

## BRINGING UP A SOLDIER?

## KATONÁT NEVELNI?

Írásomban arra a kérdésre keresem a választ, vajon nevelhető-e a felnőttkorban lévő katonahallgató, aki már ki-  
forrott személyiséggel rendelkezik? Sajátos helyzetben vannak ezek a hallgatók, hiszen a civil társaikkal ellen-  
tétben úgymond „többnek” kell lenniük. Az alapvető emberi tulajdonságokon túl egy sor olyan jeggyel kell ren-  
delkezniük: mint a bajtársiasság, parancs-végrehajtási készség, szervezethez való hűség, hazaszeretet, a szer-  
vezeten belüli hierarchiához való alkalmazkodás képessége.

In my article I try to find an answer to the question whether a military student, who is already an adult with an  
established personality, is capable of being reared. These students are in a peculiar situation, as they have to be  
so-to-say „more” than their civilian fellow-students. In addition to the fundamental human characteristics, they  
must have a number of such traits as comradeship, the ability to execute orders, loyalty to the organisation, pa-  
triotism, and the ability of accommodation to the hierarchy within the organisation.

But what do we actually mean by rearing? Apart from the notion of „having to be more” it is also important that  
they have to be different, too.

How is this 'being different' manifested? They typically commit themselves sooner to an idea or profession. In early  
adulthood they become committed to a special line of education, which is different from civil education regarding the  
commitment it requires and its hierarchy. The question is raised whether those who want to spend their upcoming years  
in this profession wish to be there because they strive for control, or for fight (as the military profession is envisaged like  
that) or they want to advance from there or they want to find a community.

Where is a bigger need for rearing? How big is the difference in responsibility? These questions sound idealistic now,  
and just considering them everybody would think that the weight of responsibility would tend to be higher in the case of  
the military. This is not the subject of the analysis now, but it is such an idea that we could take into account when we  
ask the question whether a young adult or adult may still be reared.

For this purpose, however, we have to examine the notion of rearing, how long people can be reared, what special fea-  
tures of their age are to be considered and if rearing is actually done in the education of soldiers, what methods and tools  
are used to achieve it?

When it comes to rearing, we have to define such a notion that takes into account the special features of the age of stu-  
dents in higher education and those characteristics that should be typical for a soldier.

What is rearing?

This is quite a timely question and it is defined in different ways by the various branches of pedagogy. Finánczy Ernő, a  
representative of traditional pedagogy defined it as follows:

„Rearing is having an influence so that the young generation would be able to fulfil their individual and national tasks  
along the scales of the same moral objective, consciously and with freedom”, „rearing .....enhances the personality,  
makes it more perfect and virtuous”

According to Brezinka, a significant representative in the 20th century of the critical-rationalist pedagogy of Western and  
Central-European educational theory, „By rearing we mean such acts through which people attempt to influence the per-  
sonality of other people in some respect”

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According to Bábosik István, „The essence of rearing is the transfer or creation of values”

There are different views as to what actually the notion of rearing is. Some experts researching the subject interpret it as the development of the personality, while others identify it with socialization, or the realisation of individual abilities. Rearing is also viewed as compliance with requirements, but on the extreme side it may also be seen as bringing up a versatile ideal individual.

The question, however, is who we want to rear, what we want to achieve through rearing and how we want to do that.

In the various theories on rearing it is apparent that we talk about the goals of rearing. There is a person educated and the person of the educator, but who has objectives? In the typical case, the educator does, and the educator defines what he wants. But does the other party want it too? Therefore, the question of the capability of being reared is also important.

Is a young soldier, a young adult or are people in the adult age capable of being reared? What special characteristics does this age group have? Who does the rearing depend on? On the educator's will, his goals to be achieved through education, or the educated person's discretion, his special characteristics given his age, or does intelligence determine the possibilities of rearing?

Can we at all call rearing the things we learn at this age?

To analyse this question it is necessary to review the special characteristics of adulthood.

Let's see what special characteristics we have in early adulthood, and adulthood:

According to Erikson identity is the pre-condition of intimacy, and this age is characterised by the ability of developing close and permanent relationships, commitment to a profession also appears, then in adulthood creativity, or stagnation and caring for the family. Today adult age is more complex than that.

The experience of sociological surveys and observations show that the age limits of adulthood is pushed further out, and no matter that the age occurs those characteristics that have been regarded as determining so far fail to appear.

Apart from biological development, which could also be drawn under analysis, as endurance, physical condition, and physical development are increasingly problematic among young adults, we may also view this notion in the context of behaviour, way of life, as well as spiritual, physical and mental aspects.

In addition to a difference in physical development, a peculiar external phenomenon, not always reminding of adulthood, is also apparent. It can be observed that while in previous decades the way of life included the start of work, and the creation of independence, today this is not typical. Instead, being cared and supported by parents has been prolonged.

In post-industrial societies a significant part of school graduates go through such a phase of life that has not been typical before. This phase is squeezed between youth and adulthood. Researchers call this phase of life post-adolescence. It is characterised by provisionality, longer education period, late start of work, taking advantage of the rights derived from adult position and the related obligations later.

„Young people in the phase of post-adolescence meet most of the psychological criteria of becoming an adult, but do not meet the social requirements”

It was necessary to review the above as in the analysis of the question we have to take into account the organisational changes ongoing in the military, which is the place of rearing, as well as the change of the leadership and governance levels and the reformation of the leadership. Leaders, who are the educators, and the young people, who are the educated ones. These factors affect rearing together.

‘How long can a person be reared?’ we ask the question, and whether this type of relation is identical to the commonly known concept of rearing?

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I agree with Arnold Gehlen, who says that a person's education and along that then self-education always under new conditions and always newly grasps the tasks of the shaping of the impulse-life which is chronically imbedded in human life and newly defined in every generation.

There are new conditions and new tasks in military education. Today in peace the main objective is to preserve the current state, and technical development. This is not a spectacular or result-oriented goal and task for a youth and eager future soldier. In a changing organisational structure requirements imposed upon human resources also change. The reform of the military forces will redefine the tasks of the army.

The result will be the creation of a professional and modern army, in which the professional staff will have a secured military –professional existence.

The management also needs to change their approach. They have to recognize that mission-oriented, well-trained, and confident soldiers have to be reared. Mutual trust must exist between the superior and the sub-ordinate in education, where we call this form of development cooperation. Being humane is an important component of the leader's attitude. The pursuit of the leader in shaping the young personality is to educate soldiers who are able to make conscious, reasonable, creative and independent decision relevant to the given situation.

For efficient education it is important to consider those conditions and factors that affect our activities. The educator, once finding his pupil, will set his educational objectives. It will have a reason if the goals of the educated and the educator are identical.

I state that young soldiers are partners to education and they are lead by such goals that are shared with their educators. The goal is to create an up-to-date military force.

Factors influencing rearing:

In rearing, the difficulties arising from the lack of absence must be taken into account, as well as the possible problems occurring due to losing social support. The usual contact with friends and family is made uncertain by being committed to life as a soldier.

Communication may also be a bottleneck. Different way of thinking due to different customs, moral values, and different cultures may result in disagreement, different understanding, or misunderstanding, which may decrease the value of communication, or may communication ineffectual.

The way to handle crisis is also to be taught. Crises are present in carrying out military tasks. Accountability deriving from dependence, and responsibility permanently accompany the military role that cause tension for the educated person. Disagreement between a self-conscious, creative and independent soldier and a conservative leader may become a source of tension.

Searching for one's own identity, trying to explore one's own values, and positive characteristics, and trying to find one's place in the world are all there. Need for intimacy occurs when soldiers try to create their own personal living-space (which is quite difficult to do within the frames of the present military education).

It is a characteristic of military life that they live and act in a closed community. Private sphere, by which we mean our own individual elbow-room, is not typical. Living together, common dorms and study room may have negative effects. The community attitude in such cases is not always asserted, as there is no underlying goal for which cooperation is necessary. Therefore, the problems caused by the dynamics of living together, are also to be handled in education.

People need motivation, encouragement and recognition. The transparency of individual ambitions, knowing to what extent the soldier is performance-motivated and how willing he is for a given purpose is fundamental in the relationship and successful cooperation of the educator and the educated.

The military is a regulated, vertical system, and the soldier's freedom to make decisions and to act depends on his position taken within the system. He learns in the course of his education that he has to comply with direct orders. The edu-

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erator's task in this respect, which may also cause difficulties, to lead him to the ability through which a future officer is able to see the correlation behind the orders and the consequence of these. This may result in common thinking, team spirit, and personal responsibility.

Education has significance here. The profession chosen as their life's calling is the same for the educated and the educator, and the farther goal is also identical: a modern military force. It is true, though, that traditions and expectations may be in conflict, but the two parties (educator and educated) may come to a common denominator for the purpose of trust, joint effort and common objective.

Within the organisational culture raising awareness of the traditions should have a place, and the educator should transfer his own experience, highlighting the importance of self-discipline, consistency, capability of reaction and decision in carrying out tasks, the significance of activity and the benefit earned through efforts. He has to make it felt that though in certain situations the soldier must not express his feelings, is not supposed to argue and look for cause-effect relations it does not mean that his person is not valuable, and he must feel that his conduct is necessary for the given purpose.

According to the above listed views, the *concept of rearing* with regards to military students means that rearing soldiers is the process in which the educators and superiors of the officer-candidates develop their personalities for a common objective in higher education, and commander workshops, through their personal example within special organisational frames.

The tool of education is the educator's faith and commitment, and his method is convincing through showing personal example. In the course of education the educator asserts traditions, and social expectations.

The result of education: the educated fulfils the expectations, adding to it his personal abilities and commitment.

*Kulcsszavak: Katonai nevelés, katonapedagógia, oktatáselmélet, katonapszichológia, empátia*

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