

## CULTURE AS NATIONAL SECURITY INTEREST

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**Abstract:** *Our aim in this paper is to point out that the social role and importance of culture in the modern world are perfectly legitimate in as much as culture is connected with all the aspects of social life and integrated in all social phenomena and processes. Culture can also be linked to security because together they encourage thinking about the ways of responding to threats and vulnerabilities affecting an individual, a social group or society as a whole, and even the state itself.*

*The most general anthropological understanding of culture, commonly accepted by scholars yet criticized at the same time, defines culture as a “way of life” or as a “socially defined way of life”. However, this paper will focus on the approaches to interpreting culture that proceed from its fundamental functions, which serve to satisfy man’s needs but also to set normative goals, that is, determine the standards of a tolerant and desirable existence. We have singled out survival, communication, normative, cumulative, and security and protection functions as the most significant functions of culture that promote the development and quality of life, at the same time building essentially on the concept of security culture. They will be discussed in this paper.*

**Keywords:** *culture and security, functions of culture, security culture, national security, national interest*

### Introduction

Many studies see culture as the critical factor that helped man to cross over from the natural into the social state. According to traditional views, the relationship between man’s biological and cultural evolution is such that the biological preceded the cultural, meaning that man’s physical being evolved through the usual mechanisms of genetic changes and natural selection until his anatomical make-up came to have more or less its present form. Only then did his cultural evolution commence.<sup>3</sup>

Contemporary lines of thought indicate that the evolution of *Homo sapiens* – man as we know him – from his pre-sapiens origins began four million years ago with the first hominid *Australopithecus* and culminated in the very *Homo sapiens* only one, two or three hundred thousand years ago. Since certain *Australopithecines* engaged in rudimentary forms of cultural

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<sup>3</sup> According to these views, some kind of marginal genetic change occurred at a certain stage of man’s phylogenetic history making him capable of being the creator and exponent of culture and ever since the form of his adaptive response to environmental pressures has been almost exclusively cultural rather than genetic. For more detail, see: Kliford Gerc, *Tumačenje kultura 1*, Biblioteka „XX vek“, Beograd, 1998.

activity (simple tool making, hunting, etc.), the beginnings of culture overlapped with the appearance of man as we know him today.

According to some estimates, that period may have lasted much longer than a million years. The final stages of man's phylogenetic history took place in the same long geological period – the Ice Age – as the initial stages of his cultural history. This leads to the conclusion that a man has a date of birth but man does not. Namely, according to contemporary thinking, culture assumed the main and guiding role in the evolution of man. Since culture accumulated and developed gradually, selective advantage was gained by those individuals who were the most capable of putting it to good use (the skilled hunter, the persistent gatherer, the skillful tool maker).

Owing to culture, man won himself numerous advantages, practiced and developed his faculties, broadened his horizons, his feelings became more refined – in a word, he became a sensible being, a human being. In fact, as Marcuse defines culture, “it was a process of *humanization*, characterized by the collective effort to protect human life, to pacify the struggle for existence... to stabilize a productive organization of society, to develop the intellectual faculties of man, to reduce and sublimate aggressions, violence, and misery” (Marcuse, 1977).

Theoreticians of the functionalist orientation focused on culture in terms of norms, values and way of life. The most important and well-known representative of this orientation was Bronislaw Malinowski.<sup>4</sup> He held that a true theory of culture must acknowledge that human society is founded on the biological fact that “human beings are an animal species”. Therefore, before “man created a secondary environment” – culture, he first had to survive biologically, like every organism in nature (Malinowski, 1970). However, this secondary environment, “culture itself”, which man created against the natural, primary environment, must be “constantly reproduced, maintained and guided”. Every “cultural environment” creates its own cultural “standard of living” as a condition for the survival and progress of the community, with new “needs” always arising within it.

According to Malinowski, culture is “an instrumental reality, an apparatus for the satisfaction of fundamental needs, that is, organic survival, environmental adaptation, and continuity in the biological sense”. Therefore, each culture must first and foremost satisfy a biological system of needs. However, the same author states that “as soon as human anatomy is supplemented with a stick or a stone, a flame or a covering wrap, the use of such artifacts, tools, and commodities not only satisfies a bodily need, but also establishes derived needs” (Malinowski, 1970: 32).

In human life, culture figures as an ambiguous phenomenon and, in order to understand and explain it successfully, one must take account of its effects, that is, the functions it performs. Culture expands man's potential within the scope predetermined by nature, at the same time developing and perfecting him. Singling out basic functions of culture, each having a corresponding basic systems of cultural activity of the social man, does not coincide with singling out concrete elements of culture, cultural complexes and institutions.<sup>5</sup> Regardless of how meanings and functions of certain cultural phenomena changed, no matter how functions were reassigned to different cultural institutions, certain basic functions of culture were nonetheless preserved throughout human history as we know it.

Culture as a specific phenomenon is by no means limited to its functions. In this paper we will explain and interpret those we deem particularly important for representing culture as national

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<sup>4</sup> Malinowski is considered to be one of the founders of functionalism in anthropology and social sciences and functionalism was one of the main forms of his approach to human behavior.

<sup>5</sup> Any cultural element can have different cultural functions, which are, however, subject to changes. For example, a ritual can perform a communicative function or be a form of emotional discharge or “draining” of aggressions from human behavior. Cf.: E. V. Sokolov, *Kultura i ličnost*, Prosveta, Beograd, 1976.

security interest, which is most clearly seen in its special form – security culture.<sup>6</sup> Through its functions culture helps to create an adequate framework for this concept, which is subject to various kinds of analyses. The final outcome of the development of the concept of security culture is the new role and definition of culture as national security interest. Just so and the analysis of the security concept can be implemented in the context of possibility of its development, firstly, as a separate human need, and then as an interest in the context of cultural needs, applying the culturological approach, shaped by the category of national security. This approach can be shown through the articulation of culture in the security concepts, as well as on the levels of reflection, which are manifested through the prism of personality, society, community or entity; and thus reflects the culture as a vital national security interest. Namely, the impact of culture on the field of security occurred through identity,<sup>7</sup> and the connections between these categories are made in various ways. If in these considerations one accepts the constructivist approach, culture becomes part of national identity and creates values which bear on the constitution of interests, one of the most important being the security interest. The existing value system is at its most productive when it encourages the creation of wellbeing and development and in doing so provides a solid basis for the framework of national culture that will shape the reactions and behavior of a state or some other entity in relation to a security threat in the process of promoting (national) security.

## Functions of Culture

In the following section we will point out the functions of culture that have particular implications for both individual and national security – so much so that at some point culture can even be treated as national security interest. Each function of culture corresponds to a system of activity and can be characterized from various aspects. One of these aspects may involve human needs and interests but also how they determine a certain function. Furthermore, we can discuss the origin of this function, its development and historical perspectives, its role in the life of society, its relation to other functions, the concrete forms and institutions through which it is performed more efficiently, as well as the set of cultural values emerging within that function. Moreover, as E. V. Sokolov stresses, “breaking down culture to qualitatively different functional systems of activity corresponds, on the one hand, to the inner imperatives of human activity and, on the other, to the demands of preserving and developing culture”. In addition, function can be said to often describe culture as an

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<sup>6</sup> Security culture can be presented as a factor of development of national security, including two substantive processes: the first one, as the transfer of national culture into security culture, and, secondly, as the transfer of national security into security culture. In doctoral dissertation Svetlane Stanarevic, the concept of security culture is analyzed primarily within the anthropological-humanological approach towards comprehension of the culture concept, within the manner in which the identity phenomenon have articulated itself from the realm of culture into the domain of security, then the way the security interest is constituted and the relation between national culture and national security is established. See: Svetlana Stanarević, *Koncept bezbednosne kulture i pretpostavke njegovog razvoja*, doktorska disertacija, odbranjena na Fakultetu bezbednosti, Univerziteta u Beogradu, 2012.

<sup>7</sup> See spread about in the following publications: Jepperson, R. L., Wendt, A., Katzenstein, P. J., „Norms, Identity and Culture in National Security”, y: Katzenstein, P. J. (yp.), *The Culture of National Security: Norms and Identity in World Politics*, Columbia University Press, New York, 1996; Alexander Wendt, Collective Identity Formation and The International state, *American Political Science Review*, vol. 88, No. 2, 1994; David Campbell, *Writing Security: United States Foreign Policy and the Politics of Identity*, University of Minnesota Press, Minneapolis, 1998.

integrated phenomenon, where one feature of culture is involved in survival indirectly, while another one is directly so.

### **Survival Function**

All concepts of security have a general value and interest, which enable survival, preservation of identity and continued development of an individual, group, collective or community. This is at the same time a prerequisite for achieving and developing other values to be subsequently enjoyed. It is up to culture to determine the way in which certain values will be singled out and how their role and rightful place will be defined.

Living in his natural environment, man was originally concerned with surviving and ensuring his physical existence. And then, as he developed his sociability in all spheres of life, he focused on creating conditions for a comprehensive and unhindered development within the scope of which he would become capable of achieving, preserving and promoting his own security and the security of the human community. Once a satisfying degree of security has been achieved, man has fulfilled the condition for freedom and unimpeded development.

Culture can be perceived as a totality of humanity's answers (both successful and unsuccessful) to basic human needs in general, particularly the needs of certain human groups, individuals and communities that condition each other in various ways. All this suggests a need to understand culture as man's important means of survival. In fact, this was its original role, and this principle of life, which is reflected in man's struggle for survival, was characteristic of the earliest period of humankind's evolution. Once art began to develop as a new dimension of culture, new functions began to develop as well, superseding the function of survival.

The world, which is well into the third millennium, seems to be returning to the beginnings of its history as survival has once again become a topical issue, especially in the wake of increasing global threats that jeopardize the survival of mankind. It is the task of culture to once again motivate people to survive. It must provide people with the meaning of life at some level which will also help them survive. Without this basic driving force people would not do their job properly and, by extension, could not continue to exist, while culture itself would become extinct.

There is some disagreement in the theory of functionalism about whose needs culture should satisfy, so, for example, a representative of structural functionalism, Radcliffe Brown, claims that all cultures serve to support the social structure of a group, where the needs of the group are given precedence over the needs of the individual. Bronislaw Malinowski was more concerned with developing a psychological functionalism, stating that all types of behavior primarily support the needs of the individual. Any kind of support to the social structure increases only if certain types of behavior are advantageous to the individual (Golubović, 2007).

At any rate, culture can use different answers to satisfy the need for survival, whether of an *individual* (food, security, relationships with other people, medical needs, fear and/or stress), *society* (reproduction, which involves child socialization, production and dis-

tribution of resources, maintenance of order) or an *institution* (kinship, government, law, economy, religion).

Culture was originally understood as a process and result of man's coming face to face and into conflict with his surroundings, the so-called "primary nature", in order to create new, more favorable conditions for the life and survival of the "secondary nature", nature reshaped by man according to his needs, including changes he made to himself. However, in the new, altered circumstances it is necessary to rethink the entire process of cultural creation and assign it the function of preserving life on Earth and of preserving planet Earth in the universe, on the one hand, and the preservation of national security, social and individual security, on the other.

### **Communication Function**

What links the function of communication to culture is the fact that each human individual is relatively isolated and yet not self-sufficient. An individual must satisfy his needs outside of himself and with the help of others, which means that he must develop a large network of communication. Culture is extremely helpful in all this.

This function corresponds to man's need to communicate with others. It is determined by biological, psychological and sociocultural conditions, which require continuous exchange of information, energy and emotions. The purpose of communication is for an individual to establish cooperation with likeminded others or with those individuals with whom he shares the same values and supports common interests.

Anthropologically speaking, it is important for the continuation of the species and the preservation of genetic integrity,<sup>8</sup> socially speaking, it is necessary for the functioning of social institutions and the social system, psychologically speaking, it is linked with personal satisfaction and the life of smaller informal groups, and, finally, what is also significant is its abstract meaning, which is manifested in the unity of individuals within spiritual culture, their common aspiration for truth, good and beauty. Owing to communication, man truly becomes a member of society and nurtures his inner qualities. However, communication does not always lead to agreement and mutual understanding. In order to adapt to the environment, each biological species exchanges information as its essential component and one of the more universal aspects of life. In order to secure food, avoid danger or find a mate, each living organism emits precisely determined signals at the right time and receives important information from the environment. If no communication is established and no information exchanged (assuming there is a mutual understanding of the message from the information received), what occurs is loss, injury or death.<sup>9</sup>

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<sup>8</sup> Man must constantly reproduce in a new form the integrality of his genetic and social being, which is continually disrupted. The sphere and tool of this reproduction is culture, specifically those of its elements and institutions which perform the communicative function.

<sup>9</sup> A plane cannot land safely on the runway without effective communication between the pilot and the control tower, catastrophic consequences of a tsunami cannot be averted if seismological centers fail to register the waves and alert proper services in time, nor can a terrorist threat or dangerous human trafficking be prevented if the security structures fail to react in a timely manner. In the animal world the hunter discovers his prey easily and vice versa – the prey, thanks to communication, easily escapes its enemy.

Signs and sign systems, i.e. symbols serve as a basis for human communication. The highest and most complex instrument of cultural communication is language, which consists of systems of meaning, which are fixed and therefore transmitted in the form of sound and written symbols. And therein lies man's unrivaled ability (created as a result of the evolution of our brain) to create ideas and notions of the world, i.e. to create the symbolic dimension of his own existence. Artificial languages in science, special languages for the blind and deaf as well as numerous code and cipher systems, characteristic primarily of the field of security and protection, are all coming close to natural language.

The functionalist approach allows us to determine the pragmatic context of a symbol and prove that in a cultural reality a verbal or some other symbolic act becomes real only through the effect it produces. The formal approach is at once the basis and confirmation of our conviction that it is possible in sociological or ethnographic fieldwork to define ideas, beliefs, and emotional crystallizations of a completely different culture with a high degree of accuracy and objectivity.

In order to establish a successful communication, it is necessary for a system of symbols to be known to all the participants, who will accept and use it to express their thoughts and ideas. In addition, participants in the process of communication must follow certain rules, again provided by culture. The process of active human interaction is not confined to the scope of objective socioeconomic forms. The more complex a society, the higher its cultural level, and the more developed a person, the greater the significance of individual communication, which is determined by personal engagement and the rules and conditions of psychological contact and exchange of information.

In order to create a spiritual connection between generations and inherit historical experience, it is necessary to develop means of cultural communication. The richer the culture and the more intense the communication between individuals and groups, the bigger the need for the means of communication to be more efficient. The second half of the 20<sup>th</sup> century witnessed a major development of technical means of mass communication and fast transport. Global communication succeeded in making creativity, culture, information and education absolutely global and accessible to all. In addition, it opened up the possibility of escaping the pressures of the local community, nationality, local politics or religion. Such communication calls for new definitions of culture,<sup>10</sup> cultural identity, a work of art and similar categories.

At first glance, the progress of technology has enabled man to conquer space and time, multiply the capacities of information channels, and ensure accurate reproduction of thought, the spoken word, intonation and mime. However, this technology quite often fails to aid communication leading instead to mutual misunderstanding. Changes in communication forms and techniques would have to be accompanied by appropriate reexamination of

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<sup>10</sup> Owing to digital culture, a more recent phenomenon, people's mentalities are becoming more exact and analytical, capable of embracing technological development, although this goes hand in hand with the dangerous oblivion of affective elements. Digital culture has produced the so-called net artists, cyber art, authors of digital artworks, digital magazines, virtual libraries and bookshops, virtual creative workshops and artistic and intellectual communities with permanent, instant communication, even virtual schools and universities. For more information, see: Indić, Trivo, *Tehnologija i kulturni identitet*, Službeni glasnik, Beograd, 2009.

communication goals and by the expansion of spiritual humanistic culture, based on which the ever-advancing information possibilities could then be used.

Communication can be made more efficient by supplementing scientific and technological progress with mutual understanding and the overcoming of spiritual isolation. The improvement of communication forms and means must go hand in hand with awareness of the sense and meaning it has for all the participants in that process.

When we talk about national security and culture as a vital national security interest, it is important to know how to shape the strategic communication<sup>11</sup> between countries when it comes to conflict and intervention in cases of damaged international relations.

### **Normative Function**

Each individual strives to behave in society in an absolutely free and autonomous way, sometimes even to the detriment of the community. Society therefore endeavors, aided by culture or owing to culture as a system, to establish and maintain universal norms by means of which it aims to stimulate useful and purposeful behavior while preventing harmful and useless behavior. That way norms produced by culture are directed against creating chaos, disorder and the destabilization of a society.

The normative function involves excluding influences of random, purely subjective motives and factors in order to ensure security, predictability, certain standards and general comprehensibility of behavior. Its role in social life is manifold. Norms sustain the stability of tradition, various institutions and personal relationships as well as the homogeneity of social groups. They also point to more reasonable, tried-and-tested forms of activity and ways of resolving conflict, help consolidate ideals and values, coordinate and connect different aspects of cultural activity, and function as symbols of social and cultural affiliation. The content of a norm depends on the goals of the sphere of activity regulated by the norm. Different forms of activity are not equally standardized and there are also differences in terms of the content and ways of standardization across cultures.<sup>12</sup>

Regardless of whether the norms of social organizations and the state, as a separate social organization, are customary, moral or religious, they all have one thing in common – they represent an imperative on human behavior and have social sanctions and other common features at their disposal.

“Not only material activity and behavior are standardized, but also spiritual activity.” (E. V. Sokolov, 1976:150). Oral and written speech is regulated by grammatical rules, and thought – by laws of logic. Sokolov also emphasizes that memory, imagination, percep-

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<sup>11</sup> See more about it: Majid Tehranian, „Global communication and international relations: changing paradigms and policies“, *The International Journal of Peace Studies*, January, 1997. Volume 2, Number 1.

<sup>12</sup> While most cultures have rather strict norms concerning the use of alcohol and narcotics, there are a few cultures which are more tolerant of these “vices” and which standardize them in a completely different manner. All cultures standardize relationships between citizens and social institutions, rules of hygiene and elementary rules of community life, food consumption, family relationships, etc. Tradition, climate and other conditions can determine the way in which an activity or a social relationship is standardized. So, for example, the consumption of a certain type of food is not only determined by its nutritional value but above all by tradition and culture, which prescribe the type of food and its preparation. Some cultures eat snakes, dogs, frogs or cats, while others are not allowed to eat pork, beef and similar foods.

tion and other psychic processes are always more or less standardized seeing as they take place in a specific social environment. Their content, orientation and intensity are not only determined by the physiological activity of the psyche and individual inclinations but also by moral,<sup>13</sup> religious and political norms.

### **Security and Protection Function**

Culture creates various means of protection in order to maintain the necessary balance between man and the environment and to keep him safe from dangers concerning the excess or shortage of specific life-preserving factors. The period following the Ice Age and the drop in temperature saw the introduction of fire and warm clothes and the building of the first settlements. As cultural potential and human activity increased, physical boundaries of social and individual life, as well as boundaries of the cognitive world, gradually expanded. Each new sphere of activity discovered by man involved new dangers. Culture's answer was to create more efficient means and mechanisms of protection.<sup>14</sup>

It took time for man to outgrow the primitive way of thinking and learn to tell the difference between dangers real (actual) and unreal (the world of magic and supernatural forces), so that, based on the real sources of danger, he could produce rationally chosen means of protection. The better man got to know his real and potential enemies, the more efficient his means of protection became. Means of cultural protection, be it material, social or psychological, constitute a unique system where each has its own sector of protection; however, and this is very important, they are all linked to natural forms of protection. An attempt at one form of protection can result in weakening other important mechanisms of protection.<sup>15</sup> However, inadequate assessment and perception of dangers, specifically risks and threats, can lead to responses, i.e. means of protection, which prove inefficient and useless when danger occurs.

The correspondence between Voltaire and Rousseau in 1756 clearly shows the fundamental change in the perception of irresponsible behavior of human societies. Namely, speaking about the most devastating earthquake in the history of mankind, which happened in Lisbon in 1755, Rousseau takes the density of population in the city and the height of the houses to indirectly account for the death toll: "Admit, for example, that nature did not construct twenty thousand houses of six to seven stories there, and that if the inhabitants of this great city had been more equally spread out and more lightly lodged, the damage would have been much less and perhaps of no account."

Rousseauistic intuition no doubt represents a turnabout in the perception of risk. It projects us into a new period because it does not look for an explanation for evil solely

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<sup>13</sup> Moral norms do not differ from other types of norms in content, since there is no particular moral activity distinct from work, communication and education, but rather in the fact that whether they are conformed to or not encroaches on important interests of other people or society as a whole.

<sup>14</sup> Space travel would be impossible without means of protection against radiation, the effect of low temperatures, lack of oxygen, increased g-force on takeoff or intense exposure to high pressures and temperatures on returning to Earth and entering its orbit.

<sup>15</sup> The destruction of one species of vermin leads to the disruption of the ecosystem and the loss of many useful species, which is why new problems and the need to address them immediately arise in the system of means of cultural protection.



in the human domain, but rather brings to light the interdependencies between nature and society. It is no longer God that punishes; rather, the frenzy of human activity in the world becomes counterproductive when jeopardizing the natural balance. In the ninth chapter of Rousseau's "Essay on the Origin of Language", he alludes to the role of natural disasters in forming human societies: "Human associations are in large measure the work of accidents of nature; local floods, overflowing seas, volcanic eruptions, major earthquakes, fires started by lightning and destroying forests, everything that must have frightened and dispersed the savage inhabitants of a land must afterwards have brought them back together to restore in common their common losses." Rousseau undoubtedly introduced a new line of thought about the relationship between nature and culture (Valter, 2012:108).

The role of culture's protective function becomes crucial nowadays with old dangers (famine, disease, fire and flood) acquiring new, more frightening dimensions and new ones arising at the same time, mostly through society's own fault. Polluted water springs, polluted air, soil erosion, catastrophic tsunamis, international terrorism, organized crime, and new diseases all threaten to destroy higher forms of life on Earth. Mankind is facing the question of life and death and is therefore forced to pursue a complex and intense development of social means of protection.

Organization of defense from a natural disaster or cataclysm, from animal attack or human violence, involves certain institutions such as households or local communities. Protection is very often based on anticipation and planning. Different house construction techniques, erecting walls, and selecting locations on which to build settlements to avoid the danger of tidal waves, volcanic eruptions or earthquakes or repel the attack of a potential enemy – all these forms of anticipatory or preventive protection could be linked with the biological need for security and its culture-based protection responses.<sup>16</sup> In other words, it includes mental images, that is, appropriate schemes of reality of a collective, social and cultural nature which strive to be effective. "In the 20<sup>th</sup> century the cultural model of the perception of danger and risk openly opposes the rational model of the economic or expert type. In the former, the emphasis is on values, personal views, and the role of individual experience, in the latter – on current priorities such as economic gain." (Valter, 2012:211).

The security function of culture "accompanies" the protective allowing us to tell the difference between what is good for us and what is not. It is this difference that generates conflict at different levels, for what is good for us is not necessarily good for others and vice versa. Through its security function culture teaches us to spot danger, identify the "enemy", uphold the chosen values and, by means of correctly steered and well-thought-out communication, make compromises and seek solutions that will be less "painful" but nonetheless ensure survival, offer protection, maintain order and lend meaning to life, even death.

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<sup>16</sup> It should also be pointed out that organization of protection, whether against forces of nature and animals or human beings, is always institutionalized. In other words, we should study the material environment – artefacts, the system of rules, organization of manpower, and the attitude of such organized groups to the biological need for self-preservation and to applied economic, legal, educational and political techniques. Cf.: Bronislav Malinovski, *Naučna teorija kulture*, „Vuk Karadžić“, Beograd, 1970, 136–137.

### **Cumulative Function**

Cultural continuity is founded on the accumulation and storage of the results of human activity (information, knowledge, material achievements), which have been collected throughout mankind's historical development and which will serve future generations. Transforming and conquering nature, communication, and setting rules or norms all represent a necessary albeit insufficient condition for fixing (establishing) human experience and forming "historical memory". Additional efforts must be made to incorporate the results of cognitive activity, information exchange and material achievements into a general system of knowledge and make them available to future generations. This, of course, is possible because the open character of culture means that it is continuously being shaped, with each generation making its contribution and leaving a mark on its own culture.

All the psychological, ideological, organizational and technical conditions which will enable accumulation of knowledge and information, their classification and operative retrieval require special institutions (libraries, newsmagazines, professional and scientific journals, scientific research institutions, information points and the like). Information services and institutions that are not developed and up-to-date become the "bottleneck" of economic and scientific activity, which can often result in absurd situations where it proves more costly and complicated to retrieve existing information than it would be to collect it all over again.

From primitive societies, where natural memory, direct imitation and oral speech were used as basic mechanisms of cultural continuity, to this day great advances have been made in the way cultural heritage is stored and preserved. The first major revolution is linked to literacy, when knowledge and information started being quickly accumulated, systematized, refined and restructured. The more complex and diversified social reality became and the more knowledge was being accumulated, the more often the dogmatic way of their systematization conflicted with the tasks of elaborating new knowledge.

With the maturation of certain sides of social relations and the specialization of forms of social activity came a new, scientific-rational method of arranging and synthesizing the established facts and systematizing them within well-thought-out, logical and neat systems. Specific areas of knowledge, specific values of each of these areas and specific rules of synthesizing knowledge within each of them were thus formed. The rational breaking down of information boosted the development of historical, ethical, scientific, practical-political, security-related and other types of knowledge. Important prerequisites for the classification of knowledge and information included the forming of a temporary and historical perspective, a certain time structure in social consciousness, and the separation of "historical memory" from the tasks of practical and political use of knowledge.

It is believed that culture will serve society more efficiently provided it accumulates a larger amount of information, which accurately reflects its own characteristics and the features of the outside world, and provided access to this knowledge and information is freer. If culture loses sight of a fragment of reality – natural or social relationships – or if it is unable to build an adequate system of perception or organization of a specific form of information, it will succumb to disorganized changes or unforeseen transformations in

the environment. In a class society certain irrational beliefs or “taboo” obscured a specific sector of reality which resisted the development of scientific knowledge and rational norms of behavior in a given area. The destruction of historical memory and the disruption of the course of cultural continuity were precisely characteristic of totalitarian ideologies. As it is well known, the ability of a society to remember events from its history means that it is able to maintain spiritual health and a specific way of life. A healthy society is familiar with its past and derives strength from the memories of its victories and glorious historic moments, but it does not forget the bad decisions and errors that also marked this past and history and caused many problems and negative consequences.

Everything in our culture is the sum of the knowledge and skills accumulated gradually over time. Without the cumulative characteristic of culture we would not have profound scientific knowledge, rich artistic tradition or state-of-the-art technology. This characteristic of culture is also instrumental in building the capacities of a society or a nation to develop a security culture that will, in accordance with this cultural richness and heritage, shape the knowledge, attitudes and behavior that will provide guidance and be a signpost for present-day and future generations.

All experiences, ideas and questions that arise should be considered and steered, and their contribution to the development and dissemination of security culture as a new manifestation of knowledge conducive to survival, development and wellbeing should be encouraged. This must also involve taking measures for a greater measure of fairness in providing all social strata with access to knowledge and, by extension, education (on all levels), greater educational inclusion, greater efficiency and accessibility of education, and, of course, curriculums suited to the needs of the future.

## **Conclusion**

Owing to its many functions, particularly those connected to elementary security and those promoting security awareness, culture assumes the role of national security interest. Our starting point is the survival function, which originally helped man to survive and which today must motivate man anew to fight for the survival of not only his kind but also the entire planet Earth. The communication function is important because it enables contact, information exchange, cooperation and mutual trust, as well as lending sense and meaning to each relationship established in a process of exchanging ideas and thoughts.

Culture and its normative function help establish and develop norms and rules which are used to steer useful and purposeful behavior while preventing harmful and socially unacceptable activity. Culture creates various means of protection and its security and protection function is usually based on anticipatory and planning activities with the purpose of determining in a timely manner which means must be used and to what extent. This function stems from the decision made by society or a community to distinguish good from evil, what is good for society as a whole from what is not, and to uphold the chosen values by taking measures which ensure survival, provide protection, maintain order and peace, and lend meaning to everything produced by society and the individual.

Finally, the cumulative function is perhaps the most important one as it has enabled accumulation and storage of the results of human activity in both the material and spiritual sphere throughout the history of a group, people or nation or the whole of mankind. It is precisely this function’s potential

that is vital to the development of the concept of security culture since the power and magnitude of material culture, historical memory, accumulated knowledge and spiritual richness of a people have, like accumulated energy, an almost unlimited capacity to maintain spiritual health and a way of life that boosts progress and development. Drawing on accumulated knowledge, values, and beliefs, that is, the potential which develops creativity and innovation, national culture helps determine how to protect and uphold vital values, that is, values best protected by the core of the modern concept of security – national security.

Unlike traditional theories of security, which did not include the cultural component in their analyses, contemporary interpretations and views of security and national security take special account of culture and do not hesitate to make it part of their analysis. It has been shown that conceptual basis, anthropological insight, individual and collective psychology, notions and meanings are all social factors that have fundamentally reshaped the material structure and examined more profoundly and extensively categories such as identity and its relationship to culture and security.

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## COMPUTER GAMING TECHNOLOGY FOR MILITARY TRAINING – SERIOUS GAMES

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***Abstract:** Information Age brings technologies that provide unparalleled opportunities for military and security force, including Army of the Republic of Macedonia, to develop and adopt new operational concepts for training and experimentation that may radically enhance their competitive edge. Serious games show to have positive impact on training results. Advantages of simulation games lay in the provision of a safe training environment, where users are able to play, test and probe without serious consequences. The purpose of this paper is to give a brief info about computer gaming and serious games, and in line with that to describe a new approach for building a firearms simulator based on a serious game and motion sensor technology. It also compares this model with the similar models that are in use in NATO allies and it describes challenges and our plans for future work. At the end, we are giving initial assessment of suitability of this kind virtual environment for military training.*

**Keywords:** computer gaming, serious games, simulations, inertial sensors, education.

### Introduction

Military training had made a big progress from the time of the first war training techniques that were used in the Prussian armies (see more in Frank W. Brewster 2002). That progress is mainly driven by the advantages that are brought by the new computer, sensor and micro-processing technologies. These technologies are used like a particular replacement of the traditional training programs in the Army. Mainly for: better readiness of the military, lowering the costs for training, longer use of the real equipment and combat technique, and because they are ecofriendly.

The dawn of the Information Age brings with it concepts and technologies that provide unparalleled opportunities for the military and security force, including Army of the Republic of Macedonia, to develop and adopt new operational concepts that may radically enhance their competitive edge. According to Herz J.C. and Michael R. M., “The military is undergoing a major cultural shift in its approach to simulation. The use of entertainment technology is not a new phenomenon in the military. What is different today is the emergence of a culture that accepts computer games as powerful tools for learning, socialization, and training” (see more in Herz J.C. and Michael R. M. 2002).

In many fields, training and learning activities are cost and time intensive, and often fail to

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