

INTRODUCTION: TRACING THE WAR PREVENTIVE ACTIONS

Dear Reader,

I feel obliged to reveal why I have chosen the formula „war preventive actions” to be the keynote of this set of scholarly, philosophical, literary reflexions. The phrase „prophylaxis of wars” is associated with the social idea by Julian Aleksandrowicz – a Polish doctor and humanist. I, however, being fully conscious of it, not to say deliberately, have entitled the monography *War preventive actions*.

In reference to the wide semantic spectre of „prophylaxis” (Fr. *prophylactique*) – describing a set of actions taken against damage, accidents, catastrophies as well as considering liquidation of sources of unfavourable phenomena, particularly diseases – I would like to stress the aspect of eradicating the root of evil (pathology) and transformation of existence. On the other hand, I define „the war” as destructive, damaging, criminal actions as contrasted with the struggle against resistance which makes reaching a higher and higher level of development, overcoming limitations, impossible. The sense of this struggle is „positive disintegration” (as quoted after Kazimierz Dąbrowski) or „concept of transgression” (as quoted after Józef Koźmielecki). In eg. Eastern arts of fight or Afro-Brasilian fight-dance (*capoeira*) the struggle is incorporated in the ideal of a fighter.

Hence clarification is indispensable. This requires referring to biographical facts of and concepts by Julian Aleksandrowicz, and justifying the formula which unites the creative and conceptual work of artists with the work of scholars and philosophers. The editor is forced to justify the need of integration of war memories with the effort of intellect and imagination in order to define methods preventing cruelty and destruction.

1.

The war writes its name in the post-memory as a traumatic experience through which people search for their identity. Due to the war one loses trust in the genre proudly called *homo sapiens*. Lamentation, meditation

and yell seem to be the only witnesses of wars. Were it not for them, one could hardly believe that wars do take place in the history of humanity. *The end of a human* by Francis Fukuyama gives characteristics of the time being not only the consequence of biotechnological revolution but also, and perhaps first of all, of military actions.

In his long life (August, 20th 1908 – October, 18th 1988) Julian Aleksandrowicz had a significant influence on the development of the world culture, especially promoting health. During the second world war, from March 14th, 1943 on, he was a doctor in the hospital at Józefinska street in the „Jewish Dwelling Quarter” – the ghetto in Cracow Pogórze. Then, as a lieutenant – doctor „Twardy” – he treated soldiers in the first infantry battalion of the Polish Legions’ third regiment and from September, 1st 1944 in the first infantry battalion of 172 regiment of the Home Army „Jodła” in radomsko-kieleckie district.

Being a doctor Aleksandrowicz frequently encountered death – untimely, unnecessary, so often due to the human fault. His followers claim that their Master would not negotiate with evil, taking any possible steps to prevent it. He knew and understood the essence of pathology perfectly well – not as a witness of war but, first of all, as its participant experiencing its cruelty, the pathology being an effect of traumatic experiences, necessity to take risky actions and drastic decisions, frequently going beyond human psychophysical endurance, burdening the conscience.

Julian Aleksandrowicz would not restrain his outrage and astonishment due to still too weak a voice of protest against conspicuous disproportion between teaching the art of coexistence in health and teaching the life in hatred, provoking mass murders and violence. In his opinion the situation reveals in many social phenomena: the number of machines and institutions which serve killing being much greater than that of machines and institutions taking care of health protection, the number of people learning to kill being much higher than that of people learning the art of curing, and, finally, in the fact that we even don’t try to think that damage is done not only because of more and more perfect machines used for killing but also due to the very process of war preparations, stimulating hatred. What is damaged is not only the corporal coat of the world but also, and perhaps first of all, the human psyche – so frail and delicate.

What can return faith in the sense of being a human, what can absolve the soul, is eternal discourse between poets and philosophers.

However, stories, poems, miniatures dedicated to war, soaked with realism, frighten – the more so the more obvious the very danger becomes real. Hatrage, blood-thirstiness, soullessness of a human having become unhuman, indifferent, cold, cruel, enjoying degrading and humiliating others are not only a literary form of expression but also a picture of common memory and an attempt to express protest against bestiality.

Pages from *The diary by doctor Twardy*, moving memories of Julian Aleksandrowicz – „a slave” from Cracow ghetto and „a free man” from the forest (as he used to write about himself) – prove his deep sense of realism. These experiences being a background, in his mind there came into being a vision of antidotum to any patogenous factors – the idea of modern war prophylaxis, whose effect was supposed to be global health. Aleksandrowicz himself considered his project of widely understood health protection (including not only taking care of and nursing the body but also taking care of and nursing the mental life: brain, feelings, imagination, novelty) to be „utopian”. However, when having a hollistic look at the treatment, cognitive and social actions taken by him, his pacifistic activity can be called „eutopian”.

Aleksandrowicz was convinced that the peace is for proper development of the humanity, what health is for an individual human, and that in contrary to „scientific-technical” revolution, responsible for any crisis, it is the scientific-ethical revolution which plays a significant role in war prophylaxis. As the thought object of his reflexions he chose the sense of life, death, suffering and history in general. He was aware that when the human life becomes directly endangered, the power in human mind is released, activating the brain to work. He defined the power as „revelation” or „illumination”, „intuition”. He treated life after death as prolonged in ideas, art, history, and hence in memory of those that had remained. In this light a question is posed – must the memory be painful?

Thus, how to prevent sufferings administered a human by a human? Aleksandrowicz was convinced the the greatest good longed for by people all over the world is coexistence and love. Paradoxically, he knew that the same people run away from the values. The thinker became an advocate of the thought that the human of the future would be what the contemporary human makes that human to be like.

2.

Authors of some philosophical concepts and doctrines try to prove that greediness, hatred, aggression, violence are inherent in human nature and hence wars are justified in lives of both individuals and societies. However in the light of more and more frequently observed disturbing phenomena (development of war industry, increasing terrorism, strengthening totalitarianism, cosmic wars, cyberwars) the question should be posed whether war actions are justified morally.

At present the question about the moral status of war actions acquires special character. From the perspective of ethic relativism the moral and axiological-aesthetic identification of detailed problems concerning particular wars turns out not simple. However, the question becomes clearer if looked at through a prism of potential sufferings and danger of extermination. Aleksandrowicz openly claimed that ethical relativism is „incorporated in human minds”. In the light of the problem formulated in this way there arises one nurturing question whether the „prophylaxis of wars” postulated by him can meet the basic criteria of health protection, understood as plenitude of the Universe qualitatively precious existence.

Last year we celebrated one hundredth anniversary of the beginning of the first world war, and this year – for the seventieth time - we celebrate the end of the second world war. The problems connected with those two world conflicts, having left the stamp on post-memory, are tackled by intellectuals and artists in their reflexion of life aspects, directly referring to human inclination to distraction tangled with simultaneous love desire. Following the traces of great humanists of the XXth century they ask questions about the most significant problems, not neglecting the problems significant due to individual need of experiencing happiness.

3.

There is no doubt that people want to experience love. „However, are they able to manifest their love themselves?” – asks phenomenologist Max Scheler – as they have no direct approach to the value: because of negative environmental reactions, internal limitations as well as wrong decisions or fear.

I deeply believe that LOVE should be looked at from a perspective different from the prism of human desires, greed, feeling of insufficiency,

cupidity of material, bodily, emotional, intellectual or spiritual goods, as they are not an indicator of the factual meaning of LOVE. They, at most, reveal human appetites and poor condition. All the more one should change the optics of perceiving the problem as in the history it is hard to trace positive changes in human psycho-spiritual development. Wars, violence, bestiality, crimes – these are only four identity cards of the humanity, which, up till now, haven't been possible to be eliminated from the human life. And we have even reached such degradation that, on the scholarly stage, we try to apparently objectively justify and excuse their presence in nature instead of taking actions aiming at eradicating them.

I would like to have a look at LOVE not because of all fears and feeling of unsatisfaction. I am speaking about love giving and not about neurotic love of a constant taker, limited by ties of different determinants.

The situation of contemporary Ukraine shows that people can exterminate one another thoughtlessly. Thus, is the aggression an unremovable brand? However, perhaps it is the fact of its justifying, making use of scholarly tools, that disturbs a clear look at the war and makes it impossible to consider it an obvious evil? Perhaps the stereotypes bite into human mind and make people unable to definitely get rid of hatred, anger, envy inherent in them and cause them to fail even to notice such a possibility, not to mention a need?

In our age of civilization changes the world problems have reached the critical point and the most important question appears, concerning re-vindication of GOOD, BEAUTY, TRUTH. Nowadays they are deprived of their rights, being removed from life, compromised, mocked, depreciated. In our world there appears also lack of respect for life understood as „value in itself”. What hurts is cold feelings, soulessness, conformism, depravation, bestiality, cruelty, interestedness.

If we assume that life is fully attractive, satisfying and creative when the man experiences excitation due to it (under one condition that the other person is not intentionally hurt), there is needed a reflexion by Jiddu Krishnamurti concerning necessity and possibility of carrying out „full revolution in human psyche”. This fundamental question refers not to incidental war actions but to WAR PROPHYLAXIS in general, due to which the human is able to overcome one's own limitations.

In the light of various reports about conflicts and military contests taking place on the international stage the examining of sources of

aggression inherent in the human becomes of the primary importance. Aggression, as psychologists try to prove, releases only aggression and closes human existence in a circle of traumatic experiences – fear, suffering, pain and, on the other hand, hatred, anger, irritation. Hence, in care for good of this world, in care for human creative life in healthy environment I would like to repeat the question: „Is a human able to carry out full revolution in themselves so that from now on conflicts can be solved only in a peaceful way? In the light of this formulation of the problem there is only one doubt. If the human were really filled with desire of love, the sin – making use of Søren Kierkegaard’s metaphor – would have been disarmed long time ago.

4.

So hereby I open the discussion concerning WAR PROPHYLAXIS, where, not necessarily openly – be it a scholarly or philosophical or literary utterance – detailed problems will be revealed, directly concerning human destruction and longing for love and peace. I suggest that the problems tackled in the present monograph should be treated globally, as a preparation for meta-reflexion of the wider question: „Is a total change in the human psyche possible? so that the human can lead their life dynamically and creatively and not in helplessness and boredom, not being an aggressor.

The present publication has been prepared for you, Reader, in expectation of your personal reflexions concerning the problem: „How to lead attractive intensive life in »peace«, without bestiality?”. The book includes texts integrated by a common thought of scholars, philosophers and artists, concerning the problem of WAR PROPHYLAXIS. What requires special attention is that in creating this monograph there took part school youth. Participating in the contest „The young for the peace” an effort was taken to poetically express concern connected with destruction and to indicate a need to overcome the evil brought about by the war.

POSTSCRIPTUM

The monograph *War prophylax* is the third publication dedicated to the problem mentioned, after the books: *Humnism and medicine* (Oficina Wydawnicza „Arboretum” 2013) and *Śnieżka! – for health!* (Wydawnictwo: Stowarzyszenie Jeleniogórski Klub Literacki 2013).