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SELF-DISCLOSURE IN THE PROCESS OF IMPROVING STATE SECURITY AND DEFENCE

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Edward Karczewski[1]

Military University of Technology in Warsaw, gen. Sylwestra Kaliskiego 2, 01-476 Warszawa

Abstract

The presented article attempts to show the role and meaning of self-disclosure in the process of improving state security and defence. It also explains the meaning of openness and its direct impact on shaping national security.

[1]Edward Karczewski, PhD is an assistant professor at the Institute of Security and Defence Systems, Faculty of Logistics, Military University of Technology in Warsaw; research interests: methodology of scientific work, psychology, anthropology, defensive potential. Author of many publications and articles in those fields; supervisor of about 230 graduate theses; edward.karczewski@wat.edu.pl

Introduction

This paper attempts to emphasise the role of self-disclosure in establishing high level of state security and defence. Apparently, self-disclosure/openness is the cause and effect of the same phenomenon; a paradigm of thinking and acting in the context of various conflicts related to a given area of reality. When faced with a whole range of misunderstandings, tension or cognitive dissonance, openness helps to overcome them, making one more cognitively capable.

Undoubtedly, people are capable of self-transcendence, and can ascend towards Beauty (Plato) and Light (Augustine), and open themselves to the One (Jaspers). At the same time they are stretched over an abyss (Nietzsche) and get lost beyond themselves (Sartre). Heller calls this aspect human transcendence – going beyond one's limits (Heller, 2018). And what is important, we can do good for ourselves, exceed the limits of our achievements. Being transgressive – consciously pursuing useful and harmonised action – is synonymous with creating MEANING. Opening up to others is an example of giving someone or something a new interpretation, giving it a meaning which has thus far been, as it were, dormant – unnoticed. These are not eyes "wide-shut", but seeing eyes "*that have the courage to see what they are looking at"*(Heller, 2018).

As is commonly known, the real potential of people lies not in their general attitude towards the world, but in relationships based on a multitude of various activities, as well as an awareness of processes and how these processes implement these forms of activities. Human openness changes our attitudes and helps to generate the motivation to act in order to improve security and national defence.

What is self-disclosure?

As understood by the previously quoted K. Jaspers (1883 – 1969), one of the greatest philosophers and psychologists of the 20th century, people essentially go beyond what they can know about themselves. Striving to transcend themselves, they grows and their consciousness deepens. And when they attain true freedom from the world, they are able to open up to the world. By bringing an element of uncertainty into their existence, they can become what they can essentially be. And that is why people have history – not only their genetic heritage, but also a traditional and cultural one. Self-disclosure makes us aware of our perception of what is happening around us. An individual that has opened up not only knows but also understands what he or she knows. There are, however, cognitive problems that

require a complex synthesis, and this kind of synthesis can evoke a great deal of tension and interpersonal misunderstandings, especially when we encounter a reality with a restricted access to science and learning.

But perhaps excessive curiosity about the nature of things and why they are as they are resembles the mythological "Pandora's Box" (see p. 4) as a symbol of misfortune or endless trouble (Kopaliński, 1998). When Prometheus stole fire from the heavens and taught people how to use it against Zeus's will, the latter took his revenge. He ordered Hephaestus to make a woman out of clay and he named her Pandora (in Greek "*endowed with everything*"), as each of the gods also gave her the power to make others unhappy. Zeus gave her a box to offer it to her favourite. Prometheus did not trust Zeus, but his brother Epimetheus married Pandora and opened the box, which released all the worries and misfortunes that have troubled the unfortunate mankind. The message of the myth reveals a series of stereotypes, attitudes and opinions along the lines that an excessive attempt at revealing a taboo is a sin – "the first step to hell". Some even consider it a manifestation of a lack of modesty or failing to take into account the so-called official point of view. Meanwhile, as psychologists emphasise (Cassirer, 1997), the depth of human experience of the same sense lies in the fact that we can change our ways of seeing – our image of reality. Seeing the form of things – *rerum videre formas* – is an equally important and essential aspect of learning about the causes of things – *rerum cognoscere cousas*. And depending on whether we are interested in the theoretical causes or practical effects of things, we think of them as the means to an end. As a rule, man is not limited to one specific approach to reality, but can switch from one aspect of things to another.

Self-disclosure is not a one-time act, but a process. The tendency towards self-disclosure is a characteristic feature of a living being, and, more importantly, one endowed with awareness of one's own consciousness. Stones without this property do not need to know anything, but not everything is made of stone.

We interpret self-disclosure as opening up, revealing oneself.

It is a peculiar kind of communication between people and way of presenting information about oneself. A. L. Chaikin and V. J. Derlega (Chaikin and Derlega, 1997) indicate that openness (self-disclosure) is a process through which an individual lets the other learn about himself, including non-verbally. Others, however, distinguish two criteria for self-disclosure, i.e.:

- personality – the information disclosed relates to the real self;

- objective and scope of control over the disclosure.

R. Ch. Berger and G. R Miller (Miller, 1976) distinguish between true and apparent (manipulative) self-disclosure.

Fig. 1 Pandora opening her box of evils, painting by Arthur Rackham (1867-1939), Great Britain

An honest self-disclosure consists in revealing intimate information one might clearly be hesitant to disclose to others. On the other hand, apparent self-disclosure reveals information that is not perceived as private, or that the individual disclosing it does not treat as personal.

According to, for example, Z. Rubin (Rubin, 1997), self-disclosure reflects intimacy only when it is voluntary and accompanied by positive emotions. That is why some specialists take the term intimacy/privacy to denote the process related to controlling the borderline of oneself. The mechanism of regulating this border serves to maintain proper intimacy. Therefore, one can talk about spontaneous and expressive self-disclosure and sincere

disclosure of one's subjectivity. It is therefore necessary to distinguish self-disclosure from self-presentation. In self-disclosure, the purpose of leaving a desired impression on the recipient is not as important as in the case of self-presentation. It is not only about the likelihood of deformation of one's perceptions, but also about their scale. It seems that it depends to some extent on biological conditions as well as the level of an individual's consciousness; at some level people acquire a certain freedom of choice between different needs. These problems relate to the more general issue of how people function, especially the motivations behind their behaviour and actions pursued under given social conditions.

Human self-improvement is a process of continuous development and growth, where expression and acceptance of the substantial part of one's personality, abilities, as well as comprehensive and full functioning takes place. This process, on the one hand, means acceptance and recognition of the "core" of nature appropriate to an individual and, on the other hand, determines the direction of his transformational changes and growth (Suchodolski, 1974). This more or less perfect fusion of an individual's values adds a humanistic aspect to self-disclosure. Self-disclosure, being oneself, is an act of adopting an authentic attitude towards the world; it protects against a one-sided attitude to life, facilitating its comprehension and improvement. Regardless of the extent to which it is internalised, the objective nature of self-disclosure is positively evaluated.

The objective of self-disclosure is not only revealing oneself to a third party in an interaction, but, importantly, making the relationship more direct and friendly. From such a perspective, one can talk about dimensions such as "depth", "intimacy" or "naturalness" of communication. The above observation emphasises that creating intimate relationships with others and seeking one's own identity is an integral process. S. Jourard (Jourard, 1973) commented that self-disclosure is more easily reciprocated when we first disclose information about ourselves. Research proves that man – as a social being whose behaviour is conditioned by his personality, situation and function – faced with a choice of whether to establish contact with another person and adapt or to be condemned to isolation in the long run, will choose the former. His self-image is then modified. He realises that his interlocutor thinks and feels in a similar way, which reduces the anxiety associated with his own self. It means that interpersonal communication is not developed in a vacuum, but in specific living conditions, through conversations and mutual social interactions.

Many authors claim that people are unable to open up until they become aware of their self-esteem. Otherwise, they are not prepared for the disclosure of aspects of their own selves and the actual reception of other people's self-disclosure. The way people reveal themselves

to others depends on their experience with prominent people and the use of inappropriate punishments and rewards for revealing their own experiences and beliefs regarding other interlocutors, *inter alia*. It is believed that the tendency to focus attention on the private aspects of one's individuality strongly influences the process of an individual's self-disclosure. A.H. Buss (Buss, 1980) is among the psychologists who believe that people with a high level of individuality and sense of "privacy" lean towards more intimate self-disclosure and their disclosure of personal information has consequences other than openness in public matters. It can lead to embarrassment if the relationship is not close enough. Also, self-disclosure in public topics can cause embarrassment when others find out about ourselves without our consent. Subjects with high private self-awareness are more reflective and introspective, which is why their self-disclosure is characterised by greater intimacy.

However, it turns out that neither concepts take into account the main principle of the purposefulness of self-disclosure, which is a state of an individual's functional balance that is both the cause and effect of self-disclosure. Therefore, one should adopt the definition of "self-disclosure" as a way of revealing and communicating oneself to others that strives for an individual's functional balance by exposing aspects of personality, and takes place regardless of whether self-disclosure is caused by endogenous or exogenous factors (Karczewski, 1995). We do not disclose ourselves just to make contact or engage in dialogue with someone, but we do so in order to maintain relative psychophysical stability in both organic and social understanding of the word. Hence, the main reason for self-disclosure does not seem to be, for instance, intrapsychic conflict, but what such conflict helps to remove. In such understanding, self-disclosure entails conscious or subconscious, intentional or spontaneous gravitating towards other people. And it helps if there are proper conditions for it.

In order to establish an appropriate relationship between people and their environment, favourable circumstances are created that encourage deeper communication and internalisation processes. Only an environment in which mutual bonds are forged becomes an environment for authentic self-disclosure. Self-disclosure and openness is the result of human development, the process of constant becoming; it is a manifestation of increased awareness as well as self-awareness of sensory experiences and action plans, a brave transcendence of one's own accomplishments. Research shows (Trąbka, 1969) that due to a neurophysiological experience, consciousness is manifested as a state of wakefulness in psychological understanding in the form of sensory perception and more sophisticated mental perception and activity.

It is believed that open people are usually communicative, empathic, creative, etc. Thus, *openness as a readiness to accept new perspectives, knowledge, ideas, strategies of thinking and acting often forces us to act, to abandon our comfortable position, to come out of our shells and face responsibility, risk, discomfort, crisis, in a word to learn entrepreneurship*[2]. On the other hand, introverted individuals are people who have been harmed, are distrustful and afraid to express themselves or achieve important life goals.

Self-disclosure and a sense of security

The greater the openness to one's environment, the stronger the sense of security. Openness makes us see more and understand better. You can also be open in silent contemplation, wondering what is good and what is bad. On the other hand, withdrawal is symbolised by a tortoise shell (see p. 8), which does not always have to be protective. A tortoise does not need to know about it, because its existential programming does not contain such information. Its instinct dominates over the meaning where it is going and why.

Fig. 2. Galapagos giant tortoise

Source: https://commons.wikipedia.org/wiki/

Ants are no better in this regard, attacking other swarms of their species. They can be very organised and hard-working, but it is impossible to negotiate with them. Dolphins, in turn, appear very friendly. Dogs – we say that we can more or less understand their mental states. But "we do not know what barking means, so why we cannot relate to it. Barking is not part of the repertoire of our motor system. People can imitate barking, but they cannot fully

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[2]http://rep.up.krakow.pl/xmlui/bistream/handle/11716/503/20151116_mg_ra_rozwazania_nad_zagadnieniem_I_

understand what barking is" (Precht, 2009). The inner life of our smaller brothers remains largely unknown to us.

Lack of openness limits latent awareness, that is dreams, desires, and focusing on a goal; without it, it is difficult to plan and predict what can and will happen, as well as to take preventive measures. This kind of awareness allows for a more profound understanding of what or who is becoming a potential threat. As Eckhart Tolle[3] remarks, apart from physical presence, vigilance which is often referred to as "wakefulness", plays a considerable role. It makes us more creative, productive and predictive. Whoever is unaware of it, is not fully aware of their own actions and does not want to be freed from a false sense of one's own ego. An individual overwhelmed by mental noise becomes increasingly confused. Negative relationships in one's environment, overt or covert aggression, and disruptions to activities have a great impact and can upset this balance with the outside world.

Speaking of awareness of sense of security, it should be emphasised that the greater the self-orientation of the subject and its environment, the lower the risk of misunderstanding. Self-orientation means being aware of one's own individual characteristics and qualities, searching one's "self-image", i.e. knowledge about oneself. Self-knowledge determines the efficiency and effectiveness of any actions taken. In this context, knowledge about the circumstances and environment where human active life exists is necessary. The psychosocial quality of the situation determines the importance of the objectives pursued. People should continuously strive for improvement, which is the result of their transgressive needs to constantly transcend themselves. However, they are often hindered by fears – insecurity in the process of being and development – which they cannot completely free themselves from. Upsetting this sense of security may be the result of a harmful transgression that may cause, for instance, the destruction of elements of critical infrastructure, and thus exacerbate crises in local or international communities. As is evidenced by observations, more and more people feel that the situation is getting worse in terms of basic security, i.e. public safety: "you never know, for example, what risks await you when travelling by tram, subway or bus". As the respondents emphasise, this was unthinkable 20 or even 15 years ago. The question is what is the main cause of this phenomenon? Unfortunately, the answers to that question tend to be rather evasive. The effects of accentuated events are an obvious threat to internal or external security.

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strumska.pdf?sequence=1

[3] https://www.youtube.com/watch?v=8dWXf370iMA

National security constitutes the basic need, objective and value of the state; individuals and social groups, which guarantees undisturbed existence and development, the protection and defence of the state as a political institution, as well as all goods, against threats that restrict its functioning (Stańczyk, 1996). It is obvious that the place and time where we exist not only hammers our brain with various stimuli, but also changes it in a functional sense. Any states of threat can generate negative effects in this regard, which is exemplified by the sayings "fear has big eyes" or "words can kill".

In the context of self-disclosure to others, the following types of security are indispensable:

1. military security (including actions and measures to counteract external and internal threats of using military force or invading territory);

2. political security (considered as ensuring constitutional order, stability of government and protection of democratic values, the certainty and stability of the state's political system, the continuation of external and internal policies that reflect the interests of the nation;

3. economic security (a convincing definition would be "the state of development of a country that ensures high efficiency of its functioning through proper use of development factors and the ability to effectively resist internal pressures that may lead to developmental disorders") (Raczkowski, 2012).

4. cultural security (mainly consisting in ensuring continuation and stability of the spiritual and material aspect, maintaining the value of tradition, continuity of cultural integration of a nation, region or other entity);

5. social security (aimed at ensuring a certain level of biopsychic and interpersonal functioning, protection against "digital" and social exclusion);

6. public security (considered a constitutional value, all conditions that are aimed at protecting the life and health of individuals, national property, sovereignty of the state against violation of public order, e.g. as a result of conflicts or social tensions);

7. ecological security (desirable condition of the natural environment, lack of threats to ecosystems and the biosphere, proper relations between people and the natural environment);

One can assume that safety is a condition that gives a sense of confidence, guarantees its continuation and opportunities for improvement. It is a situation characterised by an absence of risk of losing something that one particularly values, such as life, health, work, respect and material goods. Beneficiaries of security are individuals, social groups, nations,

and the whole of mankind. Security is in the essence, personality and individuality of each one of us. The essence (dreams, desires) plays an important role as it "forms" a person. Without it, human existence would become worthless. As remarked by G. Gurdżijew (Kulczyk, 2003), essence represents the true nature of man, and personality is its outer surface. People living in a state of danger, in artificial conditions or surrounded by automated interpersonal relations continues to develop their personality, but at the expense of their essence. In turn, those who do not face any danger or are not exposed to such threats are more likely to be themselves. Developing an essence takes time for reflection, observation, and an adequate understanding of what is happening around us. Essence has a significant impact on the dynamics of the collective consciousness. Participatory observations show that social systems that do not care about stabilising security and the development of human essence degrade and fall apart. Human functioning depends on what a person really is, and therefore it also depends on his or her essence and personality.

Many authors think that the security and sovereignty of a given state are largely variable; unknown mechanisms appear that can aggravate it. Some of their analyses may be misleading and outdated. A new view of reality is needed, in particular regarding the basis of proper exchange of information, values and patterns of behaviour. However, it is very difficult to implement.

The need to improve state defence

It can be said that without self-disclosure, there can be no improvement. This may be the reason why there is no change for the good in anything, especially in the approach to establishing a state's desired defence level. Without authentic harmony and cooperation with others, all human efforts seem to be in vain. Working towards a smaller or bigger goal requires authentic, spontaneous and genuine cooperation, acting not only locally, but also, and perhaps above all, on a broader scale – at least at the European level. The road towards a people-friendly state leads through self-disclosure, dialogue, harmonising individual and collective interests in a spirit of agreement and cooperation. One cannot deny that the idea of civil society sets a new philosophy of mutual kindness, a new policy based on reason.

According to M. Huzarski (Huzarski, 2016), the term "defence" refers to state activities both during stability and during crisis. It also refers to the ability of the state to resist annexation and defend itself. It can be understood as the ability to defend a country, especially its material, cultural and spiritual resources. The subject of research on defence is the organisation and development of the state defence systems, including armed forces, the

organisation and conduct of defence and military operations, commanding and training armies, etc.. The author emphasises that the current state of defence should be considered both *internally and externally*, as the relevant capabilities of the state "here and now" are not self-sufficient in this respect. The concept of defence is mainly associated with the term "National Defence", i.e. activities aimed at adequate preparation of forces and measures at the disposal of the state to counteract all kinds of external and internal threats affecting the national interests.

The following institutional structures and bodies play a very important role in improving national defence:

1. Peace Support Operations, i.e. multi-task operations carried out by NATO forces under the UN or OSCE mandate, supporting diplomatic efforts to achieve long-term peace and international security;

2. Operational Defensive Preparations of the Territory, i.e. elements of defence infrastructure prepared for the use of the Armed Forces in order to create favourable conditions for the dislocation of troops, their effective entry into combat and effective execution of military operations. These include logistic and engineering constructions and facilities, adapted for use under threat and during warfare.

3. Civil Defence Bodies – specialised and legally designated teams to manage civil defence. The central body of government administration in matters of civil defence is the Head of National Civil Defence. Local civil defence bodies include voivodes, poviat and commune governors, town or city mayors.

4. Non-governmental organisations – these include: associations, unions, chambers, institutes as well as national employers' organisations.

5. Border Guard Service – implementation of tasks as part of the strategic protection of the country in dedicated operational and territorial defence units, in cooperation with local non-military forces in order to seal the border and conduct defence operations.

6. Warning – the use of detection and alarm systems for immediate transmission of information (sufficiently in advance) by special authorities that detect a state of emergency, transferring information about threats, contaminations, etc.

Threats to security or defence are generated by similar risk mechanisms – a whole range of adverse static, dynamic and intermediary factors. The static factors mainly involve the economic and military potential of the state; variable intermediary factors concern the way law and institutions function, as well as scientific and technical development. Dynamic variables, in turn, are the effect of the former, thus, for example, maintaining peace,

continuation and opportunities for development, the ability to react immediately and effectively in the event of unexpected threats to sovereignty.

Improvement in the state defence of the Republic of Poland requires constant transformations of its military and non-military subsystems[4].

Transformation of the military subsystem mainly involves:

1. its continuous development through integration of innovative concepts and doctrines, which encourage adaptation of the armed forces to changes in the security environment, as well as the army acquiring the desired operational capability;

2. creating new legal regulations and adapting the existing ones in order to improve National Security Services, harmonising elements of national defence planning with allied forces – implementation of plans should be monitored;

3. transformations based on uniform legal principles for defence planning, including long-term and operational planning, budgeting in a task-based system;

4. taking advantage of technological progress and modern methods of managing armed forces;

5. the Polish Armed Forces must have a high degree of operational readiness, modern military technology and equipment, as well as integrated logistic support structures;

6. improving management and command of the Polish Armed Forces.

Transformation of the non-military subsystem mainly includes:

7. searching for appropriate mechanisms to humanise the activities of all entities involved in a given operation at both the strategic, operational and tactical levels. Synchronisation of political, economic, social and military instruments is necessary;

8. concentration of efforts on using the state's ability to counter various threats posed by the contemporary environment;

9. ensuring continuity of the most important state institutions during crisis and war; supporting operations of the armed forces in times of peace, crisis and war;

10. efficient cooperation in terms of meeting the basic biopsychical and social needs of the people.

11. cooperation between individual chains of local government for the good of the local community.

12. smart and effective solutions to people's everyday problems during a crisis.

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[4] http:/www.umwd.dolnyslask.pl/fileadmin/user_upload/Bezpieczenstwo/Prawo/Strategia_Obronnosci.doc

Undoubtedly, all people need to have their needs for security and defence met. But there is more to it, the so-called independence of one's own personality. It is known that, despite various contradictions or understatements, when a new awareness is born, a completely different world is created along with it. Whoever fails to comprehend this does not understand anything.

Summary

Self-disclosure to others may not be the key to everything, but without it, it is difficult to maintain the real security and defence of a given community. These concepts, naturally have their psychological, economic and cultural connotations. They tend to be the norm of human life, a way of satisfying needs and values; they constitute the condition for maintaining human functional balance, which ensures peace, freedom of thought, and cultural tolerance. Actions that limit or eliminate a number of threats, both regionally and internationally, and create a new basis for anticipatory thinking and a new security policy are essential. In particular, security and cooperation in terms of improvement of defence play a fundamental role in balancing processes; on the one hand, they form people's personality and awareness, and on the other, they protect them from harmful influences or pressures.

Research shows that people in their individual and social lives go beyond their habitual activities and makes decisions that transcend the limits of their experience. They increase control over their own security, create new institutions and tools for improving defence. And due to appropriate transgressive activities, they contribute to an enhancement of their material and spiritual existence.

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