THE ROLE OF MILITARY ETHICS
AND MORALE AS A SUBJECT OF PEDAGOGY
IN THE LEADERSHIP TRAINING OF OFFICERS
FOR MULTINATIONAL ENVIRONMENT

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Abstract: Military ethics is a subject of pedagogy that can not be ignored if the success in providing the security is to be achieved through the highest standards of professionalism. The aim of the paper is to focus on specific moral and ethical issues which are pertinent to the present or future multinational security environment. The presented article provides an overview of multi-pedagogical thinking. The current requirement and existing demand for this approach is the implications of the armed conflicts, doesn't matter military or peacekeeping in nature, because the objective of military pedagogy is to translate ethical behaviour into effective action. Here in the article, the author attempted to find out the importance, as well as the role of military ethics and morale as a subject of pedagogy in multinational troops tasked with maintaining the security environment.

Keywords: security, military ethics, morale, environment, education, pedagogy, officer, leadership, multinational.

1. INTRODUCTION

Military pedagogy is the part of military sciences that inquires into the philosophies, conceptions, visions, doctrines, aims, methods, and technologies of military education and training [1]. It should entail all possible subjects to brace the military personnel for current and future security environment. Leadership training is particularly important in the development of military ethics and high moral standards. However, out of three aspects of leadership – moral, physical and intellectual, the most difficult to harvest is moral development. This aspect – intended to inculcate ethical conduct in others is far more difficult to develop in leaders and can be far more time consuming [2]. Military ethics, like medical or media ethics are a core capacity that every service member should gain, develop, and enhance

throughout their career [3]. Thus, the paper addresses two questions: What role do ethics and morale play in the officers' military professionalism? What all principles of the military ethics and morale should be implemented in the multinational environment?

2. THE ROLE OF MILITARY ETHICS AND MORALE AS A SUBJECT OF PEDAGOGY

Considering the nature of the military environment, an officer should meet particularly high moral demands, and they ought to be ethically motivated. In order to handle moral problems and to choose the right moral criteria as well as to act in a morally conscientious way, the essence of ethics needs to be perceived in the first place. With this purpose in view, the officers have to be taught military ethics in the institutions designated to prepare military leaders [4]. There are various arguments that prove this claim. For Aristotle, the study of ethics was the study of excellence or the virtues of character. It means the study and practice of the good life, the kind of life people ought to live [5]. According to Hans-Georg Gadamer, "A person who has to make moral decisions must be able to apply moral knowledge. However, moral knowledge can never be knowable in advance in the manner of knowledge that can be taught" [1]. Pfaff states that, ethical military decision-making requires balancing moral obligations associated with achieving a just cause, minimizing harm to civilians, and protecting soldiers [6]. American major-general Buckingham demands, "From the beginning of their military education and throughout their careers, officers should study the elements of ethical decision making" [1]. According to James Toner, "Teaching military ethics is an exercise in consciousness – raising [7]. Russian Professor Yuri Noskov also underscores a sound ethical leadership in the military: "The professional and moral duty of military officers is to arm their junior officers and younger soldiers with basic moral principles they can rely on to make the right moral choice in complicated situations. This is the meaning of ethical leadership" [1]. Daniel Callaghan states: "We argue about ethics because it is so fundamental, and because how we ought to live our lives" [7].

However, some see a conflict between ethics and professional

military activities, because the military profession demands a strict and exact execution of orders. We may cover the following points that supports this argument:

- the subject is not clear or exact;

- ethics is nothing but a matter of taste and preferences of leaders who matter;

- ethics cannot be taught in a rational way.

- the subject is disturbing and should be avoided.

"Who has the time for it?" as said by the vast majority of the personnel in the Army [7].

Nevertheless, it is quite clear that "no member of military profession, especially in the officer corps, can be expected to make pragmatic ethical decision without an understanding of the philosophical foundations of that decision" [4].

In their interactions with contemporary society, military professionals are likely to find themselves in situations which pressure them to lower their standards. The armed forces have to take the necessary preemptive and corrective action by injecting moral energy into the system to arrest the real and perceived moral erosion, for the greater good of the organization and the society [5]. And this requires the transaction from a typical type of education and training which is designed to impart the officers and military leaders a certain knowledge and skill to a type of education and training that provides oportunity to particularly officers to develop themselves as the subject of creative activity and behaviour. Only this type of education can lay the groundwork for officers and military leaders to integrate into "military society" responding to the criteria and requirements of the dynamic internal and international security environment. The primary purpose of ethics education is to provide individuals with the capacity to morally distinguish the right from the wrong when laws are no longer helpful. It promotes building strong morals, which prevents internal and external misconduct [3].

On the one hand the development of the military sciences and on the other hand the changes happening in the international environment require military pedagogical activity to be dynamic to meet the needs of officers' training to enable them to develop themselves from the ethics and morale point of

view, along with the job skills and military professionalism. Particularly, I would like to emphasize that an experienced officer involved in the international security environment should be able to treat appropriately – professionally and ethically with the personnel under his or her command, besides accurately organizing the activity of the staff. If we approach to the subject of our study from this point of view, we can have a clear picture and come to a conclusion that how important the military ethics and morale are as a subject of pedagogy.

Military ethics and morale being a subject of military pedagogy are a significant part of training and education to prepare cosmopolitan officers and military leaders who are bound by high moral standards. Teaching the military leaders ethics and moral enhances the well-being of the troops and deters the probability of misdemeanors. When conducted at early stages it helps to forge better leaders from the beginning and is a critical factor in reaching mission success at all levels [3].

The formation and development of military ethics and morale of an officer appear in the process of discourse with the staff depending on his duties and missions along

with his or her military service. An officer's opinion on military service, his/her behavour and manner affects his/her relations with his/her fellow officers.

According to Jeff Stouffer and Stefan Seiler, there are three main principles of military ethics and morale: courage, fellowship and commitment-integration [8]. That is to say, military service has its particular and certain ethics and morale, attitudes and morality norms.

3. MORAL AND ETHICAL LEADERSHIP DEVELOPMENT FOR MULTINATIONAL TROOPS

Military ethics and morale should also be taken into consideration as a part of military leadership and professionalism. Because, they have an important place and role in the implementation of successful military service and the performance of officers or military leaders. As it is seen, the points of military ethics and morale are multiangled. Military ethics and morale are always changeable as they are inextricably linked with the psychology and contain dynamic processes.

Since the role of military ethics and morale in the officer and

military leardership training requires fundamental studies, we intend to dilate upon only one aspect, which appears in multicultural environment - in another word, we attempted to analyze military ethics and morale of the officers or military leaders serving in multinational troops.

The method of integration among civilisations could be a factor for expansion of the cooperation among the military staff members from various countries in pursuit of ensuring the security enviroment in the World. Culture is usually understood as norms, values or traditions of people living in groups. Some taboos, norms and values in a certain culture differ from the values and norms of other civilisations. So, while describing the civilisations or cultures, values of a nation or ethnic groups or any type of groups it is important to take the subtleties into consideration. That is why, officers, commandants or military leaders engaged in multinational troops should know military ethics and morale norms, methods and principles of managing diversities very well and follow them appropriately for carving out succesful achievements together with a staff which includes various and colorful cultural values [8].

If we take into account that, the method of collective approach of pedagogy may not always be applied, then the method of an individual approach comes to the fore. Thus, an officer or a military leader should pay attention to the method of individual approach along with the method of collective approach in a multicultural military enviroment considering ethnic, religious and other sensitive values of the staff and should take each person's individual cultural and sensitive views into consideration.

For maintaining the security in the World, military ethics and morale obedience by an officer or a military leader is a major factor in the management of the diversities in military formations comprising the representatives of various ethnic-cultural values, religions, races and etc. When we talk about military ethics and morale of officers and military leaders in terms of management of religious, cultural, ethnic, gender, socio-economic and other diversities, it should be understood and paraphrased as mutual respect among the representatives of various civilisations, religions, ethnic groups, etc. and simultaneously military leader's or commandant's implementation of protecting the

balance of values and environment of mutual respect [9]. That means, the subject of pedagogy which we are talking about - military ethics and morale are necessary to be taught to the officers and military leaders engaged in staff management, particularly in the military formations reflecting multicultural values in its content.

Military ethics and morale of the officers and military leaders in the sense of management of the staff entailing the representatives of disparate cultures and values in the multicultural troops symbolizes the moral categories, such as fairness, equality, loyalty, tolerance and responsibility regardless of race, nationality, religion, language and other values of the personnel [10]. These qualities guarantee mutual respect and understanding, which is the essence of modern leadership.

First of all, regarding these principles, officers or military leaders should treat fairly with either representative of different countries engaged in multinational troops and must gain trust and sympathy of the staff. The precondition of the solid military ethics and morale and military professionalism is building mutual and social trust.

Richard Dannat comments in his book "Values and standarts in British army" that, reputation and success of any organisation depend on the level of reciprocal trust [10].

Against the backdrop of relations among the military personnel and local civilians in the conflict zones, we might witness the necessity and importance of military ethics and morale. This necessity is to be considered while teaching military pedagogy with the purpose of enhancing the relations among the military staff, civilians and local agencies. Let us prove our argument referring to some general cases.

History witnessed some occurrences, when soldiers refused to obey orders, robbed or killed their commanders as a result of dearth of moral qualities. Such violence, for the most part, occurred on battlefields facing defeat and even happened in high disciplined forces of England and Prussia.

The most prominent example is the 2003 Abu Ghraib scandal (During the war in Iraq, personnel of the United States Army and the Central Intelligence Agency committed a series of violations against detainees in the Abu Ghraib prison). This case perfectly represents the importance

of an absolute need for an ethics education. The illegal actions of those involved individuals had repercussions at the strategic, political, and international level. The public protest was so fierce that the leadership dismissed the unit commander, who was not even directly involved. The illegal actions of few guilty individuals overshadowed the achievements of the thousands of dedicated men and women during the Iraq War [3].

Since the international military coalition forces are deployed to primarily muslim countries, officers and troops who are part those deployments are required to be cognizant of the pecularities of muslim cultures, taboos and oriental civilisations. Particularly the officers engaged in the security missions should pay attention to the oriental cultural issues and are required to treat civilisations and cultural values respectfully. At this point, we may come to a conclusion that militaries involved in the missions in Islamic countries must follow the military ethics and morale pursuant to Islamic values, along with the concept of military professionalism. If the military leaders and low ranked officers who are involved in missions for maintaining the security don't

consider military ethics and morale criteria and rules in relations with the representatives of other civilizations, religions, civilians dwelling at the scene of the conflicts, as well as local agencies or if the norms and rules do not turn out appropriately, it may cause them severe problems and failures in mission accomplishment and even scuffles amongst the staff or with the local people. If the problem of openly flouting military ethics and morale in multinational troops persists, it could lead to ethnic, religious and racial clashes. Officers or military leaders' obedience of military ethics and morale may be a pre-emptive measure to thwart ethnic divisions, nationalism and racial radicalism, xenophobia, anti semitism and islamophobia. If we approach to the issue from this point of view, officers' or military leaders' ethics and morale contain important features for the sake of ensuring the internal and international security environment [11; 12; 13].

If we have a look at the achievements in the field of teaching military ethics and morale in the military institutions of the Republic of Azerbaijan, we may deduce that, the military personnel depoloyed overseas for international peacekeeping missions have not

faced any severe problems so far, as the military ethics and morale have been successfully imparted to the personnel of the Army. The officers underlined exclusive personal qualities such as self-discipline and high moral standards.

The training and development of military leaders in the ethical field must begin in the training institutions. Thus, the subject of ethics and morale has already been included for a pretty long time in the curriculum program of Azerbaijan High Military School named after Heydar Aliyev, the youngest military institution for higher education. So, first of all, the incorporation of this module into the curriculum of the military school contributes to the formation of military ethics and morale of the officers and leaders, dedicated to providing local and international security. Secondly, teaching military ethics and morale as a subject creates favourable conditions to respect others in an international environment. The lectures and seminars of this subject in high military school are mostly devoted to the issues of tolerance, courtesy, tact, bravery, loyalty, dignity and comradeship and other pertinent ethical problems. The military personnel of Azerbaijan Army are instructed to adhere to military ethics and morale rules and norms and use

it as a major instrument in terms of relations with their foreign fellows, civilians in the conflict zone and local agencies.

4. CONCLUSIONS

In order to maintain the security environmet successfully, it would be better if the following principles are implemented in the multinational troops:

- to set up a fair mechanism for equal political attitude towards various convictions;

- to form the precepts for taking care of the personnel not on the plane of assimilation but on the plane of integration with the purpose of protecting ethnic values and diversities;

- to provide support for the development of multicultural values and to form sympathy for either culture and moral values;

- to make clear the position of the army as an integral part of the society rather than distancing the military from its civilian environment.

If these principles of military ethics and morale are taken as a key instrument in military education and if they are followed in future, the personnel involved in the accomplishment of security missions, who represent various races, ethnics, religions, nations would not feel

themself as strange elements in the multinational troops. Besides, officers' or military leaders' ethics and morale stipulate an efficient use of internal capability of a military coalition and at the same time it boosts the reputation of the military personnel of the multinational coalitions either among the civilians in conflict zones or in an international arena.

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