

## **I. Description of the findings of the questionnaire research**

### **The old**

During our research, we aimed to reveal the picture of the respondents about the old. To get to know what kind of help the old need and what kind of help people in their vicinity are willing and able to provide to them, we should know the characteristics of the old and what are the reasons of their bad feelings. We listed 16 statements for the respondents to decide whether they are typical to the old, which of these statements do occur and which are not typical.

Out of the listed statements, two were found typical by a very high ratio of respondents.

More than the three-quarter of the respondents, i.e. 77.9% think that the old can be characterised by that "They would like to be useful and to help."

Almost three-quarter of the respondents (73%) stated that "They would like to feel that they are needed." These research findings clearly prove that people, including the old, have a basic need of being accepted and acknowledged by others. Presumably this is the reason why they aim to be useful contrary to their age and they attempt to achieve acknowledgement and the thought of being useful by helping. To put it in different words, the same is expressed by the second most typical statement, i.e. they would like to feel that they are needed.

It seems that acknowledgement by others is a general feature of people, independently of their age, and it is the feedback of that they are necessary, they can be useful, and they can help.

This can be one of the pillars of the achievement of the aim of our tender, since the parishes can effectively take part in the solution of social problems, if their members and their vicinity are helpful, if they intend to express their usefulness and they desire to live a life pleased by God and people and provoking approval.

It is good to know that in the vicinity of the two parishes analysed by us, even the old about whom we thought that they rather need assistance are helpful, they do have the desire to be useful and to feel that they are needed.

This pillar may serve as the basis of help, especially for the extension and organisation of the practical forms of mutual help and self-help.

Our research findings show also that the help by the old is not only a desire, but an everyday practice. More than two-third (67.2%) of the respondents find it typical about the old that "They help the family". Furthermore, active help is expressed not only in their right vicinity, i.e. in the family, but in a broader community as well. This is shown by that more than the half, i.e. 54% of the respondents found it typical about the old that "They can be counted on in the community."

Based on the findings of the questionnaire research, an image of the old is expressed, which shows the intention of the old to help, which is manifested actively both in their families and in their broader community.

The next two most typical statements turn our attention to another very typical feature of the old.

More than the half (57.3%) of the respondents say that “It is hard for the old to make a living from their incomes”.

However, almost the half of the respondents found it typical about the old that “They financially support their children and grandchildren”.

That is, our image about the old is enriched by a feature that contrary to their limited means, they typically financially support their children and grandchildren.

However, much less of the respondents find it typical to the old that “They need to be financially supported”. Only 16.4% of the respondents stated that this feature is typical.

There are even less respondents, only less than the tenth of them, to think that the old “Expect the others to take care of them”. Only 9% of the respondents found the above statement typical.

The questionnaire statement “They are hurt by that they need to be helped by others” are in close relationship with the above statement. This latter statement was found typical by 41%, according to 30.3% it may happen and 16.4% say that this is not typical.

Another block of the statements of the questionnaire refers to the change in health status and the appearance of physical and mental problems accompanying or thought to accompany with the old age. The statement “They have worse health condition” was found 41.8% of the respondents typical, according to 39.3% it may happen and almost one fifth (18.9%) of the respondents think that worse health condition is typical to the old.

We hope that these statements are based on real experience. If this is the case, it is a glad feature of the old living in the assessed settlements, since according to this, the majority of them are usually not ill and their health conditions do not deteriorate.

The statement “They tend to be forgetful, and it is harder for them to keep new things in mind” was found typical only by the quarter of the respondents (25.4%), according to 64.8% it may happen and 9.8% think that this is not typical.

Almost one third of the respondents found it typical that “They are more sensitive, and they get easier hurt” (31.1%). It may happen according to the 46.7% of the respondents, and 3.4% think that this is not typical.

Only 12.2% found it typical that “They like to give commands”, according to 55.7% it may happen and 16.3% think that this is not typical.

In addition to the statements on negative tendencies, we included a statement on the positive tendency of health, especially physical fitness.

The statement “The old are stronger and more durable than the young” is typical to the old according to the 22.8%, i.e. more than the fifth of the respondents. 44.3% of the respondents stated that this may happen. That is, more than the two thirds of the people involved in the research in the settlements assessed think that it may happen, or even it is typical that the old are stronger than the young, while 22.2% think that this is not typical.

Getting lonely and the decrease of human relations are usually mentioned among the characteristics of the old age.

Fortunately, this is not general in the vicinity of the assessed parishes.

The statement "The old feel lonely" was found typical only by the 17.2% of the respondents, according to 57.4% it may happen and 14.7% think that this is not typical.

The statement "They have relation with less people" was found typical by 22.1%. It may happen according to the 43.4% of the respondents, 23.8% of the respondents experienced that this is not typical. Based on the findings of the research, the majority of the old living in the assessed settlements are not characterised by the relation with less people and as a consequence, they do not typically feel lonely. Of course, this does not mean that we can neglect dealing with the problems of the old having become lonely and feeling lonely.

In our research, we asked "According to your experience, why do the old feel bad?"

Less than the half of the respondents found typical the possible reasons listed by us.

We made it possible to list other reasons, however, the respondents did not use this possibility. Based on the above we may think that according to the experience of the people living in the vicinity of the assessed parishes, the old, or at least the majority of the old do not typically feel bad.

The most typical of the answers was that "The old are frequently alone". 40.2% of the respondents checked this answer, according to 34.4% it may happen and 9% think that this is not typical.

One quarter, 25.4% of the respondents experience that a typical reason of feeling bad is fear, especially: "He/she is aware of that if he/she falls or feels sick, it would not be noticed by others". This may happen according to the 54.1% of the respondents, and 20.5% think that this is not typical.

A reason leading to feeling bad, connected to being alone and the fear thereof can be that they may not or may rarely be visited by their children, grandchildren.

Almost one quarter of the respondents, 24.6% found it typical that the old are not visited by their children and grandchildren. according to 32% it may happen, and 27% think that this is not typical.

The opinion is similar to the statement "They are only rarely visited by their children and grandchildren". This was found typical by 22.1%, it may happen according to 38.6% and 21.3% think that this is not typical.

However, the old are usually characterised by getting lonely, we also asked whether "Being closed together with others" can be the reason of discomfort. Even though almost the half of the respondents (45.9%) think that this is not typical, 14.8% experienced that this is typical. One third of the responses (33.6%) say that it may happen.

Upon the establishment of the new service meeting the aims of the tender, it is important to keep in mind this information as well, since if we focus on the information that the old desire a life in society, we may have an adverse effect with the programmes on people suffering from being closed together with others and wanting to be alone instead of socialisation.

The lack of or the hard access to the assets essential for subsistence is a problem is among the stereotypes regarding the old. This includes the lack of food or hot meals, the warm, clean and convenient house/flat or the difficulty of shopping.

Based on the findings of our research it can be stated that in the vicinity of the assessed parishes, the old do not have these problems, or at least very little of them have.

“There is no one to do the shopping”. This is not typical according to the experience of the respondents, however, 44.3% think that this may happen.

“No access to hot meal”. Four percent think it typical and according to 26.2%, it may happen.

“There is no one to keep the flat in order”. This was found typical by 9% and according to 31.1% it may happen and

“The flat is not warm enough”. 8.2% of the respondents found it typical, and according to 27.9% it may happen.

“The flat is not convenient enough”. This was found typical by 13.1% and according to 29.5% it may happen.

Also to this question, there were answer options attached concerning the willingness to help and the awareness of importance of the old.

We listed as one of the possible reasons of feeling bad that “He/she feels that he/she is not necessary anymore”. This was found typical by the 12.3% of the respondents, and according to 43.4% it may happen.

The old may feel bad, as they would like to work and help, but they are unable to do so anymore, or they would like to work and help, but this work and help is not needed by others. The intention to work and help is present in both cases, however, in the first case, it is prevented by an individual, objective reason. In the other case, the health status and the strength of the old would make it possible for them to work or help others, but the environment or the part thereof they are in connection with do not require such work or help.

This second case is where the parish can offer an efficient support by allowing the people requiring help to meet people who are willing and able to help.

The answers of the respondents asked by us show that there are more people who are unable to help, but they cannot than who would like and would be able to help, but their help is not needed.

According to their experience, the 30.3% of the respondents found the statement “The old would like to work and help, but they are unable to do so” typical, while according to 56.6% it may happen.

16.4% of the respondents found it typical that “The old would like to work and help, but their work and help are not needed”, while 50.8% of the respondents stated that such may happen.

Based on our assumptions, the elderly summarise their lives, think over their past, and they realise what they did wrong and what they omitted. We think that the reason of the bad feelings of the old may be the regret of the wrong acts or the sorrow due to the omitted acts.

The answers of the respondents of the questionnaire show that based on their experience, 85.3 of the old “Regretted a lot of things they had done wrong”. For 19.7% of the old this is typical and for 65.6% it may happen.

More than the two-third of the respondents, i.e. 68% experience that the old feel bad, as “It hurts them how much things they refused to do”.

According to the answers, 18% found it typical and 50% say that it may happen.

It seems that in addition to the widely present intention to help and work and the reinforcement of feeling important, the processing of the past, the support of doing the omitted things or making possible the restitution of the regretted acts are real needs, which can and should be met by a well-thought and well-organised parish service.

### **Endangered minors**

We were curious whether the respondents have any knowledge about endangered minors in their settlements.

First, we asked whether there live any endangered children or youngsters in their settlement.

The overwhelming majority of the respondents are aware of that there are these kinds of children and youngsters. 81.1% of the respondents answered yes, and 8.2% of them are not aware of these people.

We asked a question about the nature of endangerment.

16.1% of the respondents found typical the endangerment in physical development and 71.8% say that it may happen.

19.2% of the respondents found typical the endangerment in mental development and 65.6% say that it may happen.

18.2% of the respondents found typical the endangerment in moral development and 52.5% say that it may happen.

18.2% of the respondents found typical the endangerment in emotional development and 46.5% say that it may happen.

Earlier we described that a precondition of empathy, empathic attitude and empathic acts and support is the possession of sufficient knowledge. It is a basic condition that people should know about people living in their vicinity and requiring help.

Based on the findings of the questionnaire it is seen that people living in the vicinity of the assessed parishes are aware of the endangered minors and the nature of their endangerment.

However, what do they think and know what kind of help these children and youngsters need?

Based on the answers, the following ideas form:

- According to more than the quarter (27.9%) of the respondents say that they typically need sufficient financial support. According to more than the half (53.3%) of the respondents, they may need financial support.
- The 44.3% of the respondents found typical the need for sufficient care, while 53.3% of them, sufficient care may be necessary.
- According to 21.3% of the respondents, typically education, mental and moral support are necessary, while these supports may be necessary according to 24.6% of the respondents.
- The endangered minors should have more care according to the 70.5% of the respondents. Out of them, 24.6% find this need typical, and 45.9% of them think that this may be necessary.
- According to the quarter of the respondents (24.6%), typically providing a good example should be necessary, while 13.1% say that this may be necessary.

- It was also included in the options to choose that the endangered minors should be given the possibility to show what they are good at, since it is obvious that they also have good skills and capabilities, and they are talented in something. Danger is often that they do not have the possibility to show their positive side, and this necessarily brings their negative side to the foreground and the negative things are expressed. 28.7% of the respondents found it typical, and this may happen according to the 13.1% of the respondents.
- The reason of the endangerment of the minor is mostly their family. The families they live in do not operate well due to various factors, and as a result of this, they become endangered. It follows logically from the above that the endangered minors have the highest need, and it could be the best support for them that we ensure them everything what a well-operating family can ensure. This need was found typical by 26.1% of the respondents, and according to 5.9% it may happen.
- Tutoring and the support of studies can also be important. This was found typical by the 27.9% of the respondents, while 12.3% of them thought that it may be.
- One third of the respondents of our questionnaire (32.8%) found that the best support to the endangered minors living in their vicinity is to make them feel that they are important. Further one quarter of them (24.6%) told that this may be the best. Based on the above, many people living in the vicinity of the parishes taking part in the tender recognise that in addition to the financial assets necessary for subsistence, the worst shortage is acknowledgement, the lack of acceptance, i.e. they do not feel that they count, and they are important.

We got to know the knowledge of people involved in our research about the old and the endangered minors, together with how they think about the situation and the shortages of these people.

Afterwards, we asked them what kind of help they would be able and ready to provide.

We asked the specific question "If any of the parishes in the settlement would organise a new support form of the old and endangered minors, would you join this?". The two thirds of the respondents (66.4%) told yes. Clear no was told only 9% of the respondents.

Therefore, the most important precondition of the successful achievement of the purposes of the tender, i.e. the specific and devoted intention of the members of the parish and the people living in the vicinity is given.

We also asked exactly how they could help. Some of the options to choose were about financial support, while the others involved personal involvement.

As financial support, we listed financial aid and the donation of clothes, commodities, fuel etc.

As a support form requiring personal involvement, we listed support with own work, common conversation, common activities and the common participation in artistic, sports and other leisure activities.

Half of the respondents were ready for financial support.

Financial aid would be given by the 48.4% of the respondents.

The donation of clothes, commodities, fuel etc. would be undertaken by 51.6% of them.

Help with personal involvement would be undertaken by much more:

More than the two-thirds of the respondents would take part in common conversation with the old and the endangered minors.

Almost the same amount of the respondents would undertake a common activity. Their proportion was 64.8%.

The 60.6% of the respondents would help the old and the endangered minors with work.

The 49.1% of the respondents would take part in artistic, sports and other leisure activities with the members of the two groups requiring help.

The findings of our questionnaire research serve as a good basis for the organisation, establishment and continuous operation of one or more services providing help in the discovery of the situation of people having social problems in the environment of the parishes and in the solution of these problems. The assessed parishes intend to focus their attention to the old and the endangered minors out of people having social problems.

An essential precondition of the efficient operation of a society is the social cohesion and integration, i.e. the cohesion of the different groups and members of society.

We obtained valuable data also about the integration and the cohesion of the local communities of the settlements involved in our research.

Our target groups involve people with social situations who may easily get to a marginal position or at least they are endangered to get there in terms of social integration and the cohesion of the settlement. Based on our findings we are happy to state that togetherness and social cohesion in the assessed settlements are strong. People here show solidarity towards the needy, they know their situation and they are ready to help them.

### **The potential future**

As it was discussed above, sociology and especially sociology research aim not only to reveal and show the facts of the present. In addition to the social self-knowledge, it is an important task and possibility that the sociological research shows the potential future hidden in present.

This is highly important, since during our everyday lives, we act, as if we could do only what we do. The practised routine and the past successful solutions are fixated, and they determine our actions almost automatically.

By using the categories of Luhmann's action theory: the majority of our actions are self-evident actions. Whatever we do, we do it, as if it was a natural, self-evident act, as if this would be the single "normal" act.

In a lucky situation, lower and lower part of our actions are based on coercion. In case of an action based on coercion, one acts according to a real or thought effect of external forces. Sometimes, there is no external coercive force, or it is not necessary, since one can act according to a built-in or fixated fear by thinking that external forces determine one's actions.

According to Luhmann's theory, the third possible action type is an action based on trust. The more democratic a society is and the higher the level of trust is among people, the higher the ratio of action based on trust is. Action based on trust is an action when the acting person becomes aware of that he/she can choose from different possibilities, and he/she chooses and performs the alternative which seems to be the best for him/her and in the correctness of which he/she trusts.

When we state that the ratio of the performance of everyday acts based on trust has a close relationship with the level of democracy, it is very important to know that the term democracy is not only the name of a political system.

Democracy has a much broader meaning than this. Democracy includes the social democracy, the democracy of everyday life and a certain way of contact relations between people.

The precondition and the framework of democracy making actions based on trust widespread is the achievement of political democracy.

Unfortunately, in many areas of the world, including Hungary and the surrounding countries, there were political systems in the 20<sup>th</sup> Century, which were far away from democracy. These systems are named as totalitarian systems, as they exercised total power exceeding the traditional dictatorships over the people living in them. In the 20<sup>th</sup> Century, totalitarian systems have two forms: national socialism and state socialism. In Hungary, both systems reigned: one for a shorter, while the other for a longer time. These systems made general the actions based on coercion. The total reign over people manifested right in that not only political behaviour, but every field of life, such as private life was determined and reigned over.

The selection of the workplace and the domicile of people and their relations to the people in their vicinity, including even their family members were determined by external forces exercised by the owners of the political power.

Just think of the politically controlled collective farming named as "socialist reorganisation" or the parallel industrialisation performed by the voluntarist management of the state party with the password "Let Hungary become the land of iron and steel" and the "home of flourishing cotton fields". In parallel with industrialisation, the rural inhabitants were guided to cities and the rural lifestyle was replaced by living in blocks of flats. In this way, not only the communities of rural people with centuries long traditions were collapsed, and not only they were torn out from their neighbourhood, religion, cultural and leisure activity communities to force them to be industrial workers and inhabitants of a concrete jungle, but their family relations were radically changed as well. Masses had to become commuters and proletarians hanging around in worker's hostels, belonging to no one and visiting their families weekly or biweekly, if possible. Others moved to cities with their spouse and children, which made the core family general compared to the multigenerational large family which had been dominant in Hungary. The core family consists of the parents and their minor children. In this way, in the lack of their grandparents, the children became "children with a key", and the old generation remained in the village was becoming more and more lonely

after a time. There are ageing populations in the villages and crowded blocks of flats in the cities. There are the syndromes of alienation, solitude and the lack of homes, wherever one takes a look.

If the majority of the society feels bad, if their way of life is not selected by them, but they are forced to have it, they can hardly be expected to express empathy or helpfulness towards the people living differently than they do or having more difficulties than they have. The relationship of majority and minority is overshadowed by the dissatisfaction with their own fate and by the perpetual suspicion that the reason of their bad situation is the people in a different group. In this situation, it is easy for the majority to think that the minority are fed on them. The members of the minority easily think that the members of the majority discriminate them.

There is solitude, fear and the lack of trust. They become the main characteristics of the lives of people in totalitarian systems.

Lonely people always expect the worst case. They feel that they can be replaced any time by anyone. They are not important for anyone, and no one really needs them. They do not trust anything and anyone, including themselves. They think that they do not have a place in the world.

They have a pessimistic attitude towards their own future and their community's future as well. The typical feature of their attitude towards the world and the other people is the aversion of the opportunities with a reference "Why should I do, it won't succeed".

These are the features which form the point of the totalitarian systems.

The Hungarian society still preserves the prints of the above, together with the neighbouring countries having suffered similarly the reign of both totalitarian systems.

In this situation, it is an especially important task of our research to show not only the current situation, but also the possible future perspectives available for the local societies of the assessed settlements, out of which they can select the favourable alternative even today, and they can even reach this perspective.

Sociology, including our research may show us that our lives are not fully determined by external forces. There are other options than doing the thing we could only do, as if what we do were natural, self-evident and normal to do. Our actions cannot be only self-evident actions or actions based on coercion, but there are real options to choose from based on trust.

The social self-awareness ensured by sociological research warns us that it is our liability to get to know our options, and urges us to jointly select the future which seems the best by knowing these options, to jointly select the way towards this future, to start going along this way and to reach the option we trust the best.

The person having escaped from the hands of the aftermath of totalitarian systems and experiencing democracy in his/her everyday life does believe, know and trust that the best possible life can be

achieved. If one trusts this, he/she demands to get to know the real opportunities in present, since by being aware of this information, he/she may prepare for the liable decision.

### **Negative and positive future hidden in the present**

Based on the findings of our research, there are at least two kinds of future regarding our attitude towards the old and the endangered minors.

One of the possible futures is the continuation and the strengthening of negative trends.

### **Negative vision**

If social fragmentation and isolation remain characteristic, this will result in the option for the old to select either complete isolation or the institutionalised state care. If family ties loosen on, the ratio of marriages and long-term partnerships decrease, less and less children are born, more and more select being single voluntarily or under compulsion, the situation of the old becomes more and more insecure not only financially, but the lack of their relationships will become of an extent ruining their mental and physical health.

The maintenance and the spread of solitude would make the situation of endangered minors even worse. Among the members of lonely masses there are no substantial human relations. They do not pay attention to each other, and they do not even recognise that the other needs help, or even if they recognise, they avert it by saying, this is not my problem. The person who does not believe in his/her own importance, tries to avoid liability. The world of lonely people is a rigid world without feelings. Even for the children and youngsters living in a well-operating family it is a huge mental burden to tolerate indifference, the lack of care about anyone else, which characterises the environment of families, and inevitably affects relations within the family. More and more families are unable or unwilling to serve their function regarding bringing up a child. In such families, the children are either not born, or even if they are born, the preconditions of physical, mental, moral and emotional development are not ensured for them. The minors endangered by the above would require the increased support and care of the environment. If the negative trends go on, or even increase, in the world of general indifference, there will be no one to pay attention to them and support them. Even in the educational institutions, the danger of the misuse of the powers of people destined to take care of these children will increase, and they do not support, but even endanger the development of the children. The other version of endangerment is when an unknown overage person tries to induce the minor to exhibit a negative or unacceptable conduct, may it be a criminal act or infringement or a morally incorrect behaviour, such as a dissolute lifestyle. Modern societies, especially the consumer societies are frequently characterised by that via the improvement of financial circumstances and the more and more effective social subsystems, the ratio of deviant conducts also increase. By the increase of the ratio of criminals or people disregarding moral rules, the ratio of people among them who are not afraid of approaching minors and tempting them to exhibit unlawful or morally incorrect conduct either by helping them or on commission from them, instead of them. In this way, the development of minors is endangered, even if he/she resists temptation and does not commit the acts recommended by the endangering overage person.

It is an additional problem that in isolating and emotionally depleted societies, the young, the old and even anyone else do not have the possibility to share their real problems, or at least, the scope of trust is very narrow where the torturing individual problems can be discussed. These problems may not be shared due to many bad experiences, and instead of empathy and support, the response is often indifference or refusal. The not discussed problems which seem to be unable to share with others become more and more troublesome. In the person fighting his/her problems alone, the false belief comes that it is only him/her to be such a loser and it is only him/her to have problems unable to be solved. If there were trust, and people dared to share their problems with others, it would be found out that the majority of the problems happen with others as well, and they are common problems. If it came true, it would be easier for them to solve this problem, or at least, they would tolerate difficulties better.

In modern consumer societies, there is no solidarity, and there is no effect and influence on each other. As a result of the termination of communities and the weakening of horizontal human relations, there is no one to discuss the really important things with. People are lacking trust, and they fear of that the others would misuse the information, if they shared their problems with them and reveal their pain. Therefore, instead of the expression of real problems and the reveal of the deeper layers, there remains the surface.

It seems easier to have conversation about the physical symptoms of the rather fashionable diseases, the medicines taken and the therapies applied than to discuss the mental reasons of diseases or what defects or deficiencies of our human relations trigger the pain of one's soul.

One of the root causes of the general culture of complaints is presumably that lonely people do not have control groups to help them realistically evaluating their situation and condition.

If everyone complains, the people surrounded by more difficulties, such as the old or the endangered minors are right to think that their situation is really as bad as they have all reason to complain and to do even much worse things: desperation and self-pity.

To realistically evaluate our own situation it is inevitable to have a sufficient control group.

There are two types of control groups, and both of them play important role in the establishment of a positive identity. The lack of these control groups may lead, of course, to disorders in identity.

The comparison control group is a group with which we compare ourselves to assess our own situation. Ideally, one selects a group consisting of known people as a comparison control group. This time, we have specific knowledge about the members of the group, their lives, conduct and the consequences thereof.

Nowadays, it became typical for people to compare themselves to a group of people being in better situation than they are. In this way, the result of this comparison is always negative for us. The situation is even worse, if the assessment of the situation is based not on objective facts, but on subjective beliefs. The effect "the grass is always greener on the other side of the fence" is well-known, together with the fact "based on experience" that by waiting for the bus, it is always the bus going to the opposite direction

to come first, and in this way “always” the people waiting for the other bus have better situation. It is also a well-known custom that some families or communities are always declared as “Mr./Mrs. Perfect” who are always successful, contrary to us.

It is an even bigger problem that in the world of the withering of direct personal relations, more and more people select a control group, i.e. people serving as a reference for himself/herself and to compare himself/herself to, from the virtual world. The image shown by the media about the lives of celebrities, or the day-by-day representation of the actors of soap operas as a real person and by “moving these actors into our homes” may result in - especially for people lacking in real relationships - that they are considered as reference, and their own situation is evaluated in comparison to them, usually by highly underrating themselves. There are these kinds of social psychological processes in the background of severe personality disorders, false self-assessment, negative identity, self-pitying and complaints.

Normative control group is a group the valued and norms of which we accept for ourselves. Human life is guided by norms and values. The need for this originates from that the achievements of the development of humanity during history are not biologically fixated in the bodies of people, therefore, they cannot be inherited. To avoid that every generation should start development from the beginning, it is important for the newcomers to get to know and to absorb the achievements which became objective in the world outside. These objectivised products waiting for learning are the objects made by work, the language and the rules, values and norms of human behaviour.

For instance, the knowledge and the technical development achieved during evolution are the cars created by people. For the intended use of the car, it is necessary to know at least one human language to record, read and listen to the technical description and the user manual of the car. Furthermore, it is inevitable to get to know and to observe the rules of traffic with a car, i.e. the requirements and norms of the Highway Code.

The rules, schemes and patterns on the interpretation of the world and human behaviour are recorded and passed over by culture. In Parsons' system theory, one of the four fundamental social subsystems is culture, the function of which is the maintenance of the already established order and pattern of life. As determining media, in the centre of culture there are values and norms.

In traditional societies, while there was no contact between the various cultures, and they were even unaware of the existence of the others, individuals almost automatically learnt the culture of their community, together with the world interpretation schemes, recipes and patterns.

Modern age, however, modified this. Nowadays, it became usual for different cultures and values to meet and live next to or even with each other. It became an everyday experience that there is another kind of life than he/she lives, than it is correct to live according to his/her culture and than one must live according to the rules of his/her culture. Some of people living in the neighbourhood, working as our colleague, shopping in front of us or even got included into our family live a completely different life than we do. He/she interprets the order of the world differently. He/she fits his/her acts to the system he/she

has in his/her mind. He/she lives according to the values and norms taken from his/her own culture and the dominant community.

The situation is made more difficult by that while people living in traditional societies lived their whole lives in the community they were born, in modern societies they typically change their communities multiple times during their lives.

It is an additional difference that in the pre-modern societies, a person belonged to a single society, which simultaneously meant the large family, the workplace community, the neighbours, the religious community, and the political, cultural and free time group.

Therefore, the community he/she was born in and where he/she socialised and lived throughout his/her life, gave him/her a cohesive value and norm system, the observation which was expected, controlled and the violations were penalised by this community.

Since the introduction of the modern age, people not only change the groups they are members of, but they are simultaneously members of multiple groups. They change their workplaces, domicile, friends, affiliation to political parties, free-time partners and often their families as well. Additionally, they are the members of their family, workplace, domicile, political, cultural, religious, sports, free-time and other groups, which are only slightly overlapped.

Every group has unique values and norms, and have different expectations for its members. It often happens that a person belongs simultaneously to groups, which have different or even sometimes contradictory values and norms.

Therefore, no wonder that while the majority of people living in pre-modern age were driven from inside, the majority of people in the societies of modern age are driven from outside.

The person driven from inside learnt uniform, coherent values and norms in his/her childhood. During his/her socialisation, these expectations are incorporated in his/her personality to make him/her feel until his/her adulthood that the rules taken from the community drive him/her from inside. By applying Riesmann's metaphor, the person driven from inside is as he/she had a compass in himself/herself to show him/her what is right and wrong, what to do and what not to do.

Riesmann compared the person driven from outside to a radar screen, which continuously monitors the external pulses and always tries to observe the actual expectations.

In nowadays' mass societies, a person is the member of multiple groups, however, these groups tend to serve as a formulated secondary group. Human relations are weak, and strong bonds are rare.

If the person does not have significant community links affecting and influencing him/her, there is no really important "Significant Other Person" for whom he/she is the same, he/she becomes discouraged, he/she does not know how to live and what norms to adapt to.

Among these circumstances, the person living lonely and driven from outside tries to fit to the expectation of the real groups, but to the expectations of the created beings of a virtual world, as an effect of the pressure of the media on him/her. Heidegger told that "people in mass societies try to live in a way "the man" must live. They do not realise that "the man" is an abstract nobody to whom everyone tries to adapt.

The more time the person spends lonely, the higher his/her urge to adapt is. The internal uncertainty delivered by solitude and the lack of positive identity are concealed by many by an unconditional compulsion to adapt. The supreme fear, the object of dread is that he/she is out of the line, and it comes out that he/she belongs to nowhere.

A great trap of nowadays' society is that it simultaneously makes impossible belonging to real communities and makes standing out and remaining outside to be the biggest shame.

Due to their age, the old dread standing out and remaining outside. The endangered minor interprets his/her own situation as a drawback forcing him/her to the periphery, narrowing his/her relations and opportunities in life.

The old age, the endangerment of a minor and any other speciality qualifying as social drawback make more difficult the use of the substitutes and compensation tools, which are tried to be applied by others to get rid of solitude, and to escape from the unbearable belonging to no one and nowhere.

A seemingly great solution is offered by fashion to solve this situation torturing almost everyone. There is no need to belong to a real community, there is no need to select a normative control group among our groups of different expectations, i.e. the control group the expectations of which serve as priority over every other group of ours. Additionally, there is no need to live our lives as people driven from inside, devoted to our values and being rational regarding values to avoid the shame of belonging to nowhere.

The consumer mass societies dupe their members that instead of all the above, it is enough for them to know and follow fashion, and they immediately get the delightful feeling that they belong to the masses of people following the same fashion, they are identical with them, and they are the same as them. And this latter statement is even true, since they are also the atoms of the lonely masses without attachment, however, all these are disguised by the appearance formed by the servile following of the expectations dictated from outside and above. There is nothing wrong in drinking the same drink as the others, in eating in the same fast-food restaurant as the others, in shopping in the plazas with hundreds of people wearing similar clothes, hairstyle, buying newer and newer goods and hanging on their phones. This is the comfort, and only this.

In case of the spread and maintenance of the world reigned by fashion, manipulation, advertisements and media, there is little hope for us in our old age and if, due to any reasons, we deviate from the people we live together.

What can await us? The increase of solitude as an old person, which would mean the loss of the few real relations of ours and the loss of illusions offered by the virtual world.

The workplace relations cease to exist and the illusion of belonging to the mass of fashionable young/youthful women and men.

Either one remains alone in his/her flat, or moves to a nursing home. Theoretically, both of them can be a solution worthy of humans.

Unfortunately, it can also be imagined that a future comes where instead of the humanisation of institutes and making solitude tolerable, the system considers the old who become more and more in an elderly society as an unwanted burden, which puts the unnecessary weight on the young both financially and humanly. If alienation and loneliness increase on, and the other people, including ourselves, are considered as replaceable beings and as who can be appreciated only due to the performance of their useful functions, the appreciation of the person, as an unrepeatable and irretrievable being with the value by itself, may move further to the background, or even disappear.

In such an inhumane world, anyone who gets old or sick, lives as an endangered minor or does not function "sufficiently useful" due to any reasons, he/she may get disregarded, forgotten or may pass the mesh of the sieve of efficiency.

If one considers the incidental approach of this negative vision from the point of view of the old, the endangered minors or any underprivileged groups, unfortunately nothing good can be expected for them.

The mass societies of the postmodern era are under the reign of multinationally organised economy. This globalised system requires globalised consumers. Efficiency or the greedy desire to reach the highest possible profit requires the sales of the highest possible amount of products anywhere in the world. It is an elemental interest originating from the above is to eliminate any national, cultural, religious and any other difference and unique feature. The ideal consumer is a being made cosmopolitan by stripping off his/her social and own unique features, who buys the same shaving foam and sanitary napkin, eats the same food in the different branches of the same chain restaurant, watches the same movie, listens to the same songs and conforms to the same person as his/her fellows anywhere in the world by obeying the same fashion, same advertisements and the media effect completely unifying and simplifying people. People either join the line, obey, assimilate, give up their unique features, or may exist in reserves for people considered as outdated or lagging behind, and by being pitied and despised by the others.

In addition to the general trend of globalisation, the other fashionable flow of nowadays is multiculturalism. This movement proclaims the equality of cultures and that the spread of this aspect can be expected to lead to the practical performance of the peaceful coexistence of cultures and the reinforcement of tolerance and empathy. Seemingly it is nice and logical. However, if you think over the origin of this aspect, you can see that it is easy for it to have a dysfunctional effect.

If one states that every culture is equal, equally important and deserves respect, we practically question our strong affection to our own culture. If every culture is equally valuable, why should we cling to our own? Why do we want to live according to the expectations and pattern of our culture? If contrary to this, we feel and live in the way suggested by our culture, it may become the reason of remorse. If we loosen and unleash our intimate relationship to our own culture, we weaken or terminate our own identity.

If due to ideological reasons, by adapting to the expectations of the fashionable and declared-as-modern multiculturalism we refuse to undertake, cling to and follow our own national and religious culture, i.e. we refuse to identify with our culture, and we refuse to build our own personal positive identity, how can we expected to tolerate and be empathic to anyone undertaking their own culture differing from ours, living according to their culture and building their positive identity thereon.

Actually, only the people considering their own national, religious and cultural community important and undertaking that they belong thereto and having their own identity rooted in it can be expected to respect, accept and tolerate the culture and identity of people of different nationality or religion and to show empathy towards them.

Sad historical experience proves that when people “transcend” national, religious and cultural differences and act as if they were not significant, i.e. when the multifaceted, multinational and multicultural people are attempted to form a grey mass, it will sooner or later take vengeance. Usually this is to lead to the collapse of large empires and to bloody conflicts and wars. In the last decades of the 20<sup>th</sup> Century many stated that the age of nation states is over, everything what is national is outdated and acted as if the citizens of the modern world thumb their noses at their national roots. Then, the dissolution of the Soviet Union, the disintegration of Yugoslavia or the Arab Spring clearly proved that the differences swept under the carpet or forcefully suppressed brake the surface whenever it is possible, very radically, and they are expressed unfortunately often in a violent form.

However, the minorities living in states reigned by nations other than their home nation may serve also as an example for the still dominant social and psychical role of national identity and cultural differences. If one thinks of the Hungarian population living outside Hungary, it is seen that even the strictest dictatorial reigns can only seemingly strip them off of their national identity and often they are the minorities who have national identity as the dominant dimension of personal identity.

If we would like people of different culture and nationality to live peacefully together in the long run, instead of assimilation and segregation, integration is the only appropriate way. Note that assimilation is exercised not only when a nation assimilates the members of another nation or multiple other nations. It is also assimilation when an already existing or an artificially established culture intends to devour or assimilate the others. Globalisation is actually a worldwide attempt of assimilation during which it is intended to replace the other cultures with the “globalised culture” - i.e. the artificially created culture stripped off of national and other cultural characteristics - with high efficiency to demolish these other cultures. This globalisation is embodied by the chain stores and shops operating as a worldwide network, the soap operas broadcast everywhere and the globally spreading dressing, shopping and

consumption habits. Anyone who refuses to adapt, is considered as outdated, gets ruled out from the global market, from the internet and even from the concept of culture, since by nature of assimilation, whatever or whoever fails to obey, it will be ruled out.

The other threat is segregation. Separated from the others, everyone lives in a separate world in a way he/she wants. However, nowadays it is unavoidable for the different cultures to meet, which may almost surely lead to severe conflicts in case of separated and segregated cultures not knowing and disregarding each other, since if they do not know and do not experience each other's culture, they easily and presumably show hostile conduct towards each other.

Tolerance and empathy are terms which cannot work by incantation.

Empathy is usually interpreted as the ability to understand motivation. Actually, people having different culture are unable to automatically understand the motivation of the other. Just think it over that if in a culture, taking off the hat is the sign of respect, they cannot automatically understand that when a person enters his/her house, a pub or the church with a hat on, he/she does not express that he/she does not respect and disregard the others, but according to the rules of his/her own culture, he/she expresses respect right in this way. This cannot be understood and accepted emotionally. For this, knowledge and the understanding thereof are necessary. The precondition of the formation of tolerance and empathy and the incorporation thereof into practice is the knowledge of the culture, the values and norm system of the other person. Acceptance can be dealt with only after knowledge.

Empathy actually means the collection of knowledge and the acceptance thereof. If we want people of different nationality, religion, culture or even generation to show empathy and tolerance to each other, they should mutually get to know the order, the recipe and pattern of their lives, i.e. each other's culture.

If we know the values and norms of people from another group, there is the chance to accept that they live according to the pattern of a culture different than ours.

This is the first necessary, but not sufficient step in the way of integration, towards the strong social cohesion.

The relationship of majority and minority is formed not only between people of different nationality or religion. Any characteristic feature accompanying social advantage or disadvantage, divides society. The coexistence of people in different situation and different characteristics, having a drawback due to any aspect with the others can be good and sufficient for every party, if they know each other, they know what the other needs and what can be expected from the other. The coexistence of various generations, people with different health status and the endangered minors requires the knowledge of each other and the understanding of the different characteristics, since acceptance and the joint establishment and observation of the order of coexistence, norms and values can come only after this.

If they do not know each other well, they are not curious of each other, no substantial relationships form between them, there remains distancing, and such distance can deepen into a rift.

It can be stated that in the horizon of present, there is a rather dark future promising little benefit. If today's trends go on, unfortunately it cannot be excluded that we are heading towards a world where stress between the groups of different situation is going to increase, which may lead to the violent solution of conflicts. Simultaneously, and exactly due to such conflicts, distrust, solitude and the feeling of helplessness of people may increase on. This may result in a vicious cycle, since mistrustful, frustrated and lonely people feel bad and do not find any real explanation to their situation. This situation is very favourable for the start of the mechanism of making a scapegoat. We blame and make a group liable for our own poor situation and the deterioration thereof, about whom we think that they are undeservedly in a better situation than we are. And here comes the assumption: presumably they are the ones to trigger the deterioration of our situation. The groups which are different than us and are in the vicinity are the most suitable for making a scapegoat.

In this way, the old become the scapegoat for the young, since "they do not work", "we have to pay for their subsistence", "they are always getting up in our business", "they always occupy the place" etc. The opposite of the above works as well: the young may become the scapegoat according to the old, even with the same arguments, since according to many old people "they do not work", "we have to pay for their subsistence", "they are always getting up in our business", "they always occupy the place" etc.

In the same way, even the endangered minors and their family may become a scapegoat as well.

Making a scapegoat or becoming a scapegoat is a social psychological phenomenon giving rise to embitterment in both of its forms, and it becomes easy for the blind anger to break the surface.

Of course, this aggravates on fear, distrust and seclusion.

However, it is fortunately not imperative for this negative vision to come true. Today we still have the possibility to select and establish another future. Today it is still a realistic option for us to head on towards and to reach a better and more favourable future.

### **Positive vision**

The social roots leading to solitude and distrust, as discussed above, can be revealed, and what is more, can be terminated.

To do so, conscious decisions must be brought. It was shown above that the negative phenomena penetrating today's world are closely linked to the totalitarian systems, i.e. the system of reign where politics or economy devour any other aspects of life, and it is only political obedience or becoming a good consumer what counts.

The great danger of nowadays' societies ruled by money is that we do not even realise our vulnerability. We are made to believe that the source of happiness is to earn more and more money and to consume more and more products. We are constantly striving to reach the above, since we are not happy (enough), and we think that we are going to be happy by this striving.

Technical development and the increase of wealth has a too high price: the degraded and terminated human relations, the more and more shivering solitude and the more and more dreadful fear of being relegated from the hard competition of economy. We fear of and make even harder efforts to keep it in the way as it is.

There should be a change, a reformation. The reformation of our individual, common and society-level life. We should start from the basis: from thinking it over why we live. What is really important for us? What would make our own life to be a real, original and characteristic life? We should become aware of our opportunities. We should consider our talents, abilities and skills. We should decide who we want to become, and when we decide it, we should work to become that person, instead of struggling for money, shopping in plazas, aping fashion and being enchanted by advertisements, and instead of missing or postponing our real life.

To do so, we could look for fellows, since alone there is little chance to turn the tide. It might be that deep in their hearts, almost everyone or at least the majority of people would like to live a different life than they do now.

Key prerequisites for becoming an autonomous individual and having an authentic life are belonging to a community and having good human relations. Real communities and relations based on understanding and cooperation can also be created between autonomous people liable for themselves.

We should talk to each other. We should discuss the important aspects of life. We should pay attention to each other, and try to understand each other and to aim agreement. Maybe it comes true that we are not as strange as we thought before. We may realise that whatever happens to us, has happened to someone else as well, and whatever happens to someone else, it may happen to us as well. We may look for the good in each other. We may express and show our inherent reserves of goodness.

Reformation. Turning to each other. Starting conversation. Becoming significant. Influencing. Seeing ourselves in the eyes of the other what we would like to become. Mutually inspiring each other in this way.

An integrated society with strong cohesion instead of a disintegrating, atomised lonely mass of people. Cohesiveness. Being together. Living in a community.

Reinforcement of trust. Instead of the constant anxiety, fear and dread and instead of repeating that “no one and nothing can be trusted”, we may start making changes. We may start the change by changing ourselves. We may live according to Kant’s categorical imperative: act in a way to serve as a measure for the acts of any people. We may decide that we will act and behave to let the others trust us. At least in our closest circle. We may become an example and may experience a return. If these small circles based on trust do form, they may link together and expand.

This reformation may be begun. Locally. With the people nearby.

The deficiencies, the wounds and everything what hurts may be revealed.

We may help each other and ourselves.

We may do something for each other, for us. Together. By getting to know each other better. By knowing what the other needs and what can be given by whom.

In this way, not only the personal life of the inhabitants of the given settlement can be better. Not only the cohesion and integration of the local society may become stronger,

but an important driving force for economy may be created in this way.

Based on the analyses of F. Fukuyama it is known that from the last decades of the 20<sup>th</sup> Century, it is trust to become the most important factor of economic development. It is not the raw materials, the energy resources and the expertise of workforce to have the greatest effect on the development of economy, but trust. Economic development is strong where the entrepreneur can trust its supplier, the subcontractor, the salespeople, the employees and the external institutional, legal and financial conditions.

Trust, which is formed in the relations between people and in partnerships, can later be converted to economic success.

As described by P. Bordieu: the most dominant factor of economic development is capital. However, not only physical capital exists, but also two more capitals having the same importance as physical capital.

The one is cultural capital, and the other is social capital.

Social capital means human relations. In addition to the hierarchical relations, the horizontal relations, i.e. community relations based on trust may also mean a capital and a resource for development.

The three capitals of equal rank are added, and they can be converted and exchanged to each other.

The development of a country or a settlement is nowadays determined by not only the available financial resources and the physical capital to be invested, but also the available human abilities, skills and knowledge jointly defined as cultural capital. Social capital, which is the coherence, the cooperation and the community of the people living in the given settlement, has the same importance as physical and cultural capital. Convertibility in this regard means that if there is a good relationship between the people having different situation, age and health status and living in the given settlement is formed, if there is trust between them, if they can cooperate with each other, if they show solidarity to each other, if they can rely on the help of each other, this may become an economic benefit, a profit, a better work opportunity and an effective business.

***Therefore if churches initiate programmes to reveal the social problems of the inhabitants of their settlements and undertake the joint solution of these problems, they not only do a mission on helping people, but they also effectively support the economic progress and development of the settlement.***

The aim of our project is to establish these programmes and to prepare the practical performance thereof. In this way, out of the possible visions hidden in our present and out of the options available still today we can contribute to the selection of the vision and option, which makes real a human coexistence based on love and trust contrary to the danger of the lonely existence unworthy of people and without love.