

Research topic, purpose of the research

Research topic

This research was performed within the framework of the grant no. EFOP-5.2.2-17-2017-00139 "Performance of transnational cooperation with the organisation of the Greek Catholic Parish, Tokaj". The topic is determined by the overall purpose of the grant and the results to be achieved by the project.

According to the professional plan, "*the purpose of the project is to reveal, to learn in details and to compare the problems regularly occurring in the settlements of the participating parishes and their vicinity and (negatively) affecting people - by getting to know similarities and differences - and to elaborate appropriate strategies, measures, intervention logics and good practices to tackle these problems.*" The planned results: "*As a result of the performance of the activities, the participants of the project jointly achieve a product (service) planned by them.*"

The overall topic of the research within this framework is to see how parishes can take part in the reveal of the problems negatively affecting the inhabitants of their settlements and how they can take part in the solution of these problems. The research must efficiently serve the establishment of a service based on the knowledge of good practices, appropriate strategy and intervention logic.

Within the overall research topic, we aim to reveal the social and individual problems in the settlements of the involved parishes and to get to know the efficiency of the measures taken so far to tackle these problems.

The topic of our research includes the needs and demands of the affected people and to know what further resources to involve are present to fulfil such needs and demands.

Considering the fact that the implementers of the project selected the old and the disabled to be the direct target group out of the groups living in their settlements and requiring support, therefore, the **specific topic of our research is:**

to reveal the situation of the old and the disabled, to get to know their demands and to learn the supporting resources, intentions and possibilities within the parish.

Our research hypotheses:

1. To improve the situation of the old and the disabled, in addition to the existing helping modes, further services are necessary and possible.
2. Parishes are suitable to establish new strategies, intervention modes and services to take part in the solution of the social and human problems of their vicinity.

3. Transnational cooperation makes it possible to establish a widely used knowledge base, based on the experience obtained in various settlements, the good practice, the available professional knowledge and the personal competences of the heads and members of the parishes.

Research purpose

Within the framework of the grant no. EFOP-5.2.2-17-2017-00139 "Performance of transnational cooperation with the organisation of the Greek Catholic Parish, Tokaj",

the research is: *"To determine the services to be developed and the efficiency of the measures to be elaborated, and to compare and analyse the methodology of the activities aiming the treatment of the individual problems appearing in certain areas, a research process is applied. During the research and the comparative analysis, the social issues and the measures on the improvement thereof must be studied."*

By considering the above:

The purpose of our research is the scientific support of the strategies, measures, intervention logics, good practices and the planned new service aimed within the project. Within this:

- **Assessment of the social situation in the vicinity of the Greek Catholic Parish, Tokaj and in Nagypeleske, with a special view to the old and the disabled.**
- **Reveal of the needs and demands of the target group above.**
- **Learning and mapping the helping capacity within the parishes.**
- **Modelling the possible and necessary measures and interventions.**

Research concept

During the preparation of the research, the conceptual framework is set.

Any research topic or social phenomenon or process can be approached via various aspects, theories and interpretation frameworks.

Regarding scientific research, it is often required to disregard value judgements and to be “objective” as the expected way of approach. Actually, in researches on society, these expectations are illusions and unable to be met.

The intention to pretend objectivity and the lack of value judgements often aims to conceal the subjective approach based on very unique aspects.

Actually, sociologists are unable to eliminate his/her convictions, imaginations or as described by Husserl: the existence judgement, which formed during his/her life about the world and social phenomena.

The expected fairest researcher conduct is to set and publish the preliminary concepts and convictions regarding the subject of the research.

Conceptualisation serves among others to make the existing concepts and interpretations explicit regarding the subject.

In the best case, the scientific theories form the conceptual framework within which the subject of the research, the key terms and the constituents are interpreted.

It has to be understood that social reality is built via interpretation. There are no social facts by themselves, only interpreted facts. The criterion of scientific correctness requires to reveal and publish the interpretation framework and aspects.

This can be expected for every research topic. However, the compliance with this must be paid more attention in case of such a sensitive topic, as the engagement of the parishes in the solution of social problems.

This topic is sensitive, as it divides people within and out of the church.

In Hungary, it has severe historical reasons.

Engagement of the church in social problems

The challenged basic question:

Is it the task of the churches and within this, the local parishes to deal with social individual problems arisen in their vicinity?

It is closely linked to whether it is necessary for the parishes to have strategy, action plan, intervention logic or intention to form good practices to participate in the reveal and solution of the problems of the people living in their vicinity.

The political tendencies had and have radically different aspects.

Within the churches, there are also significant differences in the opinions.

There are also different aspects among the members of society, the social profession and the needy as well.

In Hungary, during the decades of the state socialism, the official answer given to the basic question was clearly "no". Political power restricted the operation of churches and the religious life between narrow limits. Among the activities of the barely tolerated religious organisations, churches were banned and ruled out to deal with social issues, and the formerly traditional religious activities in education, training, health care and social services were undermined.

Some of the political parties and tendencies still consider the social involvement of churches as unnecessary and even inadmissible. The separation of the state and the church is falsely interpreted in the way that the churches are excluded from the performance of any activities listed as state competences.

Another political position considers it in the opposite way. They would pass the whole tasks of solving social problems together with the accompanying liability to the churches.

Some would reject the social involvement of churches with a reference to the private autonomy of the individual. In every support and charitable activity, they detect the attempt of the churches to gain ideological influence.

Others explain their anticlericalism and antireligious aspect with that churches are not efficient enough to remedy social problems.

Among the heads and the believers of the church, some are willing to undertake much more tasks than nowadays to reveal the problems of their vicinity and to support the needy, and some consider the current involvement as superfluous, and they refuse to undertake any further social and charitable tasks. The positions are different not only in their orientation, but in the basis of reference as well to support their position.

One of the typical bases of reference of the people rejecting the tasks is that a significant part of social problems roots in the own fault of the affected people, therefore, they themselves should ensure the termination of the problems they have triggered.

Another reason of rejection is that the gravity and the nature of these problems require state involvement, significant financial resources and special expertise, which is not available for the churches.

A possible ideology of rejection can be the belief that the issues of the internal faith of parishes require a high level of attention and the concentration of force, due to which no energy remains for charitable activity. This approach does not reject, but only postpones the dealing of the church with the problems of the settlements.

In a worse situation, within the parish, people emphasising outbound charitable activity are blamed that they do this activity instead of the real religious obligations.

Similarly to the multitude of the explanation of rejection, the basis of reference of the supporters can also be different.

During the elaboration of the concept of our research, we consider it crucial to make our position clear in this matter. Therefore, the concept based on which it may become unambiguous why we made the

research hypothesis that **“churches are suitable to establish new strategies, interventions and services to take part in the social and human problems of our vicinity”** is described in details.

Description of the findings of the questionnaire research

The old

We asked the respondents what characteristics the old have according to their experience.

16 statements were listed in the questionnaire, which can be decided by the respondents whether these statements are typical, not typical or "may happen".

By adapting to the purpose of the research we strived to learn what kind of help the old need and what kind of help they can provide. Furthermore, the overlapping between the general stereotypes about the old and the experience of the respondents were also tested.

An interesting ranking worth consideration was made about how typical the statements given by us was considered by the respondents.

The inhabitants taking part in our research found it the most typical that "They would like to be useful and to help". This was found typical by 80.3% and it may happen according to 19.7% of the respondents. There was no answer "not typical" to this question.

The second most typical statement was found to be "They would like to feel that they are necessary". More than the three quarters, i.e. 77.4% of the respondents found it typical. 13.8% of the respondents stated that this is not typical.

Thus, the theoretical statement of "one of the two basic needs of people is being accepted and acknowledged by others and being aware of their importance and usefulness" was confirmed.

It is also indicated that in the settlements analysed, the helpfulness of the old is present as a significant resource.

It was also found that helpfulness and the desire of being useful and the acknowledgement thereof leads in practice to deeds.

The third position in the ranking of the statements typical of the old was that "With their activity, they help the family". According to the respondents, 70.5% found it typical, and 24.5% say that it may happen. The old help not only their own family, but they can be counted on in a broader community as well.

Based on the experience of the respondents it was found that it is typical of the old that "They can be counted on in the community". Almost 2/3 of the respondents, i.e. 63.7% found it typical, while according to the remaining third (32.3%), it may happen,

More than the half of the respondents found it typical that the old financially support their children and grandchildren. Their proportion was 57.8%. This was found not typical by 35.3%.

It is worth considering the above, since according to the general stereotype, the old require financial support from their family, but according to the experience of the local people, it is the old to financially support their family members in addition to the support by their activities.

The next two positions are occupied by two statements found typical by the half of the respondents.

According to one of the statements, "The old have worse health status". According to 50% it is typical, 42.2% say that it may happen, and according to 7.8%, it is not typical. It is nice to see that the increase of the age is not necessarily accompanied by the deterioration of health condition.

Half of the respondents consider it typical about the old that "It is hard for them to make their living from their incomes", according to 27.4% it may happen. 22.6% say that this is not typical.

Out of the statements of the questionnaire, there were 7 found typical of the old by at least the half of the respondents.

The answers analysed below are found typical by less than the half of the respondents.

Almost the half of the respondents (46%) found it typical that "They feel bad that they need the help of others". This may happen according to the 31.4% of the respondents. 19.7% of them answered that this is not typical.

Based on the findings of our research, for the assessed settlements, a pronounced image about the old is seen. According to this image, it is typical of them that they want to help, and they do help their families and their communities as well. It is also seen that they support their families both by their activities and financially as well. Furthermore, contrary to that for many of the old it is difficult to make their living, it is hard for them to receive support from others. "They feel bad due to that they need the help of others". More than the 1/3 of the respondents thought that "The old are more sensitive and they are easier hurt." According to more than the half of the respondents, i.e. 55.8% it may happen, and only 4.1% think that this is not typical.

More than the quarter of the respondents - 27.4% - think that "The old are stronger and endure more than the young". Many more think that it may happen. Their ratio is 42.3%. 26.5% think that this is not typical.

21.6% think that it is typical of the old that "They are in contact only with few people". According to 47% it may happen. 28.5% think that this is not typical.

The above is in a strong correlation with the next statement stating "They feel lonely". According to 20.6%, it is typical and 63.7% say that it may happen. 12.8% say that feeling lonely is not typical of the old.

According to the fifth of the respondents, 20.5%, it is typical that "They are forgetful, and it is hard for them to memorise things". According to 67.6% it may happen 11.9% think that this is not typical.

Earlier it was seen that the half of the respondents think that it is hard for the old to make their living from their incomes, however, 57.8% experience that it is typical of the old that they financially support their children and grandchildren.

Only 16.7% of the respondents found it typical that "The old must be financially supported". 44.1% think that this may happen, and 35.3% say that this is not typical.

In our questionnaire, there were two statements found typical by lower than 10%.

8.8% of the respondents found it typical that "They like to give commands". This may happen according to the 2/3, 66.6% of the respondents, Based on every fifth answer (19.6%), this is not typical.

The respondents of our questionnaire considered the statement "They expect to be taken care of" the least typical. Only 5.9% of the respondents found the above statement typical. 47.1% of the respondents stated that this may happen. Almost the half of the respondents, 43.1% think that this is not typical of the old.

According to the image drawn, the old are people helping and wanting to help others and with a desire of being appreciated who are happy if they do not require the help and support of others.

Afterwards, it is very exciting to get an answer to the question what make the old feel bad, if they feel bad anyway.

This question was included in our questionnaire as a closed question, i.e. we listed the options to select from.

Fully in line with the answers described in the previous questions it is seen that most of the respondents found the most typical reason to be "They are often alone". 46.1% of the respondents stated that this is typical, and 38.2% say that it may happen. 10.8% of them answered that this is not typical.

The above is strongly correlated with the second most frequent answer stating the old feel bad, as "They are not visited by their children and grandchildren". 27.5 % found that it is typical, 38.3% say that it may happen, and according to and 32.3%, it is not typical.

The third most frequent statement, with a ratio of 26.5% were two statements saying that the reason of bad feelings is "They are rarely visited by their children and grandchildren" and "They would like to work and help, but they are unable to do so."

Rare visitation may happen according to the 46.1% of the respondents. This is not typical according to 25.4%.

The statement "They would like to work and help, but they are unable to do so" may happen according to 57.8%, and 11.9% think that is not typical.

The following statements were found typical by less than the quarter of the respondents. However, we listed statements which are rather typical of the old based on the stereotypes, which are considered as the reason for the old to feel bad.

E.g. one of these statements is that many old people have "No access to hot meal". Fortunately, only 2.9% of the respondents found it typical in the analysed settlements. Less than a third consider that this may happen (31.4%). Almost 2/3 think that this is not typical (63.8%).

Presumably it is also very rare in the assessed settlements that "Their flat is not convenient enough" for the old. 55.9% of the respondents found it not typical, and according to 35.3% it may happen. Only 5.9% found it typical.

Based on the answers to the questions, heating is not a general problem for the old either. 6.8% of the respondents found it typical of the old that "Their flat is not warm enough". According to 33.4% it may happen, and 56.9% think that this is not typical.

As seen above, it is a problem for many old people that they are often alone, and they feel lonely.

However, there are old people, at least based on the experience of the respondents, who feel bad due to being closed together with others. Of course, this may happen in case of people living in retirement homes, however, continuous cohabitation or being closed together with family members or some of family members may also become unpleasant. 8.9% of the respondents stated that this is a typical problem. According to 34.3% it may happen, and 50.9% think that this is not typical.

It is worth considering in this regard how important precondition of efficient support is to exactly know the social situation and the specific needs and demands of the subjects of support. Although lonely

people desire mates, people closed together with others consider the organisation of and the invitation to social programmes as an unpleasant interference with their lives.

Above, there were options of answers related to the work of and the help provided by the old. Especially, we asked whether the old may feel bad due to that "They would like to work and help, but they are unable to do so." This was found typical by the quarter (26.5%) of the respondents.

We also asked how typical it is that the objection of the work and the support of the old is not their inability, but that their work and help is not required. 8.8% think that this is typical. According to more than the half of the respondents, 55.8%, it may happen. 32.5% of the respondents stated that this is not typical.

9.9% of the respondents considered it typical that the old feel bad, as "they are not needed anymore". According to 42.2% it may happen, and 40.2% think that this is not typical.

The old are typically afraid of that "He/she is afraid of that if he/she falls or feels sick, it would not be noticed by others". Every fifth respondent says that this is typical of the old; their ratio is 20.5%. This may happen according to the 55% of the respondents. The quarter of them (24.5%) think that this is not typical.

According to our hypothesis, the old make a balance of their lives. During this, they become aware of what they did wrong and what they refused to do.

Our questionnaire included two answers in this regard. According to one of them, the old feel bad "As they regretted many things they did wrong". This was found typical by 18.6% and According to 73.6% it may happen, Only 4.9% think that this is not typical.

The other related answer is: "It hurts them how many things they refused to do". According to 22% of the respondents living in the assessed settlements this is typical. According to 42% it may happen, and 34% think that this is not typical.

We also asked questions about "what kind of help the disabled need". In this regard, we would like to get to know whether the given way of help is available in their settlements. It was also asked whether he/she would personally help to give the help found necessary.

The listed ways of help and the answers given thereto were as follows:

1. Medical rehabilitation:

It is necessary according to the 62.8% of the respondents, It is ensured according to 46%. 10.8% would help in this matter.

2. Establishment of an autonomous way of living.

This is necessary according to 72.5%. It is considered as ensured by 55.9%. Would help in this matter: 14.7%.

3. Accessibility:

It is necessary according to the 58% of the answers, It is ensured: according to 65.7%. 4.7% would help in this matter.

4. Sufficient financial circumstances:

Considered as necessary by 91.2%. It is ensured: according to 36.3%. Would help in this matter: 7.8%.

5. Ensuring medical devices:

Necessary according to 95.1% It is ensured: 75.5%. Would help in this matter: 3.9%.

6. Involvement into community life:

This is necessary according to 80.4%. This is ensured according to 36.3%. 28.4% would help in this matter.

7. Possibility for education and training:

87.3% think that this is necessary. This is ensured according to 26.5%. 25.5% would help in matter.

8. Job opportunity

This is necessary according to 61.8%. It is ensured according to 7.8%. 4.7% would help in this matter.

9. Supportive professional service, care and development.

This is necessary according to 54.9%. It is ensured: according to the experience of 65.6%. 46.1% would help in this matter.

10. Support of their families:

This is necessary according to 52%. It is ensured according to 16.6%. 52.9% would help in this matter.

11. Placement in an institution:

This is necessary according to 35.3%. This is ensured according to 90.2%. Would help in this matter: 14.7%.

12. Mental hygiene, mental support:

This is necessary according to 32.4%. This is ensured according to 77.5%. 42.2% would help in this matter.

These data show that the most respondents found it necessary to help the disabled to let the medical devices be ensured. 95.1% of the respondents gave this answer.

A similarly high ratio considers it necessary to ensure sufficient financial circumstances. Their proportion was 91.2%.

The third most important condition according to the respondents involved in this research is the possibility for education and training. 87.3% thinks in this way.

According to 80.4% of the respondents, involvement into social life is necessary to help the disabled.

It is interesting that the least respondents found mental hygiene and mental support necessary out of the ways of support listed. Their proportion was 32.4%.

The ranking is completely different regarding the provision of help. There was a single way of necessary support where more than the half of the respondents answered that he/she would be able to help in this matter.

The 52.9% of the respondents would be able to help the family of the disabled.

A more precise image can be obtained about the inhabitants of the assessed settlements regarding their ability and intention to help by considering the questions about the ways how the respondents could help the old and also the disabled.

We listed the same options of answers for both groups. The distribution of the answers, however, significantly differ for the two groups presumably requiring help.

As regards the old, most of the respondents would help by common activities. Their proportion was 72.5%.

The ratio of the respondents who would like to help by common conversation was similarly high. The proportion of these answers was 70.6%.

More than the two thirds of the respondents, i.e. 67.6%, would help the old by providing food and fuel. 65.5% would help by work.

Most of the respondents, 57.8% would help by organising recreation programmes.

The least of the respondents would undertake financial support. Their proportion is only 8.8%.

Almost two thirds of the respondents involved in our research (65.6%) would help the disabled by common conversation.

63.7% would provide food and fuel.

61.8% would organise recreation programmes.

44.1% would undertake common activity.

27.4% would help the disabled by work.

The ratio of the respondents, 11.7%, who would provide financial support to the disabled is the lowest as well, but a bit higher than the 8.8% who is able to provide help to the old.

From the answers given to the questions it is clearly seen that the helpfulness of the inhabitants is high in the assessed settlements. They would undertake the provision of help in various ways, and presumably they do undertake it in practice as well.

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 20th 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 20th 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 disabled.

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 the disabled 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. It is a huge mental burden to tolerate apathy and the lack of concern of other for the completely healthy and unimpaired people. If someone is disabled, he/she is especially sensitive and he/she is in a higher need to get care and support. For the disabled, this environment is not only mentally grim, but sometimes, it severely jeopardises his/her everyday life. In a soulless environment, the solution of placing in a state-owned institution may easily get into the foreground and it becomes the general way of care, both for the disabled and the old.

It is an additional problem that in societies getting lonely and mentally emptied, there is no one for the young, the old, the unimpaired and the disabled to share their real problems with. 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 disabled, 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 disabled interpret their own disability as a drawback forcing them to the periphery, narrowing their relations and opportunities in life.

The old age, the disability 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 a disabled 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 disabled 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 be 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 20th 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 disabled requires the knowledge of each other and the understanding of the different characteristics, and 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 situations 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.

This is how the disabled may become a scapegoat.

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 and we do 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, 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 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.

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 20th 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.