Original article

Pragmatic Intellectualism Syndrome in emergency response and military leadership

Kazimierz Nagody-Mrozowicz* (iD), Piotr Pietrakowski (iD)

Faculty of Management,
General Tadeusz Kosciuszko Military University of Land Forces, Wroclaw, Poland,
e-mail: kazimierz.nagody-mrozowicz@awl.edu.pl; piotr.pietrakowski@awl.edu.pl

INFORMATIONS

* Corresponding author

ABSTRACT

Values are a component of the human personality that affects a world-view, opinions, emotions and behaviors. This applies equally to managerial and executive behavior, while in the case of rescue organizations, both levels of behavior are also an important factor of organizational effectiveness. The aim of the article is to show the relationship between the ethical aspects of rescue operations and the value system represented by mountain rescuers. The applied idiographic research perspective can become an example for research on other types of organizations and employee teams, including the armed forces.

KEYWORDS

Introduction

The subject of interest in ethics is the indication of the sources of morality and the study of the effects that morality or its lack exerts on people. The article deals with the problem of the influence of a system of values recognized by a certain group of people – in a psychological sense – on the effectiveness of their organizational behavior. This constitutes the activation ground of human needs, not only of a higher order but also of existential ones. It has been assumed that in some respect morality expressed through ethical judgments becomes a determinant of functioning of a person in various life situations, social structures and within the various social roles he/she performs. It seems that for some systems and social groups (including professional ones), the alleged relationship would have a determining influence, and what is more, it would be potentially extremely beneficial. In this sensitive relationship, there is also a threat of standardization and automation of certain stereotypes and scripts that may contain negative content, which may have a negative impact.

Ethical views usually take the form of a theory consisting of a set of notions and the resulting theorems on the basis of which sets of moral rules are formulated. Milton

Rokeach's ethical concept, adapted to the undertaken research, *sees values as a kind of psychic constructs created and shared by a given community.* In this sense, it can be included in nominalistic theories that abstract from both the motive and the effect of human action. Good within a given moral system is what is in line with its precepts. Therefore, neither the motive nor the effect, but simply the conformity of a given act with the moral orders encoded in culture has significance in the moral evaluation of the act. This article presents the hierarchy of principled and instrumental values expressed by the research group (mountain rescuers) in the form of prescriptive statements ("I am convinced that...")[1].

Culture, which is a source of patterns and rules of conduct for people, is based on archetypes, symbols and ethical values encoded in it (e.g., Decalogue in Western civilization, Statute of the Mountain Rescue Service). After all, the survival and development depend on man's deeds, not on verbal declarations, and thus the improvement of organizational behavior should lead from ethical nominalism to deontologism, from ideas to thoughts, from thoughts to real actions, and from idealism to pragmatism.

This article constitutes a creative adaptation of the author's previous research and the synthesis of the then recognized and developed in other works on the current issue characteristic attitudes and behaviors of people performing roles of mountain rescuers [1, p. 15-9]. The results of empirical research obtained at that time have become the basis, but also a contribution to proposing a new and deeper description of the phenomenon, which was noticed in the light of previous studies and in the process of further observations and interviews, in the form of the original concept: "Syndrome of Pragmatic Intellectualism". It is therefore the beginning of the development and complementation of the so-called Adiutuism Theory[2], which is still shaped in various theoretical and application aspects by the author. The registered, or rather deduced by the aggregation of behavioral traits, attitude – which for a more transparent picture was called "pragmatic intellectualism" expresses *a generalized system of values, beliefs, behaviors and actions of mountain rescuers, the most vivid and distinctive feature of which is the psychomotor orientation of professional activity, as well as focusing cognitive activities on tasks and practical goals.* The results of empirical research became the starting point for proving the hypothesis, and the aim of the theoretical analysis is to show the universally noticeable mountain rescuers' aversion to speculative, abstract, philosophical activities, which are devoid of practical and application references. In other words, this type of attitude is characterized by the preference of objectives, tasks and rules that are clear and specific and have practical meaning, as well as clearly defined rules of conduct. This means that what is realistic, measurable and useful, and what can be achieved through concrete actions, including motor activities or

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[1] The research results were published, among others, in: K. Mrozowicz. *Zachowania ratownikow gorskich w swietle badan systemu wartosci*. Przeglad organizacji. 2010;10:15-9. On the research methodology on: K. Mrozowicz. *Zachowania ratownikow gorskich…, op. cit.*, p. 7.

[2] The methodological determinants of the theory and its content are included in the publication: K. Mrozowicz. *Koncepcja determinantow zachowan organizacyjnych zespolow ratowniczych*. Katowice: Wydawnictwo Akademii Wychowania Fizycznego; 2015, p. 171-205.

broader physical activity, is the motivating factor to act and the value worthy of implementation.[3]

As mentioned above, the Adiutuism Theory, of which the phenomenon is a part, is constantly evolving, and the author's observations focused on the behavior of other town services provide the basis for making and verifying the thesis of analogical social phenomena in all public benefit organizations, where rescue operations are undertaken. Perhaps, therefore, the Syndrome of Pragmatic Anti-Intellectualism, as part of the Adiutuism Theory, is a common and universal phenomenon characteristic of organizations that include uniformed public services. It offers applications for shaping army training processes, improving leadership competencies of officers, and developing the organizational potential of the armed forces.

The presented article uses the results of previous research to embed the formulated implications based on the results of empirical and quantitative research, and then to show in the new research perspective their contribution to the sense and quality of the proposed concept.

The scientific goal of the article is to present the value system of mountain rescuers identified in the result of a survey (GOPR and TOPR)[4]. It was assumed that the values held by people are the basis for the motivation of their behavior (mainly higher-order motives), and as a result of this process, in a sense, also the basis of their effectiveness.

The application and practical goal is to disseminate knowledge about the basics of behavior, motivation of actions and attitudes towards work, which can largely affect its enrichment. This applies especially to the attitudes of involvement in work, which determine the efficiency and effectiveness of activities not only in the operational dimension, but also in planning, preparatory and strategic ones. In the context of work in GOPR or in the armed forces, it is perfectly understandable to use the synonym "service", which *defines the type of the performed work that serves public utility and social purposes, with a clear element of involvement and pro-social motivation.*

1. Values and their system in the cognitive structure

In the social sciences and humanities there is a paradigm shaped on grounds of a series of concepts that in a specific way capture the notion of values. For the proper understanding of the semantic nature of the values used in this analysis, a review of selected theoretical positions has been made at the outset. It should be emphasized that it deviates from the meaning in which value is used in technical sciences, mathematics or economics. In the colloquial sense, they assume the form of synonyms such as relevance, weight, importance, validity, significance, etc. of a subject, object, state of affairs and phenomenon, or a relation for a specific reference point or a subject, which in a way unifies their meaning. The article uses the meaning that results from the rela-

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[3] On the physical activity and methods of its research and characteristics in: D. Puciato. *Spoleczno-eko-nomiczne korelaty aktywnosci fizycznej osob w wieku produkcyjnym Wroclawia.* Warszawa: CeDeWu; 2017, p. 13-55.

[4] Mountain Volunteer Rescue Service (GOPR) and Tatra Mountains Volunteer Rescue Service (TOPR).

tionship between objectively and socially important state of affairs and its subjectively formulated evaluation and conduct of the individual. Therefore, from the philosophical, economic, mathematical and other notions, the approaches from the field of social sciences, sociology and psychology have been adopted.

In sociological terms, values are: "(...) phenomena from the sphere of consciousness, for which the coexistence of cognitive, emotional and normative components is specific (...). The element that constitutes a value is the conviction that a given object, state of affairs or way of acting is the right object of human desires and aspirations that is socially accepted" [2, p. 60].

In psychology, the value is "(...) the preference for states of things or ways of acting, expressed in relatively constant general beliefs, closely related to the cognitive system, conscious, easily verbalized, and transcendent to specific situations" [3, p. 212].

Sociological definitions emphasize the institutionalization of values and the degree of their acceptance by a social group. Psychological concepts put emphasis on the emotional (experiencing of values) and cognitive-behavioral aspect of values. Due to the fact that it manifests itself in the organization of the individual's knowledge, in accordance with which he/she makes decisions about choosing alternatives to his/her behavior, it is particularly interesting for teamwork. The in-depth analysis of these dependencies has been described by the author in other works [E.g.: 4].

In connection with the theoretical and practical objectives of the analysis undertaken, it was decided to apply the aforementioned Rokeach's theory, which includes values in the subsystem of ultimate values and the subsystem of instrumental values [5].

The theory referred to is exceptionally attractive and scientifically fertile, as its theoretical assumptions enable empirical knowledge, description and evaluation of the individual and group (team) systems of values, as well as the inclusion and application of research results in organizational pragmatics [6].

1.1. Epistemological digression

The human cognitive system creates cognitive processes that mediate in its contacts with the outside world and are at the same time the basis for creating internal mental representations [mental and cognitive structures] [7]. In epistemology, the science of cognition, the extreme sensual view contains the conviction that: "nihil est in intellectu, quo non prius fuerit in sensu" [8, p. 22], which in translation to English means that *there is nothing in the mind that would not be in the senses before.* Sensualism is the theoretical basis of behaviorism, seeing the external factors as the foundation of human thoughts, emotions and behaviors that while affecting a person teach him/her specific contents. The learning mechanism creates cognitive constructs in a schematic manner. The prototype learned in the way of sensory experience becomes a prototype for later schemata and cognitive activities, evaluation of experiences as well as undertaken and carried out activities.

In this way, the value, as acquired and internalized cognitive schema (e.g., "Respect"), influences the sphere of needs, stimulates them by initiating some form of activity in

the form of motivation (e.g., motivation of achievements under the influence of the need for recognition), which is expressed by mental and motor activities and actions.

Behavior of a subject is a two-dimensional aspect of a sequence of mental and motor activities and actions that are triggered, directed, and maintained by a hierarchically configured set of goals (values, needs, motives). In this article, the values having a specific hierarchy play the role of the accelerator, stimulator and behavior navigator. If in the empirically noted order the value "Brave" has a significant meaning for the examined group, it will be expressed in social roles fulfilled in its structure and their characteristics. Another cognitive categories may play an analogous role: people, objects, states of affairs, social phenomena, such as obedience, helping others, empathy, assertiveness, etc.

2. The value system in the Milton Rokeach's theory

In Rokeach's theory of values, a personality is a system of human beliefs, consisting of a difficult to quantify number of statements accepted by him/her. These theses can be preceded by the sentence: "I am convinced that". The conviction contains information (knowledge located in the memory) that a person has about a given subject (object) and a psychological relation to this object. He/She combines (associates, identifies) it with a specific object (or their class) with a certain feature, e.g.: "Safety of family (object) is worthy of the highest sacrifice (attribute)", characterizing this relationship. Analogically for other values, including for example: "Brave", "Responsible", "Helpful", etc.

Rokeach distinguishes three types of belief: *descriptive* (existential), which can be grasped in terms of truth and falseness, *evaluative*, which determine whether the subject of the belief is good or bad, as well as *prescriptive* and *proscriptive*, ordering and prohibiting, which adjudicate on the object of conviction that it is desirable or undesirable.

According to Rokeach, prescriptive beliefs are the right category of values. He claims that: "a value is a permanent conviction that a specific way of conduct or a final state of existence is personally or socially preferred in relation to an alternative course of action or a final state of existence" [5, p. 5].

Values are prescriptive judgements, "internal moral commands". While creating ethical imperatives, these internalized normatives affect man's actions and activities, thus largely determining his/her organizational behavior. They become automated algorithms of attitudes: views, emotions and behaviors. By this the individual's behavior becomes coherent and repetitive, but also schematic, instinctive and, unfortunately, irrational. Under certain conditions, high specialization, standardization and mechanization of activities will increase the intended effect, while under others it will have the regressive influence.

Values form a hierarchically ordered system, which is referred to by the above mentioned author as: "(...) a permanent organization of beliefs about preferred ways of proceeding or final states of existence, which are ordered according to relative importance" [5, p. 5].

Locating one of the values in relation to others in a hierarchical chain results in the system structure characteristic of a given unit. Certain values occupy a stable and central position in it, while others are labile and located laterally. On this basis, values can be classified according to the degree of their axiological significance for a given individual or group).

The study of values is a good measure of their impact on the organizational behavior of individuals and social structures, since the location of certain beliefs in the system and the degree of their centralization or collaterality determine the stability and vulnerability. "The more central a location, the more difficult it is to change a given belief, however, when the location of the centrally located value in the system is transposed, it causes profound repercussions in the deep cognitive sphere of an individual" [9, p. 15-9]. The change of values that are difficult to reorganize is reflected in human behavior, the characteristics of social roles and team roles played and in presented attitudes. It can become a source of personality disorder or even its disintegration or even dissociation.

2.1. Ultimate and instrumental values

In the structure of the system of values Rokeach distinguishes between *ultimate* and *instrumental values* [10; 11, p. 132-4], which are convictions in verbal form.

The ultimate values are the principled, over-situational goals of human life and actions, which include: "National security", "Family safety", "Mature love", "Prosperous life", "Wisdom", "Sense of accomplishment", "Sense of dignity", "Peace in the world", "True Friendship", "Pleasure", "Internal Balance", "Equality", "Happiness", "World of beauty", "Social recognition", "Freedom", "Salvation" and "Life full of experiences" [12, p. 182-5].

Instrumental values relate to behaviors and general procedures and have the nature of measures useful in achieving ultimate values. They include: "Ambitious", "Intellectual", "Neat", "Loving", "Logical", "Independent", "Gifted with imagination", "Responsible", "Brave", "Reserved", "Broadminded", "Cheerful", "Helpful", "Obedient", "Honest", "Kind", "Talented" and "Forgiving". They are somehow instruments (hence their name) of achieving cardinal values [12, p. 182-5].

3. Methodology of own research

The most important information about the conducted research is given below to familiarize readers with its main methodological assumptions.

In the initial phase of the research, the objectives and research issues were formulated and the selection of research methods and tools was made.

As mentioned earlier, the presented social phenomenon was perceived at the stage of main research in the first analysis period, which provided the results of empirical research that appear in the referred literature sources [4; 9; 11; 12]. At a later stage of the research – in connection with the initially obtained data, as well as later analyses and the assumptions resulting from them, the preliminary content of the presented concept of Syndrome of Pragmatic Intellectualism was formulated.

At the stage of main research, the tool called the Rokeach Value Survey (RVS) in the Polish adaptation by Piotr Brzozowski was used [13].

In order to verify the analyzed research problems, a research sample was created from the population of mountain rescuers. The study group, called the main group (Group B) included 25 rescuers from each of the Regional Groups of the Mountain Volunteer Rescue Service (GOPR): Beskidzka, Bieszczadzka, Jurajska, Karkonoska, Krynicka, Podhalanska, Walbrzysko-Klodzka, and 25 rescuers from the Tatra Mountains Volunteer Rescue Service (TOPR). The sample included a total of 200 male respondents in the 25-55 age range. The author created a control group called the comparative one based on validation tables for the Polish population [13]. The collected data was subjected to advanced operationalization, during which the statistics: the fashion test, median and Spearman's $_{rtt}$ rank test were applied, allowing for the in-depth analysis of the beliefs of the members of the examined group.

Participant and external observation was used during the mentioned and later stages of research. The applied technique allowed for a more in-depth study of the analyzed variables, mainly in the field of improvement based on the results of secondary research in the form of literature analysis of the subject and questionnaire surveys.

The development of the concept of the so-called **Syndrome of Pragmatic Intellectualism**, which can be defined as "a catalog of characteristic team and leadership behaviors stimulated by the mountain rescuers' system of values, expressing the minimization of cognitive activities in solving abstract-speculative tasks and the preference of practical tasks in the form of physical activity" (See Table 3).

4. The value system of mountain rescuers in the light of research

In the system of ultimate values, the study group assigned the highest importance to "*Family safety*", which for nearly 40% of the respondents is the highest rank value (median 2, fashion 1) (see Table 1).

The second clearly dominant axiological category is "Mature Love" (median 5, fashion 3). The fashion test in the field of "Mature love" indicated its relatively high coherence influence on the beliefs of 16% of the respondents (Table 1). Among the members of the control group the results are quite different; members of the comparative group attributed a remote place in the system of values they present to it. A similar situation was noted in the case of the ultimate value of "Wisdom" (median 5).

All mountain rescuers indicated "Salvation" as the least appreciated ultimate value, which took a peripheral position in the hierarchy of other ultimate values (fashion 18). The high uniformity of opinions among respondents was also noted in relation to "Social recognition", which mountain rescuers considered to be of little importance in the system of ultimate values and, like "Salvation", placed on the margin of hierarchy of axiological categories (median 15). In the beliefs of the members of the comparative group, both values occupy the middle position (median 10).

Table 1. Medians and fashions of the ultimate values in the opinion of mountain rescuers
with ranks ordered according to the order of indications
from the sheet of M. Rokeach's Scale of Values

No.	Ultimate values	Media category	Median rank	Fashion rank	Modal category	Fashion rate	% of fashion observations
	Distribution of ultimate values in the population of mountain rescuers						
1.	"National security"	8	5	10	18	23	11.5
2.	"Family safety"	2	1	1	1	73	36.5
3.	"Mature love"	5	2	3	3	32	16.0
4.	"Prosperous life"	11	7	9	17	25	12.5
5.	"Wisdom"	6	3	3	3	29	14.5
6.	"Sense of accomplish-ment"	11	6	7	14	30	15.0
7.	"Sense of dignity"	7	4	4	7	29	14.5
8.	"Peace in the world"	8	5	5	8	24	12.0
9.	"True Friendship"	8	5	5	9	31	15.5
10.	"Pleasure"	12	7	8	16	28	14.0
11.	"Internal Balance"	8	5	<u>2</u>	2	19	9.5
12.	"Equality"	12	7	8	16	32	16.0
13.	"Happiness"	8	5	4	7	24	12.0
14.	"World of beauty"	13	8	8	16	23	11.5
15.	"Social recognition"	14	9	10	18	25	12.5
16.	"Freedom"	8	5	6	13	21	10.5
17.	"Salvation"	15	10	10	18	51	25.5
18.	"Life full of experiences"	13	8	9	17	28	14.0

Source: [9, p. 15-20].

"Responsible" and "Honest" were indicated as the highest instrumental values by the respondents from the main group (Table 2).

During the fashion test, other values with a highly-advanced decision-making consistency was observed; these are: "Brave" and "Helpful". The distributions of decisions in the median test, however, did not confirm the dominance of these categories in the value system of the study group. "Obedient" was ranked the lowest in the hierarchy of instrumental values of the mountain rescuers.

The analysis of the results of research also raises a number of other conclusions, however, due to the limited size of the article, the authors leave this inspiring activity for the reader's independent work.

The carried out studies on ultimate and instrumental values have shown that the main values the factors that can be called accelerators of the allocentric attitude (directed

empathically to other people) are central in the structure of the test group's axiological system.

Table 2. Medians and fashions of instrumental values in the opinion of mountain rescuers along with ranks according to the order of claims from the sheet of M. Rokeach's Scale of Values

No.	Instrumental values	Media category	Median rank	Fashion rank	Modal category	Fashion rate	% of fashion observations
1.	"Ambitious"	9	4	11	17	28	14.0
2.	"Intellectual"	11	6	6	10	22	11.0
3.	"Neat"	12	7	9	14	26	13.0
4.	"Loving"	7	3	2	3	24	12.0
5.	"Logical"	9	4	5	8	21	10.5
6.	"Independent"	11	6	8	13	21	10.5
7.	"Gifted with imagination"	10	5	5	8	20	10.0
8.	"Responsible"	4	1	1	1	47	23.5
9.	"Brave"	9	4	3	4	20	10.0
10.	"Reserved"	7	3	4	6	25	12.5
11.	"Broadminded"	11	6	10	15	20	10.0
12.	"Cheerful"	10	5	9	14	24	12.0
13.	"Helpful"	9	4	2	3	24	12.0
14.	"Obedient"	14	9	12	18	47	23.5
15.	"Honest"	6	2	1	1	39	19.5
16.	"Kind"	10	5	7	12	27	13.5
17.	"Talented"	13	8	8	13	30	15.0
18.	"Forgiving"	12	7	12	18	24	12.0

Source: [9, p. 15-20].

The Spearmann's $_{rtt}$ research has indicated highly interesting dependencies in the respondents' views.

Together with the increase in the "Family safety" value, the decrease in the distribution of opinions about "Equality" is observed in the sample (rtt = -0.288346). It seems to be right, after all, taking care of the safety of the loved ones, the interests of their families are prioritized, including the attitude towards the threat to their lives and health.

Relationships between "Mature love" and "True friendship" seem to be unconnected, with the correlation independence between them rtt = 0.003915. This fact may indicate that in the system of ultimate values these two ones function independently of each other, platonically.

A positive two-way correlation relationship was observed between "Prosperous life" and "Sense of accomplishment" (rtt = 0.306344). It may indicate that in the conviction of the mountain rescuers, the more prosperous life as well as the higher standard and the well-being, the higher their assessment of the sense of accomplishment. Thus, it can be seen that a significant part of the respondents' attention is focused on the material and economic relations of social life, on their professional work and the accompanying conditions (finance, professional growth).

"Internal balance" is in a negative relation with the "Prosperous life" value (rtt = -0.303363), which in the mountain rescuers' understanding decreases with the increase of well-being (in effect, in the pursuit of success one loses internal peace). A negative correlation was also noticeable between the distribution of opinions on the value of "Sense of accomplishment" and "Happiness" (rtt = -0.304431), which could be explained by the fact that the mountain rescuers appear to think that the correlation of "Sense of accomplishment" with "Prosperous life" is not an indicator of the level of satisfaction nor an unconditional source of joy and happiness. Hence perhaps the high value they attribute to the motives and ambitional attitudes and the absolute dominance of allocentric and stimulative motivation. Therefore, these motives and attitudes are a substitutive form of satisfaction factors for the study group [13].

In terms of the instrumental value "Ambitious" and "Brave", there is a correlation independence (rtt = -0.006958), which may suggest that the respondents do not see the relationship between aspirations, level of commitment and courage. Quite rightly indeed.

A highly interesting attitude of the respondents to the instrumental values can be seen in the analysis of the dependence of the value of "Intellectual" and the values "Logic" (rtt = 0.280489), "Responsible" (rtt = -0.323395) and "Helpful" (rtt = -0.479609).

In the opinion of mountain rescuers, intelligence is accompanied by an increase in logic. The respondents agree that there is a relationship between being logical and being an intellectual, but the intellectual in their understanding is irresponsible and not helpful. Such a conclusion is possible to be drawn owing to the verification assessment of Spearmann's statistics, which shows that the distributions of respondents' opinions indicate an increase in the value of "Intellectual" with a simultaneous decrease in the "Responsible" and "Helpful" values. "Intellectual" in the understanding of the respondents is a value that involves a regression of the "Honest" value (rtt = -0.389587) and "Kind" (rtt = -0.475338), thus it can be stated that this value has highly negative connotations in the eyes of the respondents. You can even talk about "Rescue Anti-intelectualism", which manifests itself, for example, in aversion to training requiring intellectual activities.

Identical relationships were found by analyzing the value of "Logical" (positively correlated with the "Intellectual" value) with the values "Helpful" (rtt = -0.291006), "Kind" (rtt = -0.334359) and "Honest" (rtt = -0.378155) which are weakened along with the increase in logic. The "Logical" value as well as correlated with it the "Intellectual" value showing analogous relationships are associated with the unfair use of simple-mindedness or credulity, which in turn causes a kind of reluctance in the respondents.

Due to the fact that there is the this statistically important relationship exists, the authors attempted to reverse the values subjected to the correlation analysis. It follows from them that the more honesty, kindness, or the "Helpful" value, the lower ranks are achieved by "Intellectual" and "Logical". Probably in the reasoning of mountain rescuers, in order to be honest, polite and helpful one does not need, or even should not, present a high intellectual level, which in their understanding literally excludes such a possibility.

By way of logical-semantic aggregation of two recorded phenomena, which were called: the syndrome of "Rescue Anti-intelectualism" and the syndrome of "Rescue Pragmatism", a new concept was created that refers to behaviors in mountain rescue teams – the **Syndrome of Pragmatic Intellectualism** (PI Syndrome) (Table 3).

Table 3. Behavioral model in a task-oriented situation in terms of preferred values – the Syndrome of Pragmatic Intellectualism (examples of analyses)

Type of task situation	Preferred value	Team behaviors	Leadership behavior
Theoretical training	"Logical", "Intellectual"	Group work, collegiality	Visualization of the goal, realism
Specialist training	„Responsible", „Helpful"	Comradeship, support	Concretization, control
Rescue operation	„Family safety"	Cooperation, belaying	Responsibility, reasonality
Search operation	„Mature love"	Caring, loyalty	Prudence, collegiality

Source: Own study.

4.1. Delimitation of Syndrome of Pragmatic Intellectualism in the behavior of mountain rescuers

An average mountain rescuer is guided by his/her views, which give his/her activities a pragmatic character. He/she avoids ambiguous situations, but also speculative ones, in which he/she sees the source of unnecessary tensions and misunderstandings. Abstract thinking that accompanies the solving of speculative tasks is considered to be unnecessary, even boring and irritating. It is associated with a waste of time, it causes discouragement and weariness. They like physical activity, which, through movement, leads to solving specific problems and tasks.

A rescuer is a person who values conscientiousness and responsibility in action. He/she is guided by the practical meaning of undertaken tasks, showing at the same time prejudices to tasks that require him/her to engage in mental activities. Intellectualism is associated with a threat to the clear formulation of tasks and duties in the role played, manifesting itself as physical weakness.

An average member of the Mountain Rescue Service is a man who prefers behaviors that give a concrete and unambiguous meaning to his/her actions, does not overestimate the value of planning, unless it is required by the nature of a given situation – he/she works rather than designs future activities. He/she puts simple and immediately applicable solutions at the head of system of his/her beliefs.

The PI syndrome is "a set of characteristic team and leadership behaviors stimulated by a system of values recognized by mountain rescuers, expressing themselves through the minimization of cognitive functions in solving abstraction-speculative tasks and the preference of practical tasks in the form of physical activity" (as previously, p. 7).

5. The IP Syndrome in shaping military leadership

In the source literature on the leadership, one can find a number of data relating to the subject of knowledge and competence that future leaders should possess, including the elite of modern society – officers. Military leadership does not differ fundamentally from generally accepted standards of personnel potential management. One can even assume that the armed forces create trends that, evoked by management environments, evolve, translating into organizational effects. Returning to the main problem, namely military leadership, it is necessary to define its foundations, which form the basis of effective command, and at the same time constitute the security of the highest-order organization – the state.

One of the important, but unfortunately imperceptible elements that form the basis of leadership competences and, at the same time, the basis for the trust of subordinates, is the system of values recognized as valuable by the leadership staff.

At the outset, one should realize that military leadership is exemplified in a specific environment that is highly variable and dynamic, and often dangerous. This requires greater ability to predict barriers, creativity in problem solving and efficiency in decision making than in civilian managers [14, p. 193-207]. In difficult situations, they may have consequences of losing the lives of the executors of orders as well as the commander himself/herself. Therefore, what is important for today's leaders is their competences, which are shaped by years of study at military higher education institutions, courses and during professional service. Military academies and officers' schools prepare students to occupy first positions, which in most cases are related to work with people, and in the case of land forces – commanding a platoon with, on average, 30 people. In addition, a graduate of a military university manages the economy of a subunit subordinate to him/her, which requires learning finance and logistics management [15, p. 63]. Frequently, after a short adaptation period lasting for about 3 months, he/she participates in military exercises in the commonly called training grounds, where he/she practically performs tasks, using theoretical knowledge and experience from practical training as part of the study program.

Poland actively participates in missions and operations within the framework of the UN, NATO and the EU, which forced changes in the teaching process involving the inclusion of new objects related to commanding, which broadly cover leadership competences.

The stabilization operations carried out by the Polish NATO Military Contingents in Iraq and Afghanistan, under which Polish soldiers touched on the problem of war and the enormous emotions in subordinates, were crucial to the current form of education programs.

Based on the experience of the last dozen or so years, the Military University of Land Forces (AWL) launched subjects in the field of shaping leadership competences, including: Leadership in Organization, Ethics in Management, Social Communication and Media in Crisis Management, Shaping Patriotic Attitudes in the Armed Forces, Negotiations, Leadership in Command, Leadership in Organization, Leadership Training, Motivation Techniques Training, Crisis Risk Management, Critical Thinking, and Risk Forecasting [16, p. 456-8].

Courses implemented at the AWL, such as the *Leadership Competence Training Course* (KDKP), play a very important role in the process of shaping the leadership competencies of future officer cadres.

As part of KDKP, officers participate in practical activities with the use of combat equipment, and in workshops. The aim of the course is to improve the leadership competences of the course participants – officers cadre in the use of techniques: building the authority of the commander-leader, diagnosing subordinates' competences, motivating subordinates, influencing subordinates, as well as providing feedback, team work, time management, raising the efficiency of command, improving the potential of subordinates, and communicating in the "supervisor–subordinate" relations.

During and after the course participants gain knowledge and skills to diagnose their own style of command and leadership, use effective techniques of influence, use methods of effective leadership, modern motivating subordinates, shaping own authority as a leader, creating an innovative environment of service and work, building a relationship in the subunit, designing subordinate development techniques, increasing the efficiency of the subunit's operation, using feedback techniques [17]. In the near future, it is planned to additionally conduct research on psychological characteristics: the system of values, anxiety and the location of a sense of control.

The main goal of the KDKP course is to supplement the leadership competence gaps that are to be diagnosed before the course starts. Completing and improving competency gaps is accomplished through a series of activities such as team building, core competences: value-based leadership, patriotism, making decisions under time pressure, motivation, work organization, work planning, one's resources as a commander, effective communication with subordinates and the competency profile of the commander [18].

It is worth noting that the education process of the future armed forces' leaders for success should not be limited. The Armed Forces of the Republic of Poland (SZRP) recruit future officers in a process that is similar to that used in public organizations, where the recruitment source is graduates of upper secondary schools and universities whose health condition allows them to perform professional military service [19, p. 97]. Therefore, the first period of service is based on shaping the officer-specific skills, behaviors and attitudes that are defined as necessary for the performance of military service as a commander [20, p. 52-3]. In view of the fact that physical activity is an important factor in the selection for military service, it seems highly likely that the PI Syndrome can take place in military organizations.

During the processes of cadets' adaptation to professional military service, their superiors are aware that a change in personality will be possible to a very small extent. Therefore, it raises considerable challenges both for the recruitment and selection system as well as for the broadly defined training process, so that the armed forces will receive properly selected and possessing the desirable competencies in the military people service, especially in the field of effective leadership [21, p. 4].

From the point of view of the research assumptions of this article, the issue of the value system as well as its characteristics and functions in terms of leadership and team activities are becoming more and more important. In connection with the above, research similar to this that contributed to the development of the presented PI syndrome, should be carried out in relation to the armed forces.

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Conflict of interests

The authors declared no conflict of interests.

Author contributions

All authors contributed to the interpretation of results and writing of the paper. All authors read and approved the final manuscript.

Ethical statement

The research complies with all national and international ethical requirements.

ORCID

Kazimierz Nagody-Mrozowicz https://orcid.org/0000-0002-9211-5256

Piotr Pietrakowski https://orcid.org/0000-0001-6670-4383

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Biographical notes

Kazimierz Nagody-Mrozowicz – Dr. hab., Professor at the AWL; academic degrees obtained at the Jagiellonian University; specialist in the field of management psychology, human resources management and organizational behavior; author of over 100 scientific publications, including monographs and articles; member of the scientific committee of the International Journal of Applied Information & Communication Technology (IJOAICT); member of TNOIK, PTE, EAS and GOPR. Research and development areas: interpersonal communication and information processing, personality and cognitive processes, determination of organizational behavior in uniformed public services.

Piotr Pietrakowski – Dr., head of the Department of Leadership and Human Resources Management; coordinator of international courses and programs, including the International Military Leadership Course, the Peace Support Operation Course, the Cultural

Understanding and Language Proficiency, and the Leadership Excellence Course. Doctor of social sciences in the field of political science. Scientific-didactic specialization: security, leadership, management. Research and development areas: contemporary security challenges, international peace support operations, leadership in the armed forces and organizations, international education.

**Syndrom Intelektualizmu Pragmatycznego
w zachowaniach ratowniczych i przywództwie wojskowym**

STRESZCZENIE	Wartości stanowią element składowy osobowości człowieka, który wpływa na jego światopogląd, opinie, emocje oraz zachowania. Dotyczy to w równej mierze zachowań kierowniczych, jak też wykonawczych, przy czym w przypadku organizacji ratowniczych, oba poziomy zachowań stanowią równie istotny czynnik efektywności organizacyjnej. Celem artykułu uczyniono ukazanie związku między etycznymi aspektami działań ratowniczych, a systemem wartości reprezentowanym przez ratowników górskich. Zastosowana idiograficzna perspektywa badawcza może stać się przykładem dla badań innych typów organizacji i zespołów pracowniczych.
SŁOWA KLUCZOWE	osobowość, zachowania zespołowe, system wartości

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