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At sources of a problem of pedagogical prevention of terrorism: the approach of the West German researcher

In the article there is presented one of the first attempts of consideration of the pedagogical projection of a phenomenon of youth terrorism, belonging to the known West German theorist of political didactics H. Giesecke. There is characterized his estimation of specificity of mental bases of representatives of the left-extremist organizations which perform the politically motivated violence, influence of external and internal factors of forming influence on personality of the potential terrorist.

Key words: terrorism, left-radical youth, politically motivated violence, mentality, terrorist group, ability to self-determination.

Change of the geopolitical world map testifies to a certain dynamics of priorities in strategic aiming of our country connected with strengthening of its subjectness at decision of the actualizing problems of state policy and features of their realization. At the same time constructive processes aimed at development of new forms of state-political, social-economic and scientific-educational cooperation proceed in difficult conditions of postconflict stabilization. The questions turned to various aspects of the ideology of politically motivated violence became an object of profound theoretical research in the German Federal Republic long ago.

A conceptual comprehension of the processes and laws connected with manifestations of terrorism and extremism, anyhow concerning education sphere, aims the German Federal Republic researchers at the analysis of actions of various subjects of policy, economy and culture. The professor of the Goettingen University Herman Giesecke (born in 1932) is one of the first researchers who have addressed to pedagogical aspects of prevention of terrorism. For the first time he has addressed to problems of estimation of destructive actions of terrorists more than fifty years ago [1]. Twelve years prior to the execution of the track-and-field team of Israel by the terrorist group "Black September" during the Olympic Games in Munich (1972), he has sharply raised the question on necessity of objective research of one of the most serious global problems.

As the theoretical base of the argument of H. Giesecke there became a conception of the sociologist G. Shelski (1912–1984), the conception of research of youth as an objectively existing reality, without timeless ideal ideas about what it should be. Neither society, nor youth need arranging in a theoretical concept of "youth" phenomenon as the independent framework of research organization, and also in development of special research set of instruments. In approach of H. Giesecke there are no estimated judgements, however it contains the important thoughts based on real practice of the analysis of pedagogically significant segments of reality. Those are an activity of members of the former Red Army Fraction organization (Group Baader – Mainhof, RAF) –



the left-extremist terrorist organization which have appeared on a wave of "refusal" of capitalism ideas extended in the German Federal Republic. This organization, almost thirty years keeping in awe the German Federal Republic and then Europe, considered as the purpose the political blackmail of all establishments and the officials promoting strengthening of foundations of the given political system, by means of a "city guerrilla" (guerrilla warfare). An important source are program documents of the RAF, documentary certificates and the autobiographical narrative, belonging to the former members of the RAF organization of terrorists involved in more than 100 proved attempts at which 39 persons were killed, 75 were wounded at explosions.

According to H. Giesecke the base component of the political didactics and the leading factor of formation of terrorist attitudes is the complex of formations, with a certain share of conventionality united by a "group" concept. The theorist considers that the person's aspiration to become a member of either group is absolutely normal – either it is a large formal association having the legal fixed status – an officially registered society-verein (Verein) or a society-union (Verband) – or a small terrorist group consisting of persons, united by the common idea of struggle against the injustice understood definitely and felt keenly. By chance the young man can appear both in a socially valuable group, and in a generality pursuing destructive aims. However absence of clear ideas of "normal life prospects" – education, work, family – can become the provoking factor and the initial reason of easing of resistance for negative external circumstances, a subsequent identification of self with the members of group attached to a cult of violence.

In the work "How and why they become the terrorist" [2] H. Giesecke in detail states the system of his views on a problem of formation of consciousness of the future terrorist. He doesn't share the opinion that terrorists are defective, neurotic, not self-controlling people deprived of conscience and ideals. Separately they are "the same people, as you and me": they experience pity and fury, regret and sympathy, fear, they can become victims of a road accident or an act of terrorism. At the same time they are characterized by the aspiration to contact to the people possessing some signs of original "mental mood" as some complex conglomerate including simultaneously internal humility, meekness, compliance, and also confidence, aggression and aspiration to search of the high directing sense of life. Communication with the group which representatives totally are the carriers of these characteristics, allows the potential terrorist to feel all that he is deprived out of this group – recognition, benevolence, charity, support, aspiration to penetrate into difficult mental movements. But the group blocks an access to objectively existing reality: it possesses own internal "reality". In it there circulates an exchange of the opinions not having anything common with the original world; the discussed ideas are separated more and more from the reality, practice cease playing any role in truth check of the stated opinions. Other, alien positions aren't even listened; gradually they cease interesting members of the group and the sense of life search at first steps back to a background, and then is completely excluded from the sphere of the group members' actual needs. As the



new associate accustoms to the terrorist group "reality", he loses own world vision and adequate self-estimation more and more. Later, after "the new man" takes part in the first illegal action spent by the group – being not in the center of events, but on minor, accurately fixed roles – he has no road back already. He not only understands that recreancy is fraught with consequences from colleagues, but also feels moral discomfort for the reason that his denunciation can damage the group which, in his opinion, sincerely aspires to achievement of pure ideals of common happiness, ideals shared by him too. Isolation from the external world strengthens pressure of the group. The new man becomes completely dependent on group, he gradually feels himself as an organic part of this generality while the real world more and more becomes unrealistic and is experienced as something alien, remote, unworthy feelings of regret. The people killed during the guerrilla time seem inhumans, not-live (un-lebendig) agents of the capitalist system. The society is comprehended as still fascist, changed a facade, but kept an inhuman grin and ready to attack the pure ideals of general equality and brotherhood. Therefore the purpose of the ruling system destruction is perceived as something normal and even humane in relation to all mankind. Isolation in the group, H. Giesecke believes, acts as the leading factor of the forming influence, changes the person's ideas of universality of the categories of good and evil, breaks limits of ideas of moral, debt, duties, value of another's life, well-being as a criterion of work efforts.

The theorist doesn't consider that political attitudes are the base motive of the German terrorism performed by the RAF members; that contradicts the opinion of the former terrorists Michael Bauman ("Bommi") and Hans Klein [3]. Political motives are a continuation of personal sad feelings: displeasure in self causes hatred of the political system; suppression isn't realized as a personal problem, but is sharply perceived in relation to foreign liberation movements. In estimation of the political discourse of terrorism, the theorist considers, it is impossible to rely on opinions of the former participants of the groups describing their motives of terrorist activity as the noble insurgent. H. Giesecke absolutely fairly believes that motives of participation in the city guerrilla struggle, "the school of political practice of revolutionary stuff", are different among men and women. There attracts attention a not enough investigated circumstance that women, the RAF members, made more than half of active members of the organization participating in armed attacks, expropriations and the city guerrilla, and, subsequently, have been officially prosecuted for terrorism. According to H. Giesecke, such a considerable number of women-terrorists is explained by the aspiration to discharge the arrested companions and the loved. True motives of participation in acts of terrorism of persons of both sexes, and also preconditions promoting it, can't be defined unequivocally. In them there are to some extent realized ideas of young men of weakness of the state at realization of the main strategy of development. As living conditions of terrorist attitudes the theorist considers not the real policy sphere where daily there are difficult dynamic processes invisible to the simple citizen, but the sphere of political culture and the moral values' system of the population. H. Giesecke makes an attempt to formulate the theoretical positions defining specificity of



mental bases and a social situation of persons and inducing them to participation in the extremist organizations' activity. With a certain share of conditionality they can be reduced to the following positions.

1. Addressing to problems of priorities and values, the theorist notices that in modern society there has changed the general vector of the estimation of a success phenomenon in a context of formation of a consumer society ideology. New totality of public relations in which basis there is the principle of individual consumption, along with positive moments, also has negative features. First of all, there is a loss of influence of traditional attitudes connected with respect for a labor pathos, close to ideological attitudes of Protestantism regarding unconditional respect for all people, including for the carrying out the unskilled, but socially useful work. H. Giesecke notices that a protest student's movement of "new left" arose in a paradoxical manner; it have reflected mental attitudes of the West German student's youth going into high education in unified conditions and doubting the professional prospects thanks to the mass character of experts' preparation. On the one hand, the "new left" opposed the inspirituality of the consumer society, the culture unification passing into the mass and "single use" category. On the other hand, considering high education as a social lift automatically lifting to new quality of life, the youth has directed the thoughts to new horizons of consumption, but not always thought of itself as of a thin intellectual stratum moving progress. The protest against the possibility not to use the fruits of the received education, because the number of the educated experts increases, became a nutrient environment for the discontent which has led to student's excitements.

Reasoning of H. Giesecke concern the estimation of the statement of many thinkers of post-war time that the idea of self-restriction is lost in the youth environment. Through mass-media there is cultivated the idea of the personal status maintenance through possession by new goods, there depreciates the modest and persevering labour allowing to get necessary, practical, but not the most prestigious things, there are called in question the attitudes on thrift and safety of the got in favor of expansion of new consumer horizons. H. Giesecke connects the "infinite loss of "I" with these tendencies. In his deep belief, the person getting under influence of the mass culture of consumption doesn't aspire to learn himself, to define borders of the reasonable and permitted, he gets under influence of others, losing ability to the critical self-appraisal. The terrorist activity in this case acts only as one of possibilities of expansion of experience of the noncritical relation to self and reality.

2. The certain negative role is played by the humane in its basis concept of the modern "therapeutic" school cultivating an idea of joyful, but not based on a considerable concentration of intellectual efforts education. H. Giesecke condemns the educational practices which are not ended by independent performance of homeworks. Besides, the widespread relation to education as to a process of equivalent interchange within the limits of the attitude "You exactly receive as much as I receive from you" fetters the productive activity and initiative, limits altruistic manifestations and ability to self-definition. In this thoughtlessness of the school practice and the



predefined character of behavior estimation in the period of the first social experience gaining the displeasure is easily formed, and then the more precisely expressed protest mood which is easily caught up by representatives of the extremist or terrorist organizations alternatively offering the ideas of liberation movement, struggle for something or with something.

3. For H. Giesecke the question on how in the educational process there realizes the access to cognition of objective reality, how there are formed and, further, realized the ideas of the surrounding reality is important. Estimating these aspects of all educational institutions' activity, H. Giesecke states that not only schoolboys, but also students exist in some "artificial environment" being a product of teachers' constructive activity. The educated, in his deep belief, stay in the illusory world, only in some of its aspects modeling real processes, phenomena, conditions and so forth. Not the direct inclusion into real practice, but the formation of ability to thinking of life realities becomes an essence of educational process. In this respect terrorist groups and organizations offer qualitatively the other, originally existential life experience really sated with the action, fear, allowing on an example of personal inclusiveness to realize the importance of the "life" and "death" phenomena, emotionally to experience the many-sided nature of practice of struggle and opposition to real state machinery with all its attributes. As a result there is found a new formation, real experience, its importance is conclusive, it is estimated as a personal property and the greatest value.

Reference of H. Giesecke to the problems of terrorism and possibilities of their pedagogical prevention allows to concern to the problematics designated by him fifty years ago as to a valuable source of data on the phenomena which have entered the native social practice only recently. Studying of the problem of pedagogical prevention in works of foreign researchers can bring new logic and substantial accents in understanding of this problem with a view of modernization of the native sociopolitical, economic, geocultural and educational practice.

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