

**Studies for Military Pedagogy,
Military Science & Security Policy**

9

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**Military Ethics
in Professional Military
Education – Revisited**

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TEACHING VALUES FOR MILITARY PROFESSIONALS

This article will attempt to emphasize the importance and cardinality of dealing with ethics, the complex challenge of teaching it, and the manner in which the College has designed a pedagogical-holistic concept, as a suitable instructive answer that improves itself constantly.

In attempting to demonstrate the above, two examples presenting the complex reality the IDF soldiers meet daily may be portrayed:

Situation 1: A battalion commander is carrying out operational activity in Zone A. His objective is to achieve control over a three story building, from which he is to give cover for further missions. At his disposal are infantry troops backed up by a tank. As he reaches the building he confronts heavy enemy fire coming from the 3rd floor. In parallel he hears voices of panicked women and children coming from the 1st floor. Fire exchanges continue for some time, and he understands that the civilians are trapped inside a building that is his objective. The enemy fire endangers his troops, but he must take control over the building in order to accomplish his mission. He is authorized to deploy the tank in order to do so. What dilemmas does the commander face? What considerations does the commander apply in his attempt to resolve the situation? What is the organization's expectation from the commander in such a situation?

Situation 2: A company commander is organizing a road block. He has received information concerning a terrorist organization's intention of smuggling an explosive device through a block in his section. An ambulance comes rushing to his road block with a woman about to deliver her baby, and the ambulance must urgently reach a nearby Israeli hospital. The woman and her husband are yelling and warning that they can not afford to waste time over a road block inspection, since her condition is hazardous. The battalion commander can not be reached by radio, but HQ announces that the order is to thoroughly inspect and search every vehicle (a matter of approximately half an hour). Here too, the same questions should be asked.

The answers to these events are not trivial. They both share questions of a commanders' responsibility for soldiers' lives, the completion of the mission, the maintaining of human dignity, the daily routine of Palestinian civilians, and the keeping of Israeli civilians' security. Almost every choice encloses harm in one or more dimensions. This unsecured reality, together with changes in the society's values concerning canonic organizations, requires brave treatment of morals, ethics, and leadership questions pertaining to war and armed conflict.

Since the Colleges mission is to qualify senior officers for command and staff assignments, it is our understanding that permanent treatment of ethical and normative questions is the essential backbone of any military in a democratic country, and thus, should be in every curriculum of ours. This is also because of the understanding that the development of moral doctrine is the basis of a differential identity, which transmits additional validity and depth to the military profession.

For this need our college has adopted Ethics Professor Asa Kasher's concept, claiming that every profession consists of five elements: Unique knowledge, unique skills, continuous development mechanisms, local understanding, and global understanding of the profession, i.e., ethics.

Professionalism means knowing things you did not know earlier to their depths, to develop unique skills, and to dedicate attention to implicit dimensions of the profession.

Further assumptions we adopted were the understanding that we must design an instructive plan to treat three main entities with which the military professional interacts: The *people* - the basic body for which he works, i.e. the democratic state and all its citizens; the *colleagues* - commanders, subordinates, the unit; and the *enemy*.

The context of dealing with the enemy raises the unique and new difficulty that modern 21st century militaries are confronted with - no more conventional enemies (i.e. military), but terrorist entities which conceal themselves amongst civilian population with the purpose of harming this civilian population.

Another guiding implication is that the grasping of the subject contains supplementary contradictions: a combination of abstract ideas which are connected to the military's duty in a democratic country, but also the portrayal of practical principles that provide cognitive tools and are part of the professional practice. Another contradiction shows the need to give simple and practical answers in spite of the complex and dynamic world in which officers will meet new unfamiliar situations. However, in an ever-changing reality we face an ever-growing difficulty to provide the officer with a system of orders and procedures that will give him the answers to resolve any problem that might occur. To this reality, professionals must be supplied with cognitive and analytic tools that are broad and smart, and not technical rules of "*do's and don'ts*."

Rules like these were depicted in "*IDF's spirit*" through the core values and action norms. But these demand constant clarification and inexhaustible elucidation by the individual and by the system.

In order to build an instructive skeleton we had to emerge of the understanding and the deciphering of approaches dealing with education of values and approaches dealing with learning.

As for education of values, it was possible to lean on philosophical and sociological approaches. Philosophy struggles with the ability and right of the society to educate the individuals who construct it. The question of autonomy, authenticity and self-actualization of the individual is a cognitive framework, much like the question of education in a democratic, pluralistic and multi-cultural society.

Sociology deals with education for values out of the research of social role and organizational structure of educational institutions. In their construct, their authority relationship, and their instructors teach tacit values, which are usually mainstream in the society. It is clear that the role of the educational system is to encourage positive or negative attitudes towards a desired value or a norm and to create internalization and identification processes in varied ways.

Therefore, as the famous Israeli novelist, S. Yizhar depicted, there are practically four attitudes toward education for values:

Education of values is needed and possible;
Education of values is needed but not possible;
Education of values is possible but not needed;
Education of values is not needed and not possible.

While Yizhar sided with the last attitude, the IDF and the Colleges sided with the first one.

But the phrase "*Education of values*" is quite naïve and somewhat presumptuous. It would be better to replace it with "*nurturing*" or "*reinforcement*." That is because the students of the courses arrive equipped with a professional normative system, and are not to be treated as novices or inexperienced individuals.

As mature learners, with ranks of Majors or Lieutenant Colonels, the trainees are willing to influence the learning aims, are capable of self-guidance, and are normally active. They are instrumentally interested in the teaching topics, i.e. purpose oriented. Therefore, the topics should be relevant to their everyday problems, and connected to the role of self-realization.

Finally, we are challenged with classes that are heterogeneous in their roles, combat experience, age, and perspectives. Therefore, if in any case the characteristics of the teaching methods for adult population are based on interactivity in the teaching process, utilizing variable instructing methods and

the creation of an atmosphere of openness and criticism, then the treatment of values must comply with these standards as well.

The process of influencing attitudes, and the process of touching the ethic profile of a professional, is best routed by inclusive ideological education. Education of values does not operate internalization processes if the student is passively listening to a lecture. Also, a discussion being held in a hypocritical manner would influence only habits of speech and expression. The way that creates significant change is the discussion, dialogue, sharing of opinions, persuasion, and experimentation. It is obvious that in order to acquire a norm, one must first acquire knowledge, acquire facts and theories, and understand the meaning of principles, and possess the cognitive and analytical skills that are connected to that reasoning.

Even so, one must understand that agreement with certain values does not necessarily guarantee identification with them. Contradictions evolve when the individual stands across a system of contradictory pressures, and the uprising of new and difficult dilemmas. For instance, contradictions between the purity of the weapon and human life, between the responsibility for one's soldiers and the responsibility for civilian population caught up in the fire, between adhering the mission and one's personal beliefs, etc. The constant debate between cognition and feeling, the motive and the social expectation in a process of a brave group dialogue are the true backbone of the improvement of the understanding of ethics.

Since the process of learning is system oriented, and since military ethics is a comprehensive layer that touches all aspects of the commander's work, the instructors' staff has a crucial role in the process.

This process is not the realm of an academic professor, but of the instructors' and commanders' staff, as it is in the combat units. The commander is the subject of identification, is an example for soldiers, and creates stimuli and learning experience. His or her role is to provide an ethical interpretation at every opportunity. Not only in the ordered chapter in the program, but in the analysis of military topics, combat drills, military history, etc. It is imperative that the staff itself has a thorough conceptual framework for ethical evaluation, and the skill to encourage reflective thought. Therefore, we are strict about staff preparations concerning the ethical area for every course in the College, and about timely discussions in the matter. The staff itself must professionalize and familiarize itself with the consideration behind the "*IDF spirit*," the essence of the military in the democratic state, laws of war, etc. The staff should take advantage of different events in the course, and design them into a critical ethical event, which creates an emotional stimulus to strengthen the learning.

But that is not enough. In the colleges we understood that we are demanded to think of the way we manage ourselves as an organization. Therefore we developed the College Code of conduct, which is derived from the "*IDF Spirit*." This code deals with values of learning that are connected to our existence as a military organization, to our unique norms as a training system of senior officers, and to our interactions with our environment. Hence, our code includes values such as openness, initiative, curiosity, scrutiny, collegial relations, etc.

This code is unified for staff and trainees alike, and not accidentally. It upholds standards that require everyday treatment of our ethical character, as well as the trainee's.

All this derives an integrative curriculum, which includes ethical dealing as a separate or intertwined chapter, as a formal lesson, and also as a feedback and a systematic appraisal of students, as the subject of staff's teaching, of outside lecturers, as an area through which IDF's activity is to be inspected today and in past wars, and as a criterion by which we appraise the staff, the course, or the individual. We will merge an ethical prism when discussing combat, but also when talking about the force-building routine. We shall deal with positive as well as negative events (as unfortunately these occur as well), with courage and with no favoritism. Along the way we will check whether we accomplish the goals we have set for ourselves, and what is later to be improved.

Ethics is a language and a concept. There are no boundaries to its development and perfection.

Finally, it seems that dealing with ethics is compared to learning music, which enables one to hear sounds that he has never heard before. Another allegory that can be adopted is the compass and the navigator, as once mentioned by Prof. Kasher. It is not sufficient that the compass exists as a technology. In order for it to influence his life and his professionalism, the navigator must know the compass, understand it, be convinced of its value, and know how to use it, internalize its ability, and get used to utilizing it properly.

The new nature of wars we confront, as like other western militaries, will oblige us all to find our compass that shall combine the existing with the new. A synergy of ethical insights will assist us to design substantial professional knowledge that will allow us to cope with these challenges.

THE INFLUENCE OF SOCIAL AND COGNITIVE SKILLS IN CHOOSING PROFESSIONAL MILITARY OFFICERS

Social skills are of primary concern in the selection of professional officers at the Assessment Center for future professional officers. Cognitive skills assessed in achievement tests play a secondary role. With regard to a study (Gutknecht, 2001), in which there was a correlation between cognitive tests as a predictor concerning success in studies, an important question has been raised: To what degree does the weight given to the assessment process justify the acceptance in the officer's program? What follows will be the partial results of the aforementioned study and further evaluations.

Assessment Center for Future Professional Military Officers

The Department for Military Psychology and Military Pedagogy is not only responsible for teaching and research in this area but is also involved in the active selection of future professional Swiss Military Officers. This occurs through the arrangement, the revision, and the implementation of the Assessment Center for future professional officers.

The term "*Professional Military Officer*" involves different capabilities. These include teaching, training, and leadership. This means that in addition to academic or general cognitive capacities, social skills are also required. That is why the method followed in the Assessment Center is designed to appraise "*social behavior*" as well as "*personal traits and features*."

Additional cognitive tests by Saville & Holdsworth Ltd (SHL) that test verbal, numerical, and figurative reasoning are also carried out during the assessment. There are no consequences for failing these tests, if the candidate's achievements in the other exercises are sufficient. A priori, it is assumed that the influence of these tests on vocational success is irrelevant. But according to studies and meta-analyses this assumption might be wrong. (Schmidt & Hunter, 1981; 1998; Kline, 2000) It is clear that these cognitive skills have a decided influence on one's success in studies. (Hunter & Hunter, 1984; Schmidt-Atzert & Deter, 1993; Schmidt & Hunter, 1998)

It is also clear that the Assessment Center has a decisive influence on the career of a professional military officer. The problem, however, is that the prognostic validity is unknown. The coefficients determined by meta-analyses vary greatly. Thus there is a need from time to time to check the reliability and validity of the

Assessment Center for future professional officers. (Annen, 1995; Gutknecht, 1998; Wey, 2002)

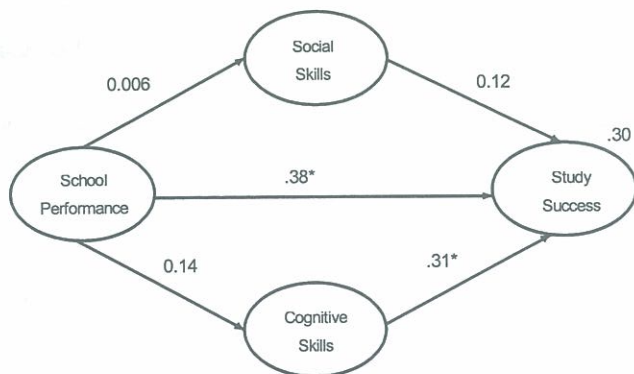
In a recent graduate paper an evaluation was made to determine whether or not the high degree of importance in the selection process given to the Assessment Center was justified. (Gutknecht, 2001)

Because of the lack of certain data it was necessary to divide the evaluation into two separate studies. One evaluated "*study success*," and the latter (which is not considered in this paper) "*vocational success*." Cognitive tests have only been added since 1996. This means that there is a dearth of information concerning "*vocational success*" with regard to candidates who had already taken these tests. Because it was assumed that these cognitive tests influenced the study success, they were taken into consideration in a separate model, "*study success*."

"*Study success*" was validated through a sample of 72 subjects in this graduate paper. The latent variable "*social skills*," which was obtained from the estimates made by the Assessment Center, served as a predictor. The results of cognitive tests are called "*cognitive skills*" and school achievement is called "*school performance*." The criterion variable was "*study success*" and was operationalized by performances in the first year. The entire procedure was evaluated through the method of "*structural equation modeling*," which allows calculations for latent variables. This method is a mixture of multiple regression analysis, path modeling, and confirmatory factor analysis. (Everitt, 1996) This procedure allows one to determine construct and prognostic validity. Analysis is done with the statistics program AMOS 4.0. (Arbuckle & Wothke, 1995)

The measurement models of each latent construct were determined to be accurate. This means they were constructionally valid. Also, the "*Fit*" of the overall model seems to be good (Fit indices are illustrated in Figure 1).

As expected, according to the hypothesis (see Figure 1), the variables "*school performance*" and "*cognitive skills*" were significant predictors related to the criterion. The coefficient of the former is .38 and of the latter .31, which means the tests predict additional variance in the variable "*study success*" (incremental validity). As expected, influence of the variable "*social skills*" was weak and not significant (it only accounted for 6% of the variance).



* = $p < .05$

Figure1: Study Success (TLI (Tucker Lewis Index) = .906; RMRS (root-mean squared-error-of-approximation) = .052

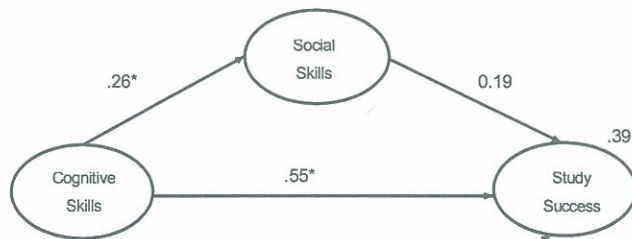
As mentioned above, *cognitive skills* are considered to be a significant determinant of *vocational performance*. This is also possibly true in the selection process of professional military officers. According to the 2001 study the variable *study success* has a major effect on the variable *vocational performance*. It is reasonable to assume that the *cognitive skills* measured by the cognitive tests also influence the variable *vocational success* of professional officers. This assumption is supported by results generated by meta-analysis. (Schmidt & Hunter, 1981; 1998)

Because of the lack of *vocational success* data, it will be necessary to carry out elaborated studies to test this hypothesis which will only be possible in four to six years.

In the follow-up analyses the previous findings (without taking school performance into account) are replicated to investigate and find out if there are any additional correlations between *cognitive skills* and *social skills* as measured in the ACABO.

This is important because there are studies that underline the influence of *cognitive skills* on Assessment Center success. (Scholz & Schuler, 1993)

The sample consisted of $n=165$. The results are illustrated in Figure 2.



* = $p < .05$

Figure 2: Study Success TLI (Tucker Lewis Index) = .999; RMRS (root-mean squared-error-of-approximation) = .023

The findings of the 2001 study were replicated. The variable *cognitive skills* has a major influence on the variable *study success* (.55*), as well as on the success in the Assessment Center (*social skills*). The latter finding is interesting and is a further confirmation of the results of Scholz und Schuler (1993). However, one of the main questions remains: How do we make a reasonable difference between *social skills* as operationalized by the Assessment Center tests and *cognitive skills*? These general constructs may have a lot in common. These results will have to be reanalyzed and replicated in a larger context. Further studies are planned in order to answer these questions.

Final Remarks

In conclusion, one important thing can be said: The *cognitive skills* as measured by tests in the Assessment Center for future professional officers play a major role in predicting the individual's *study success*. The results were replicated in a separate study.

But in order to determine the value of any instrument it is necessary to take into consideration the selection process as a whole. In the research paper the *construct* validity and the *prognostic* validity of each instrument within the selection process must be tested. It is important to be able to compare the individual instruments with each other and to determine whether or not there is incremental validity. It is the incremental validity that is most important when attempting to determine the value of an additional instrument. (Cook, 1998)

Future studies have to take into consideration all possible predictors within the entire selection process. In order to effectively determine the influence of the ACABO and its cognitive tests on *vocational success*, a more sophisticated test design will be needed.

In the opinion of Höft "the prognostic and economic efficacy is not only a question of quality control but is also a justification of one's psychological work with personnel." (Höft, 2001: 618)

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Teaching Ethics: A Psychological Perspective

Introduction

There is no doubt that most people around the world know to some extent the difference between good and evil. It appears to be true that cultural influences have a strong impact on individual differences concerning value development and value orientation. Unfortunately, myriads of situations all across the globe demonstrate that many people find it difficult or are unwilling to act according to ethical rules. This becomes exceedingly evident under conditions of war and in social, religious, political, and ethnic controversies often resulting in violent conflict. The phenomenon of unethical behavior, ranging from more or less mild offences against moral rules to extreme war crimes, also appears during military operations and is sometimes even conducted by regular soldiers and established military forces.

Governments and military establishments try to avoid the appearance of such misbehavior by introducing adequate rules. But it is evident that regulations by rules (e.g. laws) alone are insufficient to generate ethical behavior. Consequently, all civilized societies undertake a significant effort to teach their citizens and soldiers the basics of ethics and provide a framework for moral decision-making and behavior.

Nevertheless, teaching ethics is often done in a merely formal and rational way without taking the emotional side of the students into account. But this emotional side has to be affected also if teaching ethics is supposed to show successful results. This paper provides a heuristic model which highlights some important aspects of teaching ethics from the perspective of individual psychology.

Ethical Behavior: The Individual Perspective

If we ask for the conditions of ethical behavior from an individual perspective, then it seems reasonable that the following basic requirements have to be fulfilled:

(I) Being able to recognize unethical behavior. The individual has to be able to recognize if something is going wrong with respect to ethics. This implies that a system of values has been acquired, and that these values can be used to assess situations adequately. In many cases cultural differences may have a strong impact on moral decision-making and a great deal depends on the intercultural

competence of the observer to make the right conclusions. (II) Knowing the rules of how to correctly behave ethically. This may often lead to the dilemma that someone is recognizing unethical behavior, but at the same time does not know what to do. (III) Capability to act according to the rules in the correct way, which means that the individual should generate the necessary behavior for moral action. (IV) Motivation to act in the correct way. The individual has to be motivated (i.e., must feel the wish) to act in the correct way. Whatever the reason may be, people are often unwilling to act according to ethical rules. (V) Situational awareness with respect to ethical behavior. To sustain situational awareness with respect to ethical behavior as a kind of general guideline is particularly important in military operations and on the battle field. Situational awareness should function as a kind of constant and automatic scanner to detect problematic situations and to intervene effectively in time.

While by way of socialization and education most people have developed the necessary skills with respect to ethical behavior, many often manifest contradictory actions in different situations. Why do people act against their better insight and knowledge? If one does not believe the cause is due to an aggressive drive or other instincts, other alternative explanatory concepts for unethical behavior have to be considered. Since people normally have the freedom to decide what to do, a human information processing approach seems to be more explanatory. Although daily human behavior is usually produced and controlled automatically, human beings tend to think before they act. The potential to anticipate the outcomes of different actions provides the individual with responsibility for his or her actions. Thus, it appears as if subjective responsibility has to be understood as the core element of ethical behavior.

Personality, Human Information Processing, and Ethical Behavior

The model presented in the following is based on the interactional view of personality, which reduces individual experience and behavior neither to isolated personality traits nor to single situational demands. Moreover, individual behavior is better understood as a result of dynamic interactions between personality variables and environmental influences.

Endler & Magnusson provide a characterization concerning an interactional psychology of personality. They consider the individual as an intentional active agent in an interactive process. Actual behavior is a function of a continuous process or multidirectional interaction (feedback) between the individual and the situation that he or she encounters. On the person side of the interaction, cognitive factors are the essential determinants of behavior, although emotional factors do play a role. On the situation side, the psychological meaning of the situation for the individual is the important factor. (Endler & Magnusson, 1976: 968)

Ever since the Endler & Magnusson study of 1976 emotional factors have been considered to be increasingly important. Human information processes are now mostly viewed as interwoven affective-cognitive processes. In Marcel's words:

"Traditional approaches in psychology have separated cognition, conation, and affect. So-called cognitive psychology mostly treats our cognition as cold or affectively neutral. Yet one thing I know about my day-to-day consciousness is that it is almost never neutral. Everything I do, think, perceive has an affective tone, positive or negative and of a particular kind; furthermore, I have an attitude to everything I do, think, and perceive." (Marcel, 1988: 173)

Meanwhile numerous approaches do exist concerning the affective-cognitive dimension of behavior. Toda summarizes the role of emotions with regard to decision-making by pointing out that instead of dismissing emotions as irrational agents, they should be understood in their nature and how they influence the decision-making process in order to acquire better control of them. (Toda (1980: 133)

His findings demonstrate that the whole set of *emotions* forms a system that is developed over time and generically programmed. The set of emotions serves the purpose of making decisions in an environment that can be characterized as primitive and wild. The *non-emotional*, more analytical decision system is a product of a much later period of evolution which serves along with other higher cognitive-analytical functions primarily to supplement, but not to replace the emotion system. Even though these two systems are often in conflict, the cognitive decision system does not operate without the help of the emotion system; without desires, loves, and hates there hardly would be utilities.

In sum, treating ethical behavior from a modern information processing perspective has to include the affective side of the human being. But also, the assumption opens the possibility of studying the emotion system as a purposeful, rational decision system in its own right.

Mind Sets and Ethics

Throughout the course of their lives human beings create world views which allow them to order things and provide subjective stability and security. The individual world view also includes a cultural representation system distinguishing between *good* and *bad*, which for the purpose of this paper is termed the "*ethical mind set*." The creation of ethical mind sets is embedded in the process of internalization, a key concept in understanding the acquisition of cultural representations.

By referring to Spiro (1987), D'Andrade explains the four different levels of internalization. On the first and lowest level, the individual gets acquainted with

various representations of the cultural system without, however, assenting to its normative foundation. At the second level, cultural images are obtained as clichés. Spiro gives the example of people believing that Jesus died for their sins, but have no sense of sin. On the next level individuals hold their beliefs to be true, correct, and right. Cultural representations structure the behavioral environment of social actors and guide their actions. At this stage, individuals have sense of sin, and cultural images are internalized. At the final level, *"the system of cultural representations is not only internalized, it is highly salient. The cultural system not only guides but instigates action, and the entire system is invested with emotion. Thus, believing that Jesus died for man's sins, the believer is filled with anxiety about his own sins, and driven to try to atone for these sins in prayer and deeds, and filled with relief and joy at evidence of being saved."* (D'Andrade, 1995: 228)

Based on these four steps of internalization three types of ethical mind sets are proposed: Type I represents the deep structure type; type II the surface structure type, and type III the non-structure type.

The *deep structure* type is characterized by his or her highly-internalized value and belief systems. People representing this mind set maintain their value orientation in most of all situations. The *surface structure* type knows about the *correct* values and how to behave according to them, but has not internalized his or her value and belief systems in a deep way. This type may behave very differently with respect to situational changes and sometimes act extremely unethically. Type III is the *non-structure* type that stresses high emotional deficits in interpersonal relationships. Although these people know about ethics (i.e. decision-making between good versus bad actions) they are not willing to behave according to them. They are simply not interested in ethics and morality.

The *non-structure* character can be interpreted as a complex personality disorder, the so-called psychopath, manifesting different psycho-pathological key symptoms. These are in the emotional interpersonal domain characteristics such as glibness and superficiality, egocentricity and grandiosity, lack of remorse or guilt, lack of empathy, deceitful and manipulative interaction styles, and shallow emotionality; in the social domain impulsivity, poor behavior controls, need for excitement, lack of responsibility, early behavior problems, and adult antisocial behavior. (Hare, 1999)

Conditions Affecting Unethical Behavior

Far from being complete, three important conditions affecting unethical behavior shall be briefly discussed: deindividuation, selective identification, and alterations in thinking under war conditions.

It is hypothesized that individuals from the *surface structure* type and *non-structure* type are prone to act unethically under these conditions, with the main

difference being self-control. While *non-structure* type individuals have deficits of self-control even under normal conditions, *surface structure* type individuals are largely able to manifest and maintain self-control under normal conditions.

The first condition, deindividuation, understood as a psychological state, is a social phenomenon which is aroused when individuals join crowds or large groups. Characteristics of the state of deindividuation are a diminished awareness of the individual self and reductions in self-restraint and normative regulations of behavior. (Diener, 1980; Zimbardo, 1969) This may lead to different variations of collective behavior of violent crowds (e.g. the lynch mob).

Selective identification, on the other hand, implies that people like to identify with other persons who share certain common interests or characteristics with them. (cf. Tart, 1975) The great danger of selective identification lies in the possible rejection of those persons who belong to other races, political parties, nations, religious groups, scientific communities, language populations, and so on. Under certain circumstances these "*other people*" may be labeled as enemies, and may be de-humanized as a final consequence. The result, then, is that other human beings are treated as non-human beings, often as beasts, which subjectively justifies treating them inhumanely.

A third condition encouraging unethical behavior is the alteration of thought patterns, which can be observed frequently in wartime. Aspects of thinking in peacetime (P) versus thinking in wartime (W) have been elaborated by LeShan, some of which are presented below: (LeShan, 2002: 35-36)

- [I] (P): *Good and evil have many shades of gray. Many groups with different ideas and opinions are legitimate. Their opinions, and things in general, are relatively good or bad, satisfactory or unsatisfactory, stupid or intelligent.*

(W): *Good and evil are reduced to Us and Them. There are no innocent bystanders; there are only those for or those against us. The crucial issues of the world are divided into black and white. Opinions on these matters are absolutely right or absolutely wrong.*

- [II] (P): *Now is pretty much like other times. There are more of some things, less of others, but the differences are quantitative.*

(W): *Now is special, qualitatively different from all other times. Everything is cast in the balance; whoever wins now wins forever. It is the time of the final battle between good and evil - of Armageddon, of Ragnarok, of The War to End All Wars.*

- [III] (P): *The great forces of nature, such as God or human evolution, are not particularly involved in our disputes.*

W: "Gott mit uns," "Manifest Destiny," "Dieu et mon Droit," "History fights on our side," and other such slogans indicate our belief that the great motivating forces of the cosmos are for Us.

- [IV] *(P): When this present period is over, things will go on pretty much as they have in the past.*

(W): When this war is over, everything will be vastly different. If we win, it will be much better; if we lose, terribly worse. The world will be deeply changed by what we do here. Winning or losing will change the meaning of the past and the shape of the future.

- [V] *(P): We can talk with whom we disagree. Negotiation is possible.*

(W): Since the enemy is evil, he naturally lies. Communication is not possible. Only force can settle the issue. We tell the truth (news, education). They lie (propaganda).

- [VI] *(P): All people are fundamentally the same. Differences are quantitative.*

(W): "We" and "They" are qualitatively different, so different that the same actions are "good" when we do them, and "evil" when the enemy does them. There is doubt that we and they really belong to the same species.

It is self-evident that such alterations in thinking may function easily as triggers for unethical behavior.

Ways of Teaching Ethics

Basically, two different modes of teaching ethics can be distinguished: Teaching ethics via *rational argumentation* (third person perspective) and teaching ethics via *sensitizing* (first person perspective).

The first mode represents the classical way of teaching by focusing on well-elaborated philosophical concepts. The second mode represents a newer way of teaching by focusing on the student's emotional experience. In the first mode students learn something about ethics; in the second they become familiar with ethics.

Teaching ethics from an experiential point of view has to consider the constraints of classical teaching and to ask for effective alternatives. The question is how to overcome the constraints. Two main approaches may be considered with regard to enhancing the individual ethical strength: The improvement of those personality variables that determine individual ethical behavior on the one hand, and the sensitization of individuals for other people's vulnerabilities on the other.

Developing Ethical Skills via Systematic Self-Reflection

Modern human sciences, especially psychology, offer a variety of methods to develop and enhance ethical skills such as personal responsibility, empathy, tolerance, techniques to cope with one's own aggressive impulses (e.g. craving for revenge), and to cope with the temptation of dehumanizing adversaries and enemies. A method of systematic self-reflection as a basis for personal growth may be used as an "*antidote*" against unethical behavior. (Fleck, 1999)

Bühler and Ekstein (1973) claim that few people have learned to think life through, and to gain deeper knowledge about the processes of life. Only when pressure of time or problems have become predominant or a crisis has caused suffering, people start to think and reflect on important events and areas of life. While doing so, reflection is often practiced in an undifferentiated and self-restricting manner, which may enhance stress, decrease subjective well-being, and may finally lead to chronic disease.

The method of systematic self-reflection offers a special way to tackle important events and areas of life systematically, characterized by intentionality and regularity. The rationale of systematic self-reflection is based on three elements: On defining *goals* ("Wherefore should one reflect?"), on selecting *contents* ("About what should one reflect?") and its *formal aspects* ("How should one reflect?"). The main purpose of this method is seen in the acquisition of self-knowledge and self-complexity since empirical evidence shows that people with more self-complexity are less susceptible to stress than people with less self-complexity (Linville, 1987).

The first step toward systematic self-reflection is to become aware about the *goals* that one wants to reach. This depends on subjective preferences, values, and actual needs. It is not possible to give a complete list of all goals, but the following ones may have high relevance for most people: self-congruence, defining one's position in life, clarifying one's own roles, solving personal problems, removing self-deception, self-actualization, developing a life plan, enhancing self-knowledge, and maintaining a good health state. The leading question will focus on the things which are really important in life.

The search for goals directly leads to the *contents*. Clinical experience has proven that contents feature different areas of life, such as profession, partnership, family, religion, politics, arts, life events, world view, value orientation, thinking habits, status of health, and sources of stress. (Kreitler, 1999)

As far as the *formal aspect* is concerned, there are two basic approaches toward systematic self-reflection. The first one may be called rational self-reflection. There, the contents are processed by means of logical-analytical methods

including internal dialogue and mental imagery. Via this method, for example, one can learn to make latent belief systems explicit and question them critically, thereby gaining new insights and perspectives.

A good way to tackle the various goals and contents is offered by training in the so-called consciousness disciplines, a term covering various methods (e.g. meditation, self-hypnosis, lucid dreaming) to expand ordinary consciousness. (e.g. Deikman, 1983; Walsh, 1980; West, 1987; Wolman & Ullman, 1986) One important goal of these methods is to gain new insights into the process of reality construction. (DelMonte, 1987) In the field of science Tart created the concept of state-specific sciences, arguing that altered states of consciousness (compared to our normal waking state) may offer possibilities of totally different views of phenomena and data interpretation. The consciousness disciplines allow the individual to learn how to dis-identify from the contents of consciousness (e.g. thoughts, emotions, desires). This may help to produce an inner distance from the contents of consciousness, temporarily making it easy to explore alternative perspectives in scientific reasoning. (Tart, 1972; 1975; 1998: 224)

Sensitizing Individuals to Other People's Vulnerabilities and Dignities

Since this approach of teaching ethics is elaborated and discussed in detail by Rainer Born in this volume, only a short comment is necessary. Central to sensitizing individuals to other people's vulnerabilities and dignities is the application of the first person perspective. This implies that the means of teaching is not the rational argumentation about other people, but rather the identification with other people. Induced identification with other people may lead to a better understanding of others and allow empathizing with the "other."

All these methods contribute well to individuals' personal growth, which represents the most important "antidote" against immorality.

Summary and Conclusion

In this paper a framework was offered concerning some principles regarding teaching ethics. It was argued that well-elaborated philosophical concepts represent a necessary but insufficient condition in ethical education: Teaching ethics cannot be concluded via rational argumentation alone and should therefore be extended to the inclusion of emotional conditions.

After considering some basic conditions for individual ethical behavior the three individual forms of ethical orientation were introduced and some situational conditions triggering unethical behavior were outlined. The analysis made clear that especially people of surface structure type mindsets have to be taught in ethics by means of affecting their emotionality in order to make them more sensitive.

Whereas the deep structure type of person may further improve his or her already well-developed value orientation including sympathy for other people through ethical teachings, there is, as far as scientific studies show, no effective approach to sensitize the non-structure type with regard to ethics.

While ways to influence the non-structure type will be the subject of further research in psychology, it is assumed that teachers and instructors in military ethics have to deal with individuals whose personalities are susceptible to the conveyance of moral values and principles.

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