

Values, blocks, identity and communication in the defence sector

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Be an excellent fighter...
Juvenalis

On account of social changes, values, identities and communication tend to have new contents. In this study, I would like to highlight the position, the internal coherence and the tendencies of the above-mentioned factors. I believe it is important in Hungarian Home Defense to think about this topic from psychological, pedagogical and historical aspects as well. The social reintegration of our soldiers depends a lot on how we revalue these factors. Changes in differentiation in human and social needs have a highly important impact on the factors in the title, which are interrelated. In the course of change, new values and identities may be generated, which may be communicated in new ways as subjects of discourse. In this context, we need to point to the wornoutness of the historical motivation arising from the frequency of changes and the externality of the relation to these processes. It is an important issue of democracy how it can integrate the defence sector and how the defence sector can adapt to the conditions given. The defence sector is a new quality in its major elements. A new consensus was created among the officers of the Hungarian army through raising defence to the national level and NATO membership. Every organization, thus the army, the police, the border guard, civil defence requires the values, commitments, capabilities and forms of behaviour required for its maintenance, efficient operation and development.

Values

In scientific and public discourse, we frequently use the following terms: value added, securities (in Hungarian: “value-paper”), value judgment, value orientation, aesthetic value, etc. Values are guiding media belonging to the sphere of the let it be (“sollen”). This is illustrated by the motto from Juvenalis. The sensory impressions of events, their messages mediate the quality of our values. Hence some of the values are, in general, values so long as their experience is positive in terms of providing guidelines and motivation and their following makes the follower successful. At the current degree

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of development, external (material) values predominate thus, for instance, money, power (the signs of power), the connection, the arms, etc. From this aspect, it could be said that the highest value is interest because that is the toughest interpreter of value in the external world.

Post material, finely structured mental qualities are slow to outline, values frequently become play on words, empty stereotypes, declarations: freedom, humanity, justice, equality, competition, citizen, etc. Loss of human measure is always concomitant with loss of value. The greatest threat to democracy is this erosion of values. Our biases are also eastern. In interpersonal relations, many believe:

(a) An increase in authority can be achieved only through increasing violence. In such cases, fear takes precedence over respect in the order of values.

(b) Man is not to be educated but to be controlled, he should be made a man and remote controlled by gestures. In this case, clashes, penalties, tough gestures replace partnership.

(c) A strong character creates and controls impact and not suffers it. Occasionally, the sensory picture of the other man is, in the better cases, only deteriorated; in the worst case scenarios it suffers aesthetic destruction turning into pig, rat or worm (this type of arrogance is a rough East European reality).

The question may at the same time arise whether the self-made men of a competition-based society need the human dimension at all. We dare say that so long as they are competing and not themselves are the subjects, certainly not. French culture rejected its tensely observing, ready-to-strike, smileless, haggardly cruel robespieres as personalities, giving preference to human naturalness, looseness, and pleasantry. We should not, however, believe that animosity against a person characterizes armies only. With the decline in the human content of society, serious signs of loss of value appear thus, for instance, the breaking down of the moral barriers, the more frequent outbreak of local wars, the spreading of irrationalism, the increase in addict lifestyles (alcohol, drugs, etc.). The twentieth century history of Europe is a mass of value debris. The question should then be posed whether the defence sector could be an appropriate sphere of movement of civic values.

Table 1. Desirable and non-desirable taxonomy of values

self-affirmation	self-negation
personality	impersonality
legal security	exposure
individuality	mass
happiness	unhappiness
originality	conformism
sovereignty	servility
morality	amorality
constructiveness	destructiveness
harmony	disharmony
competitiveness	lack of competitiveness
sensitivity	bluntness
independence	dependence
mobility	demobility
creativity	imitation
openness	closeness
freedom	deprivation
rationality	irrationality
success	failure
humanism	dehumanism
culture	nihilism
being relaxed	anxiety
discoursiveness	loneliness
self-made man	creature
peace	war
pride	humiliation
partnership	hierarchy
perseverance	lack of perseverance
formality	informality
calculativeness	insensitivity to expenditure

The soldier's lifestyle may not be concomitant with cultural devaluation, moral break-up, the restraint of fundamental needs, existential exposure, distortion of the personality structure or arrogance in behaviour. The soldier may become a being sensitive to cultural contents, may retain his human condition and human spirituality, as the widest spectrum of values can be asserted:

Life values: being trained, respect for life, healthy lifestyle. Ego values: self-respect, ability of self-organization, self-development, success orientation, confidence, self-esteem, passion to know. Values of social intelligence: politeness, candidness, patience, emotional communication. Social values: goal awareness, productivity, assumption of responsibility, readiness to compromise. National values: patriotism, respect for law and tradition, constructive nationalism. (It should, however, be noted that denationalisation

always means turning the soldier incapable of fighting so long as history is a history of wars.) World related values: europeanness, environment protection, cooperation.

Values have regulative and constitutive functions; they regulate and construe perception, learning and behaviour.

Blocks

The red, white and green pantheon of our emotions is full of huge blocs. We may call them blocks, because they are the intertwining of dense and heavy, deep and intensive experiences compacted by time. Our classical feeling blocks are love, hate, fear, hope, faith and desire. Let us underline one thread of the block of love, love for one's country. The most sensuous object for the patriot protecting his home country, the soldier, is the home country. The Hungarian term for soldier (honvéd-defender of the home country) refers to this through its full pathos. The home country with its economic resources, cultural zones, frontiers acts as the very basis of existence, as a nation is primary, cannot be put to risk and cannot be sacrificed. Merely rational arguments cannot decide on defending the independence, freedom and life of the nation not fearing even self-sacrifice. If we ask what remains of the victorious soldier, we may answer that fame and territory. Now we need to learn to fight and to win in new ways, because the sense of security is associated not so much with the capability to fight but much rather with the capability to cooperate.

Approaching the present from a historical perspective, we see that these great blocks are being cracked and demolished, because the feelings keeping them together are being broken down. The filling up of the pores of sensitivity is well illustrated by wars when the blocks of hatred and fear grow. Feeling as tie then presents its true nature, thus, for instance: during peacetime, man runs into the burning house risking even his own life to save others, during wars he will put flames to someone else's house by a liquid fire gun; the sniper will target, shoot, hit and rejoice. In the century of industrial slaughter of man, war became the period of joy in death and pain in life. Only culture can reinstitute the natural order of joy in life and pain in death.

Identity

With the development of civilization, man may have the fixed idea that the number of wars is on the decline. In our present world, however, not only individual men or groups of men but entire nations are or may be put in front of the canon. Let us consider the extremities of the Kosovo war destroying man and his culture, the fresh mass

graves, the massive annihilation of identity cards, the burnt out villages and the revenging bombardments. In the wake of all this, there is nothing forced about raising the problems of identity, particularly the soldier's identity, an accessory element of which could be accession to the Western orientation and order of values as well as NATO. The past century, as a product of tension, was also concomitant with the collapse of identity types as, for instance, in the case of the aristocrat, the intellectual, the proletarian, the democrat or dictator types. Processing and building identity and relations maintained with the environment have broken down.

The transformation of the identity of the officer corps speeded up in the past decades: it turned from the *commander* personally in charge of training and fighting into an *armed bureaucrat* bound to his office and subsequently into a *social pedagogue* dealing with problems of soldiers; while in our days, the *manager* style is being enforced. The situation is characterized by a spasmodic discarding of the old identity by taking over an even older identity (name, title, religion, tradition) and the search for a new identity. The officer must be a dominant phenomenon (he cannot be a living zero), he must be competitive also in terms of fighting capability, he must be able to intervene in processes, he must be a being with many answers, he must be indestructible, unshakeable, a citizen serving the security of the citizens.

The several centuries long confrontation between intellectuality and regularity is hard to resolve. The army is the most stable means and mechanism of power for subordinating, breaking up the personality, and of using it as a tool. The soldier did not relate, he only obeyed and adopted himself. The soldier is the statue of faithful performance of duty – that is how literature early in the century defined the soldier – who thinks, feels and moves around according a given scheme; it follows that the army was regarded as the mould for the given scheme in which the particularity of individual nature ceases. But personality will not give up in spite of the intervention, it aims at completeness. With NATO accession we now belong to a system of alliance where personality is a value. Hence personality can no longer be disregarded even in the defence sector.

Contradictory moral dualities also influence us: love of the fatherland – treachery, faithfulness – faithlessness, heroism – cowardice, victory – death, friend – enemy, obedience – disobedience, war – peace.

Because of this, it is time for us to revalue our conventions, such as the corporate spirit, heroism, faithfulness, honour, firmness, duty, victory, the silver and the golden star, tradition. In our historically deheroizing and heroizing age, the hero is no longer a subject of adoration by the masses, he is no longer an example, no longer part of the school curriculum, his sayings are no longer quoted. Can we still call the man borne of

force, fighting, flame as hero? In Europe, last century has been characterized by authority, the unceasing resonance of threats of war, mechanical world wars and the gigantic dimensions of the uniformization of spirit and personality. War is still not yet a merely theoretical problem but also a factor shaping reality. From the viewpoint of the soldier, the fact of war being within reach has not ceased. At the same time, the raw determinism of cause and effect has become softened in the function of expertise; the soldier's elbowroom and the possibility of action taken in an intellectual sense have increased. Mechanical ways of thinking may be replaced by a more flexible, more creative, more complex mode of thinking. Higher levels of knowledge may have an impact on the quality of exercising the profession only under such conditions. It has already been decided that the soldier's identity may not be organized only along the line of authority (peace operations, humanitarian interventions).

Three types of identity are functioning in the defence sector

1. Official-ceremonial:

This is characterized by identification with official title, rank, signs of rank, rules, roles, affix and the related ritual acts (parades, receptions, ceremonies, conferences, audiences, etc.) in its main lines.

2. Technocrat:

The sense of identity of this type is determined by the operation of electronic, mechanic, digitalized systems, techniques, technologies and the related acts (exhibitions, practices, deployment, demonstrations, parades). Identification with mechanic power is decisive in the military sector. Military knowledge, however, must not be bared down to the technocracy of a single shot, of a single hit.

3. As you like it:

This type is the epiphenomenon, hyperconformist, lead soldier, grey man of organization, cumbersome. The formula of communication indicated of hyperconformity is "Chief! I could even be a little finch".

The more artificial the social world, the more artificial the values, interests and behaviours, all the more the dualfacedness, the impersonality, all the more bureaucratic the principles, which should hold together. There seems to be an uncertainty about what we can accept as natural human content.

In civil society, the soldier also wants to understand himself, wants to know himself as valuable, wants to sell as well as assert himself. This process may create the stability of the ego. In the Central European region, the ego lithosphere (biases, fixed ideas, racism, illoyalty, intolerance, inflexibility) is in any case difficult to break through.

The American advertisement-based star system may be built up with difficulty, although there have been attempts to do so (star investigator, star lawyer, star constructor, star pilot, etc.). In civil society, the person working in the defence sector cannot remain like the being characterized by Graham *Greene*: nameless, grouped into an inflexible hierarchy, restricted to functional education (system of courses) and his living conditions may also not be uncomfortable. Under the current conditions, career building still breaks up personality.

Communication

Communication is a controlling medium, productivity factor, integrating factor (its degree of elaboration, the continuity of its flow and the wealth of its information are important), it is a safeguarding tie (works with individual tactics and strategies) and, as component of social intelligence, it is linked to ethical standards, emotional, intellectual, behavioural and verbal qualities.

Modes of military speech:

- dominant/offensive,
- regulative/rigid,
- unsettling/depriving,
- monologue,
- protesting, complaining,
- pretentious.

In military communication, the entire body has a function. The military world has a rich, well-elaborated, efficient sign language. The communication of experienced leaders is not without hypnotic effects (message, striking eye, theatrical gestures, paternalist attitude). A significant characteristic of military communication is being concise, one form of which is governance through external signals and gestures. Conciseness by its nature is concomitant with the constant calculative consideration of message contents in the regulation of which self-discipline may play a substantial role. The essence of a communicative transaction: giving and withdrawing (from the surplus, which the parties have in the given situation). Situations may arise which may go with the withdrawal of gestures of courtesy and an orgy of dominance gestures. In order that the “commanding exterior” appear as a combined effect, the commanding effects must permeate among the parts of the body and its organs: everything, the hand, the sound, the eyes, the body commands.

The world of gesture of fight has evolved linked to violence – let us consider the gestures of wrestling, of boxing, of the duels of gladiators and knights. Hence this group of gestures is developed to the highest level. A fight can be described merely by gestures. Thus trainers with a great deal of routine can very efficiently apply this world of gestures. The gestures of violence have a direct impact, they cannot be misunderstood, they do not give rise to problems over semantics, because here instinct meets instinct, intuition meets intuition. The purpose of the gesture manoeuvre (intervention) is to shake self-confidence, to erode the moral reserves, to dispute military expertise.

The characteristics of its dynamism: mobilization, the extension of body dimensions, changes in tone, verbal micro naturalism, gestures giving out a sound (chest pounding, hitting the palm and the table). Stringency and hardness can be expressed also in other forms with the same degree of efficiency thus, for instance, accompanied by seriously uttered words and a combination of measured gestures and objective accuracy. The meaning content of military space and of the officer's uniform transpose the message to a higher level, particularly if brief meetings are characterized by frequent frictions and conflicts.

The mediation of post material values, motivation of psychosocial needs, the development of conceptual thinking, the correct communication of the service of the citizen can be regarded as our tasks. A high-standard communication may facilitate the development of partnership as well as moral regeneration.

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