

SUMMARIES



Military Language at War? The Views of Officers About Military Terminology

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In order to develop a functional terminology capable of being assimilated by its users it is necessary to have a broad understanding of the target group's terminological preferences, their ideas about terminology work and their views on conceptualisation. The purpose of this approach is to shed light on the officers' views on military terminology and their reasons behind these views. The focus of the research is based on essays and Masters theses on the subject of military terminology from students attending advanced officer training courses at the Estonian National Defence College.

The article addresses the main issues of Estonian military terminology from the viewpoint of officers, their opinions as to which principles should be applied when harmonising military terminology and which arguments are employed by officers in this context.

Officers share the idea that military language should be efficient which means that terms should carry one meaning, i.e., there should be a single, clearly-understood relationship between a term and the concept it represents. It appears that there is a broad variation in what officers understand by such terms. There are many different interpretations of the semantics of conceptual fields and concept relationships, and this kind of confusion exists even in fundamental concepts. Officers claim that conceptual and terminological confusion may result in chaos and defeat on the battlefield. However, the sociocognitive approach to terminology states that the possibility of such confusion among people using specialised terminology is very unlikely or even impossible.

In military terminology linguistic variation often comes from different approaches to the concept, rather than from any specialist lack of knowledge. In addition, variations of terms tend to have a different cognitive value for specialists. From the viewpoint of terminology harmonization, it is therefore even more difficult to see the line between over-differentiation and cognitive

need-based variations of terms. It appears from their writings that officers carefully weigh up the linguistic and conceptual advantages of the variations, and often use figurative and symbolic language, comparison, overstatement and irony when giving their reasons. In seeking to justify their statements they are often polemical and emotional.

Military Rhetoric: Representing the Events of the Arab Spring in the Daily Newspapers *Postimees* and *Eesti Päevaleht*

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This article analyses military rhetoric in the discourse of the Arab Spring, focusing on articles published in *Postimees Online* and *Eesti Päevaleht Online* (18 texts). The research method used in the article is critical text analysis.

The article examines ways in which events in the Arab world were defined and described, and also the perception of different participants in the conflict (the Arab World, Western countries, etc.). The rhetoric of the Arab Spring discourse was compared to the rhetoric of the Iraqi discourse. The comparison is based on the author's doctoral thesis „Military Rhetoric: The Influence of Language used by the Media in the Discourse on Estonian Defence Policy” defended in August 2011.

The study revealed that during the initial stages of the events of the Arab Spring the rhetoric was hopeful. Words such as *awakening*, *liberation*, *dawn* were used in the discourse. Towards the end of 2011, the initial hope turned to disappointment. New metaphors were developed to express this, such as the Arab Autumn and Arab Winter. In both the Iraqi and Arab Spring discourses, Estonians were equated with the local population of the respective countries, and it was emphasised that the Estonian people could understand these peoples because they shared the experience of suppression.

The Iraqi discourse and the Arab Spring discourse differ in the following aspects: in the case of the Iraqi conflict, Western countries, Estonia, and the local dictatorial regime were the main concern and agents of the text (it was also our war); in general the Iraqi people were not shown as active participants in the events, rather, they were represented as passive or as sufferers. The Arab Spring events were, by contrast, viewed from a distance, the local people as well as the dictatorial regime were the main agents of the text, and to a lesser extent also Western countries and Estonia.

Regarding the Translation and Construing of Vladimir Putin's Munich Speech in the Estonian Press

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Vladimir *Putin's speech* on 10 February 2007 at 43rd *Munich* Security Conference was cause for much discussion all over the world. This was also the reason for its translation into other languages, including English and Estonian.

The aim of the current paper is to analyze the translation into Estonian. In addition, we attempt to find out if one can interpret the translation in the same way as the original text.

According to C. Schäffner, there are some important features of a political text that a translator should know¹:

- 1) Political texts in general, including political speeches, tend to be cultural-bound texts in that they tend to possess many cultural-specific references; for example, references to history, important places or persons. Moreover, such references often come in the form of abbreviations of government institutions or other organizations of importance to the culture in question;
- 2) Political texts tend to be characterized by ideological aspects in relation to the speaker's choice of words, especially those of an ideological nature. This is often due to diplomatic reasons, as the speaker does not want to offend the addressees, should the subject of the speech contain politically sensitive issues. Consequently, the speaker will often choose vague terms or terms that are ambiguous;
- 3) Political speeches focus on stylistic elements, e.g. political speeches often tend to have ritual forms of addressing the audience;
- 4) Public speeches or statements given by politicians often have the wider public as their addressee.

Since the main aim of a political speech is to exercise a certain influence on people, we can say that a good translation should have a similar influence on its public as the original text did on its audience.

An analysis of the Estonian translation shows some inaccuracies that can influence the impact of a translation on its readers. First of all it should be

¹ **Schäffner, C.** 1997. Strategies of Translating Political Texts. In: Trosborg, Anne (ed.). Text Typology and Translation. John Benjamins Publishing Company, Amsterdam. Politics and Translation. In: Kuhiwczak, Piotr (ed.), pp. 119–120.

mentioned that Vladimir Putin's speech was not translated into Estonian in its entirety, and unfortunately some parts that were left out are very important from the perspective of interpreting the message of the speech in general.

The missing parts can be divided into five groups:

- 1) The speaker refers to somebody's words;
- 2) The speaker refers to the events from the past;
- 3) The speaker addresses the audience with a question or a remark;
- 4) The speaker refers to the cooperation of Russia with certain other countries;
- 5) a) Humour and jokes;
b) Rhetorical questions.

In addition to these omissions, there are some passages, where the translator has not made the best word choice.

- 1) The translator has added words that were not there in the original text, thus in some parts completely changing the message of the speaker;
- 2) The translator has left out some words;
- 3) The translator has not always chosen the most accurate equivalent;
- 4) A word in the translation has an incorrect case;
- 5) The formulation of some sentences is not very clear, thus making it difficult to understand what the speaker was attempting to say.

It is obvious that translators should always respect the text they are translating. Nevertheless some texts demand greater attention and caution than others. Political texts belong to this category. Inaccurate translation can be the cause of an international scandal or even military conflict.

In spite of these criticisms, it is very important to encourage translators to translate all important political speeches into Estonian. Readers are not then limited to conclusions that somebody else has made, rather they can determine their own opinions regarding a certain speech with the help of a good and adequate translation.

Community Interpreting – How To Translate It?

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In present-day translatology, *community interpreting* is an independent object of research. In specialist literature, there are various definitions of this concept, but quite often different terms are used to denote the same phenomenon. There are multiple reasons for this terminological inconsistency – they can be due to traditions of different countries, to unsettled traditions, or simply to preferences of the authors. The general consensus is that community interpreting is a type of interpreting used by official institutions in order to enable communication between an official and a client who is not familiar with the official language of the country so that the latter could have equal access to legal, health, educational and social services.

In Estonian, there is no established equivalent for the term *community interpreting*. Attempts have been made to find genuinely Estonian equivalents for the English term *community interpreting*, or to adopt a foreign term. The need for terminological unity in the area is of utmost significance. Interpreting, in its essence, is a public service that is provided by, among others, translation agencies, so it is important that non-experts who are not acquainted with the terminology and conceptual system of translatology should be able to decide which service suits them and whether it is offered to them. Therefore the transparency and semantic motivatedness of the term are essential characteristics to be kept in mind when choosing the term. The term that is going to be adopted should be simple and easily understandable.

The article takes a closer look at Estonian terms that have been used as equivalents for the English term *community interpreting* and considers their appropriateness for denoting the concept. The following terms are discussed: *liaisontõlge*, *dialoogtõlge*, *kogukonnatõlge*, *kontakttõlge*, *olmetõlge*, *asjaajamistõlge*.

Regarding the Translation Problems of Sun Zi's *Art of War*: an Attempt to Analyse Some Key Terms

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The author presents a survey of the translation process and salient translation problems when translating the well known ancient Chinese military classic *The Art of War* by the legendary general and military theorist Sun Zi (6–5th century B.C.) into Estonian. The very first Estonian translation of the text was published by the author of this paper in 2001 as the first volume of the series of military classics. The main purpose of the translation was to give a genuine and reliable textual source for the cadets of the Estonian National Defense College to study military history. The translation of an ancient text in a specific form and with a sophisticated and highly specialised vocabulary for the purpose of the public requires the translator to employ a careful and balanced approach to the work. On the one hand, he must follow the needs and norms of academic translation methods. On the other, if the translated text is addressed to a wider audience, it should be comprehensible to them, even if they lack background knowledge in sinological research. The third challenge for the translator was how to translate ancient military terminology into modern terms, and thus create a link between ancient and modern military knowledge and practices this aspect is especially important for cadets studying military science today as they are the primary audience this book is intended for.

This paper examines the translation of some critical terms of the *Art of War* in order to demonstrate that the fixed and defined terms of the original text also need fixed and unchanging equivalents in the target language, in this case in the Estonian language. Through the analysis of terms and their contexts, it is also shown how the basic doctrines of ancient China – Confucianism, Legalism, and Taoism – have influenced military classics.

Bernard of Clairvaux in the Estonian Literary Landscape and the Problems of Translation Concerning Chapter XII of His „Apology to William of St. Thierry”

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This article focuses on the reception of Saint Bernard of Clairvaux in the literature published in Estonian and translation problems that occurred when translating the XII chapter of his „Apology to William of St Thierry”. The very first documented translation of a sentence by Bernard of Clairvaux dates back to 1601, an extract included into a sermon by the priest Georg Müller. None of St Bernard’s works has been translated into Estonian as a whole, although his sayings can be found in translated literature from other languages than Estonian. Bernard of Clairvaux is not an unknown name for the Estonian reader, but the only research paper has been written in 1928 by Matt Lillipuu, regarding Bernard’s Christ mysticism. The general expression about this illustrious theologian, politician and saint is scanty and not grounded by his works. The second longer piece of translation from Latin into Estonian of a writing by Bernard of Clairvaux is chapter XII from his letter “Apology to William of St. Thierry”, soon to be published in Estonian in “The Anthology of Medieval Literature”, which also encompasses two homilies, I and XX, on Song of Songs, translated by Marju Lepajõe. This article discusses some of the complications arising when translating medieval theological texts into Estonian. As the Estonian language is not Indo-European, but Finno-Ugric by its origin, and its theological terminology is scanty, the issues are the following: the importance of reaching the depth of the original meaning of each word and expression; how to convey the idea expressed in one language into the other language without losing the exactness and elegance of the original expression, and whether the different layers of meaning are transferable and to what extent. In the above-mentioned chapter XII his criticism is directed against unnecessary luxury when there are people who need help, but instead are compelled to donate their income to the rich church, so that the rich become richer and poor become poorer. From the monastic point of view luxury is futile and temporary, however, regarding the rest of the society, common people’s earthly life and living conditions are not considered important by the authorities – church and rulers of that time. Being a practical-minded man, Bernard poses the questions what is really precious and what is not. The process of translation revealed that some of his expressions are rare and many are susceptible to mistranslation. Contrary to the ideology of our

modern success-oriented world the art of translation cannot be exercised in a hurry – it takes an inevitable and extremely necessary time period in order to find the most exact possible words and expressions.

Military Literacy

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As military commanders, officers should have mastery of specialised military literacy, i.e. they should know how to formulate operation orders and have knowledge of the following: the language of communication, the basics of the decision-making process, tactical and technical capabilities of weaponry, electronic communication rules and other sign systems. The obligatory military sign systems include ranks insignia, different military symbols on digital and paper maps, warning signals, markings of ammunitions, technical drawings, graphics, and etc. The acquisition of military literacy in conjunction with good leadership skills requires hard work and time both while being enrolled at an academy and in subsequent everyday service in the armed forces. A perfect knowledge and unambiguous understanding of military literacy will significantly speed up the decision-making process, facilitate the formulation of a commander's intent, promote cooperation and in the long run, save lives.

This article analyses changes in a military leader's command power and his chain of command that have been brought about by the development of military technology. The implementation of mission command principles into the military command chain can be regarded as a qualitative change in the formulation of the commander's intent. In order to highlight the importance of military education and training, a short overview of the history of military education in Europe is provided together with an analysis of the differences between war preparations of the Soviet and German armies during the Second World War, and of the Israeli and Egyptian/Syrian armies during the Yom Kippur War.

Nowadays it is highly improbable that a military conflict will break out between developed countries with formed front lines and a high concentration of armed forces, as was the case in previous world wars. Armies are increasingly more involved in international operations, such as missions in Bosnia and Herzegovina, Kosovo, Iraq, Afghanistan and certain countries in Africa. These missions are conducted with a common fixed purpose and results are achieved by conducting operations on a smaller scale. To prevent insurgent

actions of smaller units one must leave fortified camps and go into distant villages and attempt to obtain the confidence and support of local people when completing missions. The execution of such tasks which garner support from the civil population is inevitably accompanied by an augmentation of the role of lower lever commanders; the duties and responsibility of the latter will increase, as will the opportunities to make independent decisions.

Development and Elements of the Martens Clause

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For over a century, the Martens clause has guided and inspired the development and application of the rules of warfare. Law can never foresee every possible situation, and there are inevitably some gaps and inconsistencies. But the lack of clarity does not mean that if something is not explicitly forbidden, it is allowed – there are always certain boundaries. The Martens clause aims to overcome such deficiencies by stressing that until a more complete code of the laws of war is issued, populations and belligerents remain under the protection and empire of the principles of international law, as they result from the usages established between civilized nations, from the laws of humanity and the requirements of the public conscience. This is a useful guide in situations where treaties or customary law are silent or ambiguous, but one must also be cautious because the clause is not an almighty magic wand, and its content and effect are not clear either. What is exactly behind established usages, the laws of humanity and public conscience? The past century has demonstrated that the clause is dynamic and adaptable, and its meaning is determined by the current state of mind of the international community. The clause has been characterised as elusive and enigmatic, escaping any prior uniform understanding. But its worth and usefulness becomes more apparent when applying the clause to specific practical situations. The first element can basically be equated to customary international law, but the other two elements are much more difficult to explain — one has to consider simultaneously the following: human rights, the fundamental values of the international community, public opinion, positions of different inter- and non-governmental organisations, state and court practice, and etc. Then the

result is certainly somewhat subjective, but this is inevitable in situations where States have not adopted specific legal regulations. Of course, there is a risk that the clause is appropriated to further a position that has no standing in current international law. All-in-all, the clause recognises something very reasonable and hardly anyone denies that its message is useful and appropriate.

The Deportation and Terror Policies of the Middle-Assyrian and Neo-Assyrian Empires in the 13th–7th Centuries BC

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This article is dedicated to the complicated question of the widespread policy of deportation in the Middle-Assyrian and Neo-Assyrian Empires from the 13th to the 7th century BC. Deportations began in Assyria already in the Middle-Assyrian period in the 13th century BC, but were irregular. Only later during the 9–7th centuries did deportation become a regular feature of the terror and assimilation policies of the kingdoms. The Neo-Assyrian Empire that was established in the 9th century BC may be regarded as a classical example of an early totalitarian state that employed the methods of totalitarian rule, such as mass deportation, assimilation, physical and psychological terror, torture (impaling, for example), cruel executions, mass murders and other methods of genocide, and etc. After the successful end of a military campaign or the suppression of a rebellion, Assyrian kings often ordered that cities and villages be burnt and citizens be deported or killed in order to punish or humiliate a conquered people or country.

The idea of deportation is certainly much older – some Sumerian and Old Akkadian kings in Mesopotamia already made use of it in the III millennium BC (e.g. Rimuš of Akkad who ruled in the 23rd century BC, and etc.) deported some groups of peoples from conquered territories, but it was not a common political method. Deportation was also used by the Hittite and Babylonian kings during the II millennium BC. But only the Assyrians made common the use of mass deportation and murder in order to establish their hegemony over the whole near eastern area or “universe”, in the understanding of ancient Mesopotamians. This took place relatively late – at the beginning of the I millennium BC. The Assyrian kings deported hundreds of thousands or even millions of people; hundreds of thousands of others were killed, or tortured.

Many cities and villages were looted, razed, or burned. Probably 2-3 or even 5–6 million people of the population of ancient Near East were deported over a period of 200–250 years – during the so-called period of hegemony of Assyria. These numbers are of course quite hypothetical, as is the number of those who were killed or tortured during the Assyrian wars or by the order of brutal Neo-Assyrian kings, but the number is in the hundreds of thousands or even millions of people.

It can be concluded that all, or almost all, of the neo-Assyrian kings actively incorporated this policy into their state political system and drew upon it quite often to terrorize the conquered peoples of ancient Near East and to put down any separatist action, such as revolt, and etc. The early totalitarian Assyrian empire with its despotic regime was one of the cruelest regimes in the history of mankind.

These policies of course preserved the imperial stability and kept the empire from collapse, but also had a very negative influence on the population, the economy and also on the demography. It facilitated the downfall of the Neo-Assyrian Empire and its imperial system, and ended with the complete destruction of the principal cities of Assyria – Ninive and Aššur by the Babylonians, Scythians and Medians, who conquered the weakened Assyria, destroyed its power, and killed most of the native Assyrians at the end of the 7th century BC.

War and Otherworld in Estonian Kalevala-metric Songs and Archaic Thinking

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Estonian *Kalevala*-metric song, *regilaul* in Estonian, is a genre of folklore which originates from the Bronze Age around 2000–3000 years ago. Several changes in the function and language of songs have taken place over time: from mythological coding (which was most probably the main function of the songs) to social protest by Estonian serfs in the 18th–19th century. Mythological themes later transformed into epic narration; at the same time intertextual transitions took place between songs, laments, charms and other folklore genres related to folk belief and rituals. In the last few centuries modern individual-oriented lyricism has reconceptualised and restructured many aspects of Estonian popular culture (including Setu), reshaping and recreating lots of folkloric storylines as well. The records of *regilaul* that can

be used for research today were mainly compiled during the late period, in the 19th century and later. All this makes diachronic study of the genre quite complicated.

As war-related topics can be found in such songs, this throws up questions about their origin and the context in which they were performed during different historical periods. In oral culture it is not easy to follow any particular historical linearity. Instead, it should be considered that there have existed various agents and backgrounds in parallel, based on social class, gender and/or cultural origin in general. In this way, just one song's storyline could go through many changes, all of which should be taken into account for research purposes. In addition, the common poetic vocabulary and motifs suggest an interweaving of different genres (i.e., *regilaul* and lament).

A common feature of (thematically) war-related songs is that they are not very epic in nature. Instead, some other voice and/or discourse is predominant in them. The most common explanation for that is simple emphasis of the feminine, pacifistic feelings typical of Estonian culture. At the same time, more archaic ritual thinking can be found here, where, instead of modern self-centeredness, an older sense of functionality more typical of laments can be found, the purpose of which was to initiate the departing one (to war, otherworld, new status) and to instruct and safeguard him magically. In the poetic language of many songs a certain similarity or even coincidence between poetical figures about the war and otherworld can be observed. This is also true of the most popular Estonian war-related *regilaul* „*Venna sõjalugu*” (“The Brother's War-Story”).

It is possible to approach this song as a purely epic, masculine piece of work when using international parallels. Using the story-pattern of *Return Song* elaborated in Oral-Formulaic Theory as universal example, it can be easily shown that the heroic epic once existed in the Estonian *regilaul* tradition. Since the heroic epic as a genre needs its own performance space and reason for being sung, it seems probable that the epic tradition disappeared in the 18th century (and no later) when Estonian peasant culture was under the most dramatic pressure in the Baltic *Landesstaat*.

Many other great upheavals and shocks to the Estonian culture happened around this same period (17th–18th century). By this time the impact of the Renaissance had finally reached into Europe's extremities, causing the disengagement of personality from the epic collectivism. Also, the emergence of new types of entertainment took place together with the use of strong alcohol, couple dancing and changes in sexual behaviour. It was the beginning of cultural modernism, the time when the foundations of *regilaul* as a phenomenon of the former culture started to crumble. Step by step, newer

ballad aesthetics started to prevail as individual desires took over from the former epic monumentality.

Nevertheless, the female culture did not reject the archaic functionality needed in the rites of transition. Many aspects of this were transmitted from laments to *regilaul*. In that way, side by side with modern lyrical expression there remain the traces of a more archaic lament-like lyrical voice present in songs; this can be recognised in „*Venna sōjalugu*” as well as in many other folk songs.

Chronicles of the Peruvian Conquest Period as Military History Texts

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This article introduces the major written chronicles of the pre-Columbian period of Peru's history with regard to the art of war and military history. Based on these texts, the article aims to give an overview of the major types of Incan warfare.

The Incan empire of Tahuantinsuyu – the empire or the Four United Regions (1438–1532) – was the only centralised state in pre-Columbian America. The system of government and the society of Peru were based on early totalitarian principles. By the time of the Spanish arrival Tahuantinsuyu spanned 2, 000, 000 square kilometres and had a population of 10 to 15 million people.

There is no evidence of Incan written historical sources. It was only in the 16–17th centuries that Spaniards started to record Peru's ancient historical heritage in a systematic manner based on narratives of native inhabitants. There were about one hundred authors of chronicles during this period of time. This article is based on the list compiled by the Peruvian historian W. Espinoza Soriano who has included 86 authors. These authors have produced 89 texts known as basic documentation (*Documentación básica*) in Peruvian studies. According to the German Americanist H. Prem, the texts of the chronicles can be subdivided into five groups: the anonymous texts and texts without a title, contributions of the native inhabitants, chronicles by mestizos, contributions by the Spaniards, and compilations or texts based on the texts by other authors.

There are several authors in the field of military history. This article highlights Titu Cusi Yupanqui, Inca Garcilaso de la Vega, Pedro de Cieza de

León, Pedro Pizarro, Pedro Sarmiento de Gamboa and Gonzalo Fernández de Oviedo y Valdés in particular.

Based on the written chronicles, it can be concluded that the types of warfare employed by the Incas are as follows.

In the Incan empire of Tahuantinsuyu, warfare was the the main pillar of its foreign policy. The principal doctrine, promulgated by the empire's propaganda, was the dissemination of civilisation among the uncivilised peoples as commanded by the Creator God.

The armed forces of the Incas were divided into the permanent guard forces of the emperor and the forces formed for certain military campaigns as necessary. The empire of 15 million inhabitants was able to mobilise up to 400, 000 warriors. Every fit male inhabitant between 20 and 25 years of age was required to serve in the armed forces. Each community had to train and dispatch a certain number of servicemen with armaments, as well as a group to support the rear area and perform logistical functions in the event of mobilisation. The warriors of each region were to join the core forces as they moved through the respective regions.

The units were formed of ten and more, fifty, one hundred, five hundred, one thousand, five thousand, and ten thousand warriors. The unit of ten thousand men was commanded by a general directly subordinate to the emperor, and thus the efficiency of the chain of command was ensured. To avoid betrayal or wrong decisions, larger units had a doubled command system – the commander had to coordinate decisions with a controlling officer.

The Incan arsenal included the following: a sling, lasso, javelin, spear, club, bronze axe and bow with arrows, For defence they used a wooden shield fortified with leather or cotton, and a helmet. The majority of the units were specialised, but equipped with more than one type of handheld arms, with the only exception being the bow units. As a general rule, bow, javelin and sling units initiated combat activities, which was then followed by axes and clubs in close combat.

As a rule three proclamations were made to an enemy. In addition to deterrence, the intentions were the following: to give the enemy forces the time and opportunity to hide in fortified positions and thus avoid combat on unfamiliar terrain; to destroy the enemy using attrition by means of long-term encirclement, and to ensure that the enemy would not receive any support from its allies. Campaigns were planned so that they could utilise an enemy's harvest. If necessary, battles were organised in open terrain, using long-term encirclement or employing frontal attacks of fortified built-up areas.

Under such circumstances, this organisation of armed forces, armaments, tactics and strategy ensured success. From 1438–1525, the Incas managed to

conquer hundreds of nations inhabiting the territories of the present Ecuador, Peru, Bolivia and Chile and thus formed the enormous Tahuantinsuyu. However, in 1532 the Incas surrendered to Spanish conquistadors who were more advanced in terms of the theory of warfare and more flexible in the art of war.

Prosecutor of War or Defender of Peace? Some Thoughts on Peace and Christian Responsibility Based on Theological Texts by Calvin

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In the discourse of war and peace, a Christian approach should be applied insofar as the gospel or the good news of the God's salvation is a message of peace. John Calvin's ideas are also based on this assumption, and yet Calvin also admits that the opening-up of the gospel to the world has been the cause of much strife. So it is paradoxical for him that the peace of the world can mean discord with God. The well-being, peace and harmony between people cannot be achieved at the cost of harmony with God. „The living gospel cannot coexist with civil peace by itself.”

The efforts to achieve civil peace, however, are important for Calvin. He is convinced that there is a human or civil responsibility to strive for peace and there are various Christian imperatives as to why this should be taken seriously. The alternative to civil peace is not war, but rather persecution.

In order to better understand Calvin's views on the ethics of war and peace, the political-historical context of that period should be taken into consideration, especially the situation of the Protestants in France and Switzerland. One of Calvin's main objectives was to demonstrate that the Protestants in France were not political rebels, and like a king, they only obeyed the Word of God. With respect to intellectual issues, in order to understand Calvin's ethics of war and peace, one must understand his dialogue with the representatives of the radical reformation (Anabaptists). Their pacifist views were based on the concept that real believers should avoid Christian responsibility with respect to state administration and violence management.

In terms of theology, an important aspect of Calvin's ethics of war and peace is his teaching of divine sovereignty, i.e. the whole of history, be it war or peace, is dependent upon God. Yet he does not exclude human

responsibility for the course of history, nor for peace. The starting point for Calvin's system of ethics is the Holy Scripture, especially the Decalogue, which is also in accordance with the natural law (*lex naturalis*). Calvin emphasises the role of reason in obeying orders. The central concept here is that of *aequitas* as it pertains to the substance and natural foundation of all legal acts that should make people behave ethically and afford them a positive outlook. In the context of war and peace ethics, this refers to the active avoidance of war and the striving towards peace.

The main textual basis for Calvin's ethics of war and peace is the „Institutio” (IV, 20, 11–12: the right of the aristocracy to go to war). This involves a short exposition of the just war (*legitima bella*). Calvin placed this into a wider context of discussions of civil management, as well as the power and responsibilities of the aristocracy. He holds the view that God has given the aristocracy the legitimate right to intervene through the use of punishment. The only explicitly named reason for going to war is an enemy attack against territory or authorities. An attack against religion does not justify the right to declare war.

Calvin's criteria for a just war given in the „Institutio” are as follows: 1) the rightful intention of the aristocracy (*recta intentio*); 2) right or sufficient cause (*recta causa*); 3) war as an *ultima ratio*. This paper will conclude with a short discussion on the legitimate means of warfare.

In general terms, Calvin identifies ambition, envy and greed as the „roots of war”. In regards to the persecutions of Protestants, Calvin also emphasises the lack of legal acts and posits the possibility that the root of war is actually a violation of law. This can be avoided only by the obeisance and application of existing legal acts.

Another issue is the connection between war and God's will. This should be revealed in the Word of God, yet is complicated to discern. Therefore, other historical criteria which can be verified should be very seriously considered. One cannot exist without the other.

As the authority to punish is given to the aristocracy who are in a favourable position with God, Christians do not have the right to abdicate such a responsibility. Any use of violence is the domain of the worldly aristocracy; in the case of injustice, an individual should prefer martyrdom to violent resistance. Calvin renounces acts of violence which are based on a gospel creed. Similarly, Calvin states that the aristocracy and institutions elected by the people have the right to resist in situations where the godless aristocracy favours disobedience to God.

The aristocracy are responsible for peace, and thus war can only be regarded as *ultima ratio*. Wars are abhorrent by nature, as they are the cause

of suffering and create chaos, and therefore every effort should be made to avoid armed conflicts.

Christians have been specially selected to maintain peace, as they are the children of God and united with God. Therefore, with regard to issues of war and peace, Christians are more bound to obedience than pagans are. Christians have been tasked with making an effort to live in peace with all people by actively contributing to peace, rather than by passively letting people live in peace. Peace, however, has a high price that Christians must be prepared to pay.

Calvin emphasises that in their everyday lives, Christians should be prepared to leave revenge and the right to defend to the aristocracy, while they themselves should be prepared to respond to evil with good. Readiness for peace should become a routine. Our striving for a peaceful and friendly coexistence should not exist in word only, but should also be manifest in our lives. This does not, however, mean that the wrong peace should be favoured: an enemy or the one who did wrong should have their errors pointed out.

It would be inappropriate to say that Calvin is a ruthless prosecutor or a pacifist; rather he can be viewed as an advocate of peace who tries as much as possible to avoid wars.

Constructing Fundamentalism

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This article discusses the problems related to the usage of the word ‘fundamentalism’. The word refers to a specific religious phenomenon – or groups called „fundamentalist” in various religions. It is also used to describe loosely certain attitudes that are in opposition to the liberal values of the Western world – such as the denial of pluralism, the rigid conviction that there is only one truth, one way of doing things, and etc. The premise of this article is that each discourse has its own method of constructing its objects. Thus an attempt has been made to map the usages of the word ‘fundamentalism’ in a comprehensive pattern. For this purpose, the metaphor of „axis” is used; the article describes several axes that relate to each other, but which can also be viewed separately. These are: (1) the axis of historical concreteness and conceptual vagueness; (2) the axis of form and content; (3) the axis of the essence of religion; (4) the axis of cultural variations and; (5) the axis of identity. The concept of fundamentalism can be located at several points along

each of these axes, be it in the discussion of specific historical phenomena or a more general conceptualization of some aspects of our modern condition. It is hoped that the model developed in this article will help the reader to identify what it is about fundamentalism that is discussed in particular instances. The general conclusion of the author is that when speaking of fundamentalism it is better to stick to the more original usage according to which fundamentalism is a specific historical-cultural-religious phenomenon and that the secular usages of the word reveal more about the presuppositions of the speaker than they do about the phenomenon itself.