths, (c) the systems of violence of culture, (d) the irrationalities of the external world, (e) our aversions: we cannot tolerate the other's face, idea, story. Fear and doubt always induce theories. The intellectual man is also his own teacher. Let us consider our attractions, our choices, our aversions and escapades. We should not allow anything to pry apart human existence (currently, financial interests are making substantial attempts at this again, and this is already more than a mere attempt). After a while, the process becomes uncontrollable. It is no accident that security services, bodyguards and policemen proliferate. In the course of this process, man's nervous stability, system of relationships and normal idea of man are lost. There is no return to the state of archaic barbarism; his neurosis may push modern man not only into depression but may also make him cruel and this cruelty makes use of scientific and industrial means to achieve its objectives. The discoveries of empirical natural sciences and technology were a great experience for the German scientists between the two world wars, but this technical experience was based on a perception of man substantially lagging behind the standards of the era, on "degenerating research programmes". We are still not protected from this possibility.

The post-Communist crisis mentality is characterised by the country wallowing in the intellectual, while constantly struggling with crises in its existences. What is the structure

of this mentality? (a) in terms of political thinking, it is a confrontational attitude, opposition, the handling of differences as discord; (b) in terms of expected behaviour, it is discipline, obedience, duty and fidelity, which is nothing but Prussian military ethics in its advanced form; (c) technocratic structure; (d) secrecy, restriction and keeping things constantly under control. The theoretical archetype of this mentality: order, the controlling of consciousnesses, regulation, organised force and that being classified is natural. The French philosopher, Bernard-Henri Lévy, for instance, defined himself this way: "I am the illegitimate child of the satanic nuptials of Hitlerism and Stalinism".¹ This definition also indicates the sensitivity of the generations living during this era to their identity. The logical neurosis cannot be marvelled at, because for decades over the 20th century, the contents of the social systems obtaining first in parallel in the wake of the revolutions, then consecutively included anti-Bolshevism, anti-Zionism, anti-democratism; while that of the other was anti-capitalism, anti-clericalism, anti-nationalism, which gave rise to perceptible disturbances. Both eras were characterised by anti-Atlantism. Another feature of this era was the terror of being reminded: when people were forced to commemorate other personalities, other anniversaries, not those which could have given energy to the nation and to the individual man, or which could have meant moral renewal. The permanent reformer identity corresponding to the merchant state of the past years also collapsed and again enlightenment failed to arise.

Intelligentsia aims at power

According to the French sociologist Raymond Aron, intellectuals are tied to their national community also through living the destiny of their country with particular intensity. Over the past two decades, the dates, names, speculative constructions and taboo subject matters earlier wedged into consciousness were frequently decomposed. A characteristic feature of the era is also the mode of the search for meaning. It should be noted that man wants to understand, sell and enforce himself today as well, but the patterns of success and authority have changed substantially, and the demand for the classical has disappeared. We frequently use history as a bludgeon with which to hit the other, forgetting that what is great history for one group of men is humiliation for the other, what was order for the first group, was prison for the other.

Man lives among a multitude of attractions: power, arms, money, consumption. These attractions have an electromagnetic force. Ascetic collectivity imbued with politics turned into an individuality built on unrestrained consumption. Recently, one part of the intelligentsia took aim at power, but lost the ability to govern, and was characterised by impotence, lack of concepts, corruption and pseudo-humanistic principles. New spirals of hatred evolved. One can hate the MP, the teacher, the doctor, the owner, the entrepreneur

¹ Jo Johnson: Interview Bernard - Henri Lévy: Thinker in front of the flashbulbs. Financial Times August 23 / August 24 2003 Weekend W5 p.

or the mayor. These days, even children do this, they beat up their teachers and shoot their classmates. Anything could become a source of conflict at any time!

More integrated society

The teacher begins work in class: "In the Greek-Jewish-Christian culture...", after the first half sentence a hand is raised: "What is Jewish in this because I do not understand that" – laughter. Helpful classmate: "You live here and you do not understand???" – laughter. The reaction of the class: giggles and sniggers. These shreds of consciousness like shoot-outs indicate the mental conditions of youth, and the fact that there is no time to stop and talk, to speak about questions of society that interest and affect them, and about the background in which they are socialised. The teacher has only one possibility, "to give them" the material as required by the curriculum. In this Bologna mechanism, the majority of students are lost in understanding the subject matter half way through the curriculum, and they do not even endeavour to make up for their deficiency; instead they prefer to play tactical games, and become credit hunters. The manifestations of intellectual despotism are manifold. Biased teaching of history can also be a strait-jacket, and pedagogically dangerous.

Is it possible to achieve a fully new modern society with the old dispositions, attitudes and prejudices? The structures of the social world are being transformed, but the effects of the rearrangement do not automatically keep the human personality in an open-minded mode. As only open systems can develop, the question may arise whether the one who does not change, develops at all? In this case, change should be understood as the broadening and deepening of intellectual capacities and the behavioural set.

Old identities have disintegrated, the new ones are still confused because lifestyles have no intellectual aspect. The lack of morals and identity point towards an unstable existence. This is also a process of disintegration of the characters of society. As put by Ferenc Erős: "Identity is one of the most important key conditions of social life." The situation as it stands is characterised by features, such as: (i) Attraction of Western identities (pragmatist, technocratic, militarist); (ii) The struggle between the public, the private and the professional identities; (iii) Different identity patterns appearing in fantasies as symbolic representations, particularly in the case of the youth, and these are generally of a tough and radical character; (iv) Combination of old identity fragments and new elements, shaped as a function of the situation. This type is the most negative identity because it is threatened by the discrepancy between socialization and genuine attitudes or desired identity, hence it is shocked from situation to situation by micro-spasms. The social psychological experience of the past period has been that people always set to develop a new identity in periods of change, but politics have always distorted their energies. Hence Hungarian history consists of nothing but false starts and emptiness. We are writhing in the human dimensions of trust and distrust, faithfulness and treachery, freedom and authoritarianism, agreement and discord, fullness and emptiness. The order of values, the process of value creation have lost their proportions in society, we are hit

by a lack of consummation by emigration (emigration of the Roma, of qualified doctors and teachers going abroad to work, etc.).

The world is doubled by a great many things, thus by possession, interest, value, feeling, thinking, as well as language. Here appears the *locus minoris resistentiae* (the resistance of minor expressions) known from French literature: adjectives such as those introduced in relation to the Iraqi wars in an attempt to avoid the term “just”, such as “necessary” or “tolerable” war, or “inevitable” enemy, which are no more than moral masks as it has been revealed. In connection with Hungary, this includes expressions such as we would become an “intellectual base or air base”, a “workshop or auxiliary workshop”. The meaning of words is interpreted via mental asymmetries. A gigantic semantic gap opened up, everything is interpreted according to will. Our interpretations are generated by our fears. Our fears activate our prejudices. There is also an intellectual under-nourishment, we experience the degradation of our capability to consume intellectual goods. The European experience has been to capture the other man via the coefficient of animosity, to get to know him via weak and strong interactions. The disintegration of the Soviet intellectual barrack system will remain a long-lasting process.

Generally, one cannot fit perfectly with others because in the case of man, we are not talking about geometric forms, and adjustment to new situations requires new decisions. To achieve integration, it is necessary to fight the historical asymmetries which lie between the histories of the people of the individual and the host people. An asymmetric individual existence within an asymmetric social existence leads to disturbances. Differentiation multiplies distorted contacts as well.

The other person, the other group of people must become also an intra-psychic (internal) process, which will have to be assisted by the means of pedagogy and psychology at the appropriate ages. This could show the way towards integration. Is human integration possible? Culture integrated the locomotive, the power-loom, the car, the radio, the television, the computer – none of which are more than a few decades or hundreds of years old – but it has not yet socially integrated groups of people present for several thousand years. As a result of integration, objects have become needs over the past centuries, but man does not become man’s need automatically. Not even the mixing of the manifold makes this automatic, as we are not talking about the fitting of geometric forms, but of people with different religions, values and concepts. It is very different to experience that the other person is different than to imagine it. This is the tense problem of the concrete and the abstract man. The problem is that the concrete man can be more vigorously unbearable, repulsive, loathesome, than the abstract. (We frequently hear that the other also suffers an aesthetic destruction as he is turned into pig, cockroach or rat in speech.) It is possible to hate objects, too, but what shall we do with our hatred? Manipulation is not omnipotent. We see that a strong concern with political and personal interest requires strong manipulation.

Life within the complications of history

Culture does not exist without traumas.² While groups of people, masses struggle through their own history, they inflict injuries, cause suffering to one another. Man wishes to go beyond himself and this multiplies his abilities to destroy, for which he has applied Western technology – the product of his own consciousness – over the past century: the nuclear bomb, the machine gun, gas, newspapers and film. Modern life is the drama of speculations. The basic principles and moral values of thinking have changed, truths have been degraded into playing tactical games. This constantly differentiating world challenges intellectuality. In a metaphorical sense, we have such tinned fears as war, Fascism, Communism, terrorism, fundamentalism, migration and the list could be continued. These are the tins on which there is no expiry date, but they are not thrown out because they can be opened at any time, and it is still possible to pick and choose from their satanic spirituality mixing with one another, and on occasion, it is still possible to give rise to hysterics. Intellectuality does not say about these phenomena that they are outside its world, although it would frequently like to take flight from reality to the symbolic sphere of moral ideas. Sensitive people interpret the world from these, which provide a chance for endless interpretation. Lancelot Hogben, a British researcher, raised the paradox of warfare and science³ already in 1939, when he wrote that using our technical inventions, we are capable of destroying more and more people more quickly and more accurately than at any time in history, but are we capable of keeping an increasing number of children alive in the world?

Wars: In our civilisation of the 21st century, the threshold of passion is low, but the number of wars is high. From an ethical point of view, war means that we do not have humane answers. The features of wars: (a) In the 20th century, thus in World War I and II, in the traditional theatres of war burst out of instinct, mechanised armed actions, the tensing of forces to the point of self-sacrifice, belief in a Holy truth coupled with a sense of moral superiority; (b) in the localized wars following World War II (Korea, Vietnam, Iraq, Afghanistan) mass destruction in every theatre of war as a result of new military technology, and the business undertaking aimed at obtaining the plunder of resources. War is not a matter of conversation for the intelligentsia. War is the ecstasy of forces and instinct, a series of demented reactions. National cultures have been built on opposition, on force, on a struggle of life and death, and these factors continue to prevail adamantly to this day. In the wake of wars, the sense of comfort of our existence as human beings becomes distorted. Wars always substantiate that the moral crisis ends in a trauma underlain by the experience of World War I and II. Morality was justified or annihilated in this sphere of tension depending on the nature of the actions. It should be added that if

² See Ferenc Erős: Trauma és történelem / Szociálpszichológiai és pszichoanalitikus tanulmányok [Trauma and history / Studies in social psychology and psychoanalysis / Műhely Kiadó, 2007. / Dénes Harai: Történelem, háborúk és traumák / Tanulmány Erős Ferenc könyvéről [History, wars and traumas / Study on the book by Ferenc Erős], Társadalom és Honvédelem 2009. No. 2, pp. 141-152.

³ Lancelot Hogben 's Dangerous Thoughts. London, Georg Allen & Unwin Ltd.,1939 120 p.

our truth is regarded as exclusive, and the attack against our truth is considered to be a matter of destiny, it will immediately exclude communication. Surprises will not be omitted from the future either. Instinct is not an auxiliary element, adults are characterised rather by calculating, manipulative, violent games. If the world is degraded to the satisfaction of the raw needs of energy, we may expect additional bilateral or multilateral armed conflicts. Wars jeopardise our own culture now because they give rise to such scepticism, which daily questions power endeavours because everyone immediately keeps searching for background information and speaks about it.

Terrorism: Terrorism is part of the crisis fields. In the global world, the frequency of terrorism means that the control systems of the superpowers failed to guarantee security even under the telecommunication relations of our cybernetic age. The phenomenon is reproduced from time to time by the fragmentation of interests, injured interests and movements of interests. The series of attacks communicated as “preventive”, which are concomitant with significant sacrifice, also give rise to ethical issues. The bloody sight does not necessarily frighten off everyone, many are looking forward to seeing the beheading of hostages on television, which is a remnant of the Middle Ages in man.

Migration: The opposites are sharpened to the extreme between a meaningful, liveable existence and the level of dire, agonising poverty (child poverty). The transborder migration of people gives rise to fears and releases prejudices. In many cases, we have no knowledge of one another, only fears. It is not only a theoretical problem that the relationship between man and man can be very quickly dissolved. We have false dualities, such as the “Us” and the “Them”. In this paradigm, the exclusive primacy of the “Us” gives birth to the alien, and we believe that the alien will disturb the comfort of our home. There are many forms of xenophobia in the world. If I say “I”, I do not think about the fact that everyone else is also an “I” to follow on from Hegel. It is our false notion that our intellectual and emotional purity may be enhanced through our prejudices.

Differently from the classical traumas (war, Holocaust, catastrophe), there are traumas of a different nature, which are handled differently, such as those appearing as a result of the exposure of agents over the past twenty years.

Media: The programme policy of TV channels reinforces the cult of violence (boxing matches, cage wrestling or rugby games), but heavy metal concerts could also reinforce destructive notions: the target audience is more likely to say “we are afraid”, which can be transformed into additional budgetary items, votes or positions: the impact of the media cannot be neglected even in the case of children, because many of them become fanatics of violence and weapons, and in their fanaticised consciousness, some of them exterminate their classmates – “You will die next”, thus screams the injured victim of the Finnish hunting culture into the faces of the citizens from the screen. We do not understand why the more sensitive political scientists wonder at the slowness of the acceptance of “otherness”. In the parabola of violence and reason, it is always reason that sinks to point zero.

Ethical discourse

Morality seems to be an intellectual whimpering in this multi-layered post-modern era, when we see the clash of our contemporary history and our morals, and our ethical filter is frequently saturated with toxins. If we wish to define it, we could say that morality begins beyond existence as a living being at the point where our social inducement leads us when we can freely consider our actions on the basis of our feelings, notions of values and principles. The more the future is organised around fundamental human needs and their violent satisfaction, the more difficult a task it becomes, because frequently these factors need not only to be interpreted, but also to be reevaluated. It follows that it is unlikely for a pretty long time that we would be able to deal with the fine structures of morality.

I believe that a reduction in passions and the reduced frequency of violent conflicts can be achieved through a discursive ethical therapy conducted about values, principles and norms. Ethical aspects can only be mentioned when man relates to the world in an evaluating manner in his significant choices. Slowly, violence and the nature of destruction exceeds the level needed for normal coexistence. People who brought substantial sacrifice do not or hardly participate in its financial or ethical dividends. The national and the institutional milieu is a function of powers and human relations, in which leaders have a decisive function to play. It is an important issue for our society, how we think about one another as people. Over the past two decades some (also among the representatives of power) understood the transition not as a mutual process of learning, but they distributed truth, which at the time had existed only as a stereotype in theoretical forms even for them (let us think about notions such as civilian control, the constitutional state or democracy).

One of the most important issues is where we think our ethical values and principles originate from; if from war, as in the case of the period between the two world wars, or from the wars of our days, then we anchor our moral consciousness in the immorality of discord. The modern war not only shapes the consciousness of the participants, but also criminalises them. The latter factor may wipe out the moral reserves of the armies concerned. The deprivation of rights – the torture and humiliation of prisoners – always implies an attitude toward man. In this field, not all borders can be crossed. As a result of the regulations of armies, soldiers and officers becoming unemployed, and the arms trade are offered a good market by the places of tension in the world, the local wars, the civilian wars and revolutions. In a member of a society with multiple nationalities and religions, patriotism, creativity and identity can be maintained through regular dialogue.

Perhaps the remoralisation of society could also mean the rehabilitation of our senses. Our notions have been disintegrated and we are fighting our battles for motivation amongst the fragments; let us consider, for instance, the two sides of solidarity, standing up for the allies and sympathy with the victims, or the strong disturbance of the competition between good-neighbourhood and national self-consciousnesses in our

region. Moral speculations – principles adjusted to the situation – frequently fail as well. We may deem Political Correctness the fashionable term used in the West and its consequences as such a speculation. Győző Határ, who lives within this phenomenon believes that it “... not only paralyses thinking, but is concomitant with the self-amputation of thinking by going from the reflexive to the reflexive.”⁴ According to Győző Határ, the basic truths of Political Correctness are the arbitrary ethical and aesthetic value judgements of its gurus based on the right to like with the consequence of an intellectual atrophy of Western civilisation. Umberto Eco also thinks political correctness is a phenomenon giving rise to fundamentalism, which goes beyond its objective and, rather than reinforcing tolerance, discriminates against those who do not follow its rules⁵. Public speaking cannot go without clarity and purposefulness. When community functions are degraded, public opinion is no longer a moral power, hence civil society has hardly any ability of self-defence.

The security of culture and the culture of security should become fundamental ethics. The importance of European cooperation is underlined by the fact that security is not a priority in every region, there is no automatic relationship between the occurrence of needs and cooperation, and the reflexes of self-defence are different. The logic of democracy is the discursive generation of will; in particular, universities are suitable for enabling the intellectuals of the future to regularly exchange opinions on issues, such as the calling of the technical intelligentsia, the moral values of the new century, tradition and modernity, social tensions and moral feelings, the ethical issues of scientific progress, etc. The university as an institution has an important mission in orienting moral consciousness, the human relationship with values; the responsibility for this lies with university professors. We may rightly believe that educational systems will have a more vigorous function in the democratisation of the Middle East than rockets, because notions and truths cannot be distributed among the nations.

The media as a steam hammer

The media, public opinion polls and advertising are the assault teams of an artificial society whose objective is: to safeguard the established facade; to obstinately keep their own subject matters, problems and representatives in the centre; to protect the background, the secrets and the fetishes, and the Rothschild effect (money, influence, career-making) operating in their own interest. The change in beliefs, values and principles was willfully accelerated already in the 20th century, turning it into a technology guiding personality, with which it is possible to abuse and it has been abused – let us consider the media manipulations of these days. (Not only ideologies, revolutions and wars were the reasons for this process.) Hence the greatest risk of our age is man,

⁴ Győző Határ: A gondolkodás öncsonkítása [The self-amputation of thinking] *Életünk / Irodalmi, művészeti és kritikai folyóirat*, 2004 / 3. pp. 216-217.

⁵ Umberto Eco: *Öt írás az erkölcsről* [Five writings about ethics] Európa Könyvkiadó, 1998. pp. 102-103.

because his mental capability of self-defence against dangerous notions, his intellectual sensitivity and demands, the capability of understanding in society based on principles of organisation different from the civil and his capability of integration into more advanced systems, are weak and uncritical. The consequences of this are passions and disturbances in our society.

Danger is the guiding medium onto which political tactics and strategies can be built not only nationally, but also internationally. These days, security is a relative notion and not an absolute value in certain regions of the world. Every great culture builds its own greatness. The super- and regional powers not only get entangled in conflicts, but they themselves (also) generate them. The strategy of tension is not an invention of the terrorists, let us just consider the American political/military strategy of the Cold War, such as "Winding up", "Containment" or "Deterrence", while the Soviet arms of mass destruction located in the advanced zones constituted no less of a threat.

Affected by programme policy, it is no accident that the target groups of the audience are faster in saying "we are afraid", which, as mentioned above, can be transformed into additional budgetary items, votes or positions. The direct relationship is such that it functions not only when it is good for us, but also when it is not, thus, for instance: (a) the impact of the media cannot be neglected in the case of children, because as we have seen, many of them become fanatics of violence and weapons, and in their fanaticised consciousness, some of them exterminate their classmates, or just start to spontaneously shoot in restaurants and bars; (b) the experts of a given television channel may wonder why the process of accepting otherness is so slow, albeit they have devoted such nice programmes to it.

Intellectual consciousness has not yet developed its criteria with regard to the militarism, anti-Fascism, anti-Zionism and anti-Communism of our age. A great deal depends on the kind of emotional, intellectual, social or transcendent reality that we wedge behind the facts. There are interests tied to the understanding or misinterpretation of the world. It is important that we have the ability to give autonomy back to humanity.

Education

Educational systems may be able to bring consciousnesses closer to one another, therefore, education can lay the foundation for the normalisation of relationships, the evolution of dialogues and human integration over the long term. I use the term "bring closer" in order to illustrate the magnitude of the educational task, as frequently it is the formation of consciousness referred to as the "wolf intelligence" which should be converted into an understanding consciousness. What should we understand? The conditions of modern society, the dangerous notions, the importance of the path leading from conflict to coexistence, responsible human behaviour, the need of performance, man as risk factor and we could go on. The established situation prefers pedagogy based on principles of value, let us only consider the values of life and the intellect, the personal,

social and cultural values. We could learn self-confidence, the tolerance of failure, an offensive attitude to reality, and the cooperation of industry, trade, telecommunication and the armed forces from the Americans.

An examination of the composition of power groups or dictators and terrorists of the past century reveals that the dictators came from the best local and American, British or French military and police academies, and terrorist organisations evolved from Marxist circles at universities (such as the Red Brigades at the University of Trento)⁶. Journalists who found traces of conflicts of interest were simply shot. All this is also a crisis of the leading political elites. There is always a crisis field surrounding violence, and violence further broadens this crisis. The terrorist actions and the wars launched against terrorism also pose questions, such as: What are they going to do with the thousands of orphans of the war? How will they be able to forget what has happened? How will they be able to live with this trauma?⁷ These questions give rise to ill feelings. People living in the given area have no psychologists, family doctors, life consultants, which some of those living in advanced Western cultures have already gotten used to. Based on the dynamic approach to man, we could deem that the problem of man is insoluble, only some of its phenomena can be handled. We know by experience that moral disturbances also give rise to communicational disturbances. We are always biased in favour of ourselves.

In our times, the greatest risk is man because his mental capability of self-defence against dangerous thoughts, his intellectual sensitivity and needs, the capability of understanding of societies based on principles of organisation different from the “civic one”, and their capability of integration into a more advanced system, are weak and uncritical. I believe that if the lives of concrete men and women have no value, no fullness and no significance, then the things depending on that life also have no value. That is why everything has become a source of danger in our culture: solitude, old age, knowledge, poverty and even wealth. All borders cannot be crossed, and we have to pay a high price for this merciless experience. The call words of the multitude of alienations, splits, retardations, arbitrarinesses, aberrations are: re-socialisation and re-moralisation of society; the religious counterpart of the latter is re-evangelisation. The reawakening of structures of emotion, thinking and behaviour based on new principles and convictions may perhaps be successful, collective intelligentsia may develop and society may regenerate, and last but not least, it may rebuild man’s relationship to himself as well.

⁶ Jonathan Barker: *A terrorizmus [Terrorism]* / Tények-Lényeg HVG Könyvek, p. 2003.

⁷ The questions can be found in the book by Benyoucef Cherif : *Algérie / Une saison en enfer / in the part presenting the massacre of Haouch El Hadj of 1997 / Présenté par Ghania Moouffok /Parangon / L’Aventurine, Paris, 2003. p. 65.*