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MILITARY ETHICS INSTRUCTION – THE EDUCATIONAL CHALLENGE OF THE CASE-STUDY METHOD¹

As Micewski & Annen (2005, 7) put it, the issue of ethics in military education from the military-pedagogical point of view is not only a question of ethically appropriate behaviour but it has to do with the challenge of actually teaching this to the trainees. Education, here, should be understood in an extensive framework that is profoundly culturally constructed and therefore deeply dependent on traditions and inherited manners and knowledge; it is not only management of knowledge to be conducted effectively and in measurable ways (e.g. Toiskallio 2007a, 25; van Baarda & Verweij, 2006, 11; Micewski 2005, 13-14; Tomasello, 1999, 5-7). Fleck (2005, 66) quite clearly sums this difference up by stating that although people have usually developed the necessary qualities to act in an ethically sound manner they still may and do act against their better judgement.

Kasher (2003) views the inquiry by a profession into its ethics as an inquiry into ethics itself, since professionals will understand better than others what should and what should not be done within the profession. Ethical principles are not sublime ideals, but rather rules which define desirable activities of people within their professions. Ethics as an assemblage of values and norms directs the professional as to how he should act within his profession. Consequently, ethics is in a sense equivalent to professionalism. Discussion on ethical issues in the profession constitutes a progressive step within it, which brings about an improvement in the skills of normative thinking.

This study will focus on the aspect of methodology of teaching ethics as one possible explanation on the qualitative differences in the learning of ethics. Effective and educationally sound teaching, which aims at deep understanding, cannot be based on methodology defined by practical economy and action-control beliefs only. The research question of this study is quite plainly put forward by Talerud (2007, 76) as he asks "[i]s it possible to improve people's moral conduct through teaching?" or as Robinson (2007, 23) argues "it is one thing to say that soldiers will have to undergo ethics training, it is quite another to ensure that they learn the right lessons." Ethical competence is something universally desirable, and nations generally agree on this. It

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is, however, the definition between the right and the wrong that is culturally related and disputed (Heinonen, 2002; Fleck, 2005). To shed light on this profound matter, we wish to discuss the basis for some techniques in teaching and how the results of this work should be assessed.

We present considerations of how to formulate tools for the teaching of ethical matters in a framework constructed on theoretical themes of active learning and self-regulation in learning. The nature and definition of ethics are discussed to form a basis to elaborate arguments on instructional implications. The discussion is followed by a short comparison of two samples of pedagogical materials (Dutch and Canadian) and furthermore by a description of the IDF case study –method. As a conclusion, we wish to lay basis for further practical research on ethical education in the military.

Review of some observations on the nature of the ethics

The nature of war and conflict as well as the common sense of military necessities are usually brought forward to justify actions and their direct or collateral consequences (e.g. Fry, 2006, 83-86). It is not a secret that war, as general Marshall has been quoted to have said, is hell. But war in itself has no nature as such, it is the ultimately horrible human tragedy that should be avoided at all costs, and if it cannot be avoided, it is to be fought with minimal human suffering. (e.g. Reichberg, Syse & Begby, 2006, 71, 83-84.) No explanation is tolerable if it refers to something metaphysical or a divine entity or being that lures combatants to act inevitably in one way or another. Decisions are made by human beings, and therefore they are only as good as their makers' imagination. Imagination is always culturally dependable and therefore the actions of armed forces in conflict are oriented by culturally elaborated guidelines. (Fry, 2005, 83; Tomasello, 1999, 9, 170-171.) The dilemma of ethics is becoming more and more troublesome in the ever more complicated environment of security, as the earlier guarantees of peace and security are not enough or no longer reasonable (Heinonen, 2002, 68).

Heinonen (2002) elaborates on the idea of *global ethics* and gives two assumptions on it. First global ethics concerns the basic values and other profound premises common to all cultures, and second, a process of evaluating their interpretation in the current situation. As Toiskallio (2007, 18; 2006, 135; see also Robinson, 2007, 23-25) argues, there will not be a uniform understanding of ethics, and it is most probable that Heinonen's ideation will remain in the state of utopia. But the undisputable necessity of ethical discussion in the military everywhere (e.g. Verweij, 2007, 60-61; Värri, 2007,

38-41; Reichberg et al, 2006, preface; Toiskallio, 2006, 134-137) obliges the educators to seek understanding about how to put this ongoing process into action in teaching.

The teaching of ethics is not only translating a collection of codes and roles to rules of engagement or transmitting them to soldiers, it should be empowerment and activation of people to become aware of ethical problems (Toiskallio, 2007a, 17-19; van Baarda & Verweij, 2006, 1) requiring an integrative curriculum (Raviv, 2005, 59) - ethics should be integrated as a part of regular military life (Robinson, 2007, 34; van Baarda & Verweij, 2006, 8). Having normative rules connected to rewards and punishments will not be enough for a person to become a correctly thinking and acting human (Martinelli-Fernandez, 2006, 57), as this does not develop a skill of solving problems when there are conflicts between the rules (virtues). To educate in the area of ethics is to touch something deriving from the very sphere of the individual's life-long experiences, knowledge, attitudes and perceptions (Toiskallio 2007a). Robinson (2007, 25) even suggests that actual formal training may not achieve much in the field of ethics.

Prior (2000) writes that to be a modern warrior one must be educated in such a way that he/she will feel the conflict between the morality of decency and that of war, i.e. to be able to feel guilt about his/her actions in combat.² Martinelli-Fernandez (2006) suggests that the goal of moral education (we see the concept *moral agency*, as put forward by Martinelli-Fernandes, closely related to good ethical conduct) could be defined through the idea of Kantian autonomy as sensitivity and an awareness about how to achieve good ethical conduct. Furthermore, she writes that training in ethics towards the Kantian autonomy will help the trainees to achieve a level of practical reasoning that will enable them to meet challenging situations by governing themselves with certain laws and principles. The distinguishing feature of a mature moral agent would be conforming to moral principles voluntarily and for their own sake. For example, ethical military leaders are aware of, capable and willing to use their reasoning to override unethical orders. (Martinelli-Fernandez, 2006, 55-57; van Baarda & van der Heijden, 2006, 152.) In Kohlbergs model (according to Robinson, 2007, 30), ethical education should aim at the post-conventional level, where individuals use their own reasoning to define right from wrong on universally good ethical principles, because they themselves have chosen to do so. This is very similar to what van Baarda & Verweij (2006, 9) write about the desired outcome of education: "...people who are clearly loyal and disciplined, but who retain a sovereign mind."

2 Prior defines the morality of decency so that its fundamental concept is universal respect for all human beings as moral agents. The morality of war, according to Prior, is that for example survival, mission or duty are of overriding importance.

On the basis of the theoretical premises presented above, we now ask on behalf of sound education that as ethical behaviour in for example decision-making is so intimate and even unconscious process, what requirements will this set to the methodology and techniques of teaching?

Conceptualizing learner: constructivism and self-regulation in learning

Self-regulated learning concerns the application of a certain model of regulation and self-regulation to issues of learning, and therefore instructional implications are relevant. Pintrich (2000) presents that the multitude and overlapping models of self-regulated learning (e.g. social cognitive conception presented by Zimmerman (1989)) share common ground in their profound premises. These premises can be condensed (Pintrich, 2000, 452-453) in the form of general assumptions as follows:

1. The learner is taken to be an active and constructive participant in the learning process.
2. The learner can monitor, regulate and control certain aspects of his/her own abilities and those of the environment.
3. There is some type of criterion against which the process is compared.
4. Self-regulatory activities are mediators between personal and contextual characteristics and actual achievement.

The concept of self-regulating learning is a part of the general concept of constructivist learning theory (Brooks & Brooks, 1995; Savery & Duffy, 1996; Tishman, Perkins & Jay, 1995). The theory of constructivism is one of the most influencing educational theories in the 20th century. Its elements and principles are of outmost relevance to teaching military ethics.

The leading principles that should be adapted to working with officers on questions of attitudes, moral and ethics are:

1. Effective learning is based on active conceptualization of information: learning is an active process in which one uses sensory input and constructs meaning out of it. Existing knowledge of the world is used to understand new information.
2. Learning is a social process, and this is mediated by personal and cultural points of view, as our learning is intimately associated with our connection with other human beings, our teachers, our peers, our family, as well as casual

acquaintances.

3. Learning is accelerated through dialogue, feedback and discourse.
4. There is a need for authentic tasks that reflects the complexity of the real and relevant world.
5. Encouraging alternative views, mental inquiry and testing ideas are a part of elaborating critical thinking and building a challenging character.
6. Learning is contextual: we learn in relationship to what else we know, what we believe, our prejudices and our fears.

The learning process can be reified into four phases in which the actual self-regulating processes themselves may take place in four areas. These areas are cognition, goal orientation, behaviour and context. As this study does not concern particularly the area of motivational constructs in the learning process, we do not discuss the area of goal orientations; motivating students and establishing interest is seen as a natural part of teaching. There is evidence that intrinsic value is related to self-regulation, i.e. the student's involvement in self-regulated learning is closely tied to his/her beliefs of how interesting and worth learning the tasks are (e.g. Pintrich & De Groot, 1990). We have also chosen to leave the area of context outside this article as the discussion will take place at a general level.³ The areas of regulation of cognition and behaviour are presented in detail in Table 1, as they focus more on the aim of this study to address the methodology of teaching. The cells of Table 1 represent how the phases may be applied in the different areas. Although the nature of any learning process can not really be compressed into exact mould, this simplification gives an idea of how to form further working definitions to discuss this matter. The phases are not clearly or strictly separate and their succession may not be linear, but rather dynamic and interlacing. Also the borders of the areas of regulation are somewhat fuzzy. (Pintrich 2000.)

The self-regulated learning is defined as an active, constructive process where the learners set goals for their learning and try to monitor, control and regulate their learning guided and constrained by their personal learning goals. (Pintrich, 2000, 453; Pintrich & De Groot, 1990, 33; Zimmerman, 1989, 329.) With the elaborations about the conception of the learner, the learning process and the nature of ethics, we will discuss how the case study method is consistent with the idea of promoting the learning of ethics.

3 Pintrich (2000, 456) notes that all models of self-regulation do not include this area, as it can be seen as an external one, whereas to Zimmerman (1989, 331) activity becomes *self-regulated* when environment-initiated strategies come under personal processes.

Phases	AREAS OF REGULATION	
	Cognition	Behaviour
1. Forethought, planning and activation	Target goal setting	Time and effort planning
	Prior content knowledge activation	Planning of self-observations of behaviour
	Metacognitive knowledge activation	
2. Monitoring	Metacognitive awareness and monitoring of cognition	Awareness and monitoring of effort, time use, need for help
		Self-observation of behaviour
3. Control	Selection and adaptation of cognitive strategies	Increase/decrease effort
		Persist, give up Help-seeking behaviour
4. Reaction and reflection	Cognitive judgement	Choice behaviour
		Attributions

Table 1: Phases and areas of self-regulating learning (modified from Pintrich 2000, 454)

Cases to learn from – a general introduction to the case study method

Case study is an ideal method when a holistic, in-depth investigation is needed.

Case study research excels at bringing us to an understanding of a complex issue or object, and it can extend experience or add strength to what is already known through previous research. Case studies emphasize detailed contextual analysis of a limited number of events or conditions whose relationships and context are not clearly evident, and in which multiple sources of evidence are used (Yin, 1984).

An effective teaching case is actually a story that describes or is based upon real world events or circumstances. This story should carry specific learning objectives, and demands profound and deep analysis (Lynn, 1999). Cases are narrative accounts of actual, or realistic, situations in which policy makers are confronted with the need to make a decision. Cases supply students with information, but not analysis. Case method teaching is a group *enterprise* in which the emphasis is on self-discovery by the class, working together with the guidance of the instructor and producing a perception, solutions and question marks where needed. Barnes et al. (1994) refer to case study as an "account of events that seem to include enough intriguing decision points and provocative undercurrents to make a discussion group want to think and argue

about them". Complex and information-rich cases depict incidents that are open to interpretation - raising questions rather than answering them, encouraging problem solving, calling forth collective intelligence and varied perspectives (Hutchings, 1993 in Christudason, 2003).

Military ethics is one of the most complex issues to learn. Developing a commander's ethical awareness means making him capable of distinguishing actual from declared values, of engaging in self-criticism and of changing; he should internalize and pass on to others universal and professional values; and still give a good enough answer to four crucial, inherited tensions: performance of the mission according to its aim, preserving his troops' lives, preserving the lives and dignity of innocent civilians, and preserving the lives of citizens (Raviv, 2007).

Fleck (2005, 65) writes that to be able to recognize whether something is wrong with respect to ethics is the first condition for ethical behaviour. Ethical dilemmas are profoundly complicated deductions to be solved in a jungle of controversial goals and ambiguous directions to follow, and as Raviv (2005, 55) writes, there are no trivial answers to true ethical problems (see also van Baarda & van der Heijden, 2006, 155). Readiness to initiate discussions and disseminations with colleagues of ethical codes and their conduct (Talerud, 2007, 78) as well as constant debate between cognition and affection in both intrapersonal and individual levels (Raviv, 2005, 58) lay in the core of ethical education. The ability to self-reflection as willingness and consciousness to self-forming activity to re-evaluate one's relationship with other humans (Toiskallio 2007a, 16-17; 2006, 121, 142; Talerud, 2007, 80) is the key objective of ethical education.

In order to promote this understanding and the ability to see the dilemmas and speculate on the alternatives, we need to build a curriculum that can cross the barriers. The case study method is an excellent one to answer those challenges. We have chosen case studies extracted from real-life situations as examples for several reasons; although a holistic view of education is needed to understand the development of ethical competence, some form of formal training is needed to create common ground and to avoid the spirit of elitism (Robinson, 2007, 26, 35) as well as ensure that the ethical dilemmas faced are consistent with the environment the trainees are likely to face.

The contents of cases are not very valuable to students without deliberate guidance on the subject. If the examples are put to pedagogical use without deep knowledge of the context it must also be admitted that written cases are usually simplified 2nd or 3rd grade interpretations of very complex situations and all the facts of the case

may not even be known. For this reason it can also be said that solutions offered by scholars to such dilemmas may sometimes carry nothing more than the burden of their makers' prejudice. It is also plausible that the trainees cannot make a distinction between true discussions on a sensitive and complex matter and a politically and subjectively twisted scheme. Therefore it is the evaluation and critical dissemination of the cases that will promote ethical competence. Martinelli-Fernandez (2006, 60) writes that Kant's steps of moral education remain valid and states that "through an agent's assessment of the actions of another one is set on the path of moral agency". Didactically, the instructor should foremost set the conditions for the students to develop a habit of moral assessment. The expertise of the instructors is also a prerequisite for success, as case-studies are only effective if the instructors themselves have knowledge of what the case studies are meant to demonstrate (Robinson, 2007, 29).

The Dutch approach: the flow model to reach the decision

In the Dutch example (see van Baarda, 2006a and van Baarda, 2006b) of forming a moral judgement, a so called dynamic model (flow model) is introduced. In the flow model, solution is sought via a recognition and re-definition of a problem through a path to knowledge, and consideration of the goals and means is in relation to the problem. This process is illustrated in the Figure 1 and broken into four steps as follows (the superscripts refer to Figure 1)

1. From perceiving a problem^A to describing the facts^B
2. From observation^B to interpretation^C
3. From preference^C to feasibility^D
4. From the path of choice^E to the decision^A : matching the path of knowledge and the path of choice. (van Baarda, 2006a, 287)

It should be noted that although this may seem a very simplified and, to some scholars, quite mechanistic presentation, van Baarda (2006a, 280) notes that it has been reified for the purpose of readability, and the presentation is given without scientific discussion of the background of the model. Van Baarda (2006a, 283'; 2006b, 328) also clearly states that the focus is that the flow model should not be seen as a formula of some kind or a procedural directive: "A well balanced judgement is seldom instantaneous: it is preceded by a whole process... A judgement process rarely follows a straight line; on the contrary, it is a dynamic process." The unique nature of this model is revealed by comparing it to other decision making models, which van

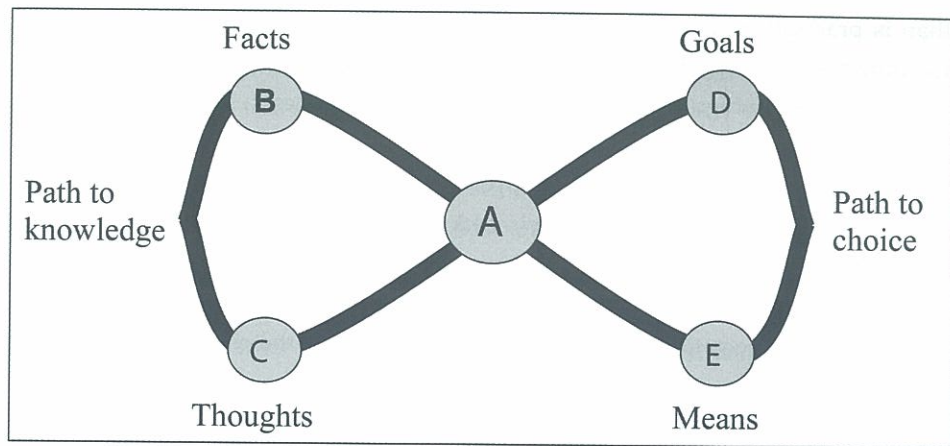


Figure 1: Illustration of the Dynamical Model (van Baarda, 2006a, 285)

Baarda refers to as rational theories, so that the flow model takes the person making the decision into the account, i.e. in training situation students are involved in the situation instead of only commenting and evaluating it from the outside (van Baarda, 2006a, 296-297; 2006b, 299-300).

The instruction using the presented model is guided to be constructed of certain phases and exercises and to emphasize the social skills and discussion skills needed to deal with emotionally charged subjects. The purpose of this method is to teach how a morally responsible decision can be taken, and it is of complementary nature to normal decision-making procedures, as concern is expressed on whether resistance will be met if the model is identified (wrongly) to be a consensus model not fitting in the chain of command. (van Baarda, 2006b.) Even though it is meant that the process and the skills calling for the reflection of one's own actions and premises would be the focus of this method, it is quite obvious that if the manual is followed to detail, i.e. by disseminating any given case according to the five steps described above, the instructor will be required to have notable skills himself so that the training will not succumb to rote learning of yet another procedure. The Dutch manual also presents a collection of hypothetical dilemmas to be used in training; the cases are written with a lot of information and they only lay out the situation; there are no solutions or added guidelines to discussions (Springer, 2006).

It needs to be noted that this discussion is not to be taken as a valid critique based on a thorough analysis of the fine Dutch volume, as it carries highly structured theoretical discussions in profound articles creating a framework much deeper and wider

than is practical to take into account in this study. Every attempt to contribute to teaching methodology is most welcome, but also likely to highlight the numerous difficulties and ambiguities of education in the field of ethics.

The Canadian way: the value based approach to decision making

The Canadian armed forces base their ethical considerations on a construct called value-based decision making. In this framework it is seen that the military ethos is comprised of a) Canadian Military Values that are elaborated from contributions of b) beliefs and expectations about military service that set the conditions and values essential for military effectiveness, and c) Canadian values, expectations and beliefs that provide philosophy of service. Professionalism is shaped by the ethos and therefore the ethos governs the conduct. (Canadian Defence Academy, 2006, 10-12.)

The Canadian instructors' manual introduces a sequence of discussion guidelines (also referred to as *steps*) to be employed in training (and supposedly, in a way, in real events) that include a) assessment of the situation, b) ethical considerations and c) options and risks. **Assessment of the situation** (here) is a general summary in which facts and perceptions of the situation, as well as other issues including implicit and personal and environmental factors are taken into account. **Ethical considerations** include identifying the relevant ethical principles of the Canadian Armed Forces and the listed ethical values that shape the conduct of the members of the Canadian Armed Forces. Via these considerations, the type of ethical dilemma is determined. In the step of **options and risks** a variety of possible courses of action are evaluated and reflected. These guidelines or steps are followed by committing to action, wherein the student must choose a solution he/she has outlined in the process, or by combining aspects from several options. The case studies presented in the instructors' manual all include tailored contents on these guidelines. (Canadian Defence Academy, 2006, 7, 15-17.)

Practical application of this method is introduced with advice that the provided responses are only "possible", in other words, the instructor can use them as a starting point to prepare discussions. The authors warn that effective solutions are not limited TO this selection. Also, the users of the instructors' manual are invited to modify the given answers, guidelines and aspects of the cases. Both the Dutch and the Canadian argue on the behalf of personal involvement of students. A fundamentally important feature is that the student must position him-/herself as the one responsible in the event. (Canadian Defence Academy, 2006, 13, 17-18)

The presentation of the case studies in the Canadian manual is very condensed and template-like. An interesting, though not essential matter concerning pedagogical implications, is that whereas the Dutch presentation clearly states that their dilemmas are hypothetical and only carry coincidental similarities with real events, the Canadian explicitly point out that their cases are transcribed from real-life situations. (Canadian Defence Academy, 2006, 4, 7; Springer, 2006, 345.)

The chances are high that these exemplary guidelines and their contents might be taken as an answer at a face value or even as rules of thumb for what is really right. This, as discussed earlier in this chapter is a challenge when using such materials as pedagogical materials. The use of case studies, aka dilemmas, sets major requirements for the teachers so as not to simplify too much the level of unambiguous problem-solving but also to make sure that profound abilities are developed.

The Israeli way: the multiple approach Method

The IDF colleges have developed a holistic approach for teaching Military Ethics. The curriculum was developed as a response to the unique and complex security environment Israel lives in, confronting conventional and non-conventional threats, and of course, the threat of in-house terror. Israel is the only democracy in the world that faces a most enormous terror threat: in term of endurance, span and intensity. Israeli commanders should be prepared to apply military ethics when confronting regular Arab militaries, homicide-suicide terrorists, terror-oriented guerrilla forces and even when operating in front of Israeli citizens when illegal settlers have to be evacuated.

The IDF colleges have developed a learning approach containing multi-dimensional pedagogical and contextual elements that are based on ten arguments:

The professional angle

The IDF puts a specific emphasis on developing the soldier's proper behaviour and his professional identity. This is done under the assumption that all treatment in valuable subjects is a step up in the professional area. The IDF code and concept of military ethics is of a practical ideal of our behavior (Kasher, 1997). 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. Each profession needs to develop its own professional identity, not only universal moral values. Therefore much emphasis is put upon the idea of a military within the democratic state, and constraints are put on the military commanders and soldiers as a result.

Cases that touch the three interfaces

When developing ethical awareness it is important to notice the 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; colleagues – commanders, subordinates, the unit; and obviously – the enemy. The IDF Spirit deals with all three, and sets principles that give the right value for each interaction. However, during the years there has been a different emphasis as a consequence of actual events. For example, let us take a unique event: during 2005, disengagement from the Gaza Strip took place, meaning the evacuation of 25 settlements in the Gaza Strip and the Northern West Bank. This created a dramatic test to the Israeli society and democracy and put a complex challenge for Israel's Interagency Security cooperation. Therefore there was a need to design a case study-based curriculum which sets up the created intellectual and emotional dilemmas concerning the questions of: How will the IDF succeed in executing a law enforcement mission? How will the military face Israeli's violence and still keep the IDF Spirit? How will we deal with refusal implications? Hence, the colleges should constantly develop cases that reflect the complex, actual reality and invite the officers to present their cases concerning these subjects.

Different analysis of fighting terror and high intensity conflict

The Spirit of the IDF is the identity card of the IDF values, which should stand as the foundation of all of the activities of every IDF soldier, on regular or reserve duty. It contains universal values such as Tenacity of Purpose in Performing Missions and Drive to Victory, as well as Responsibility, Personal Example, Purity of Arms and so on. However, it seems that the conditions of the fight against terror are essentially different from the conditions that are assumed to hold in the classical war or the law enforcement paradigm (Kasher & Yadlin, 2005). Therefore a third model, as Kasher and Yadlin claim, was needed.

In the Post Cold War, conventional conflicts between sovereign national states have been replaced by civil, religious, gang or ethnic wars. They are marked by diffuse power structures, missing force monopolies and often changing boundaries between enemies and allies, by asymmetrical warfare that uses the civilian population as basic resource, by migrations, and humanitarian catastrophes (Kaldor, 1999).

The soldier's classic actions are aimed at attacking and destroying an enemy, if necessary by all means. Ambiguous situations are disconcerting for the soldier and often provoke falling back on trained, reflexive behavior (Haltiner, 2003). Therefore there is a need to apply different principles of ethical consideration. Those principles

should reflect real and hypothetical cases, and require application of principles such as self-defence duty, military necessity, or principle of distinction, for example.

When dealing with terrorist entities, which by their definition conceal themselves amongst civilian population, and whose target of harm is the civilian population, you need an elaborated angle to deal with the challenge. Therefore, the curriculum should include historical and hypothetical cases that focus on these different issues in order to prepare the officers for the future.

Four contradictions

When fighting terror, many ethical questions rise, calling the "right" decision. For example, when is it justified to impose a siege around a town when we know for sure that a suicide bomber is about to leave it, carrying explosives on his body in order to commit homicide in a crowded bus? When is it justified to thoroughly check all passengers at a road block? Every action the commander chooses to take has its own price and further future consequences. Each choice has to take into consideration questions of the commanders' responsibility for the soldiers' lives, the obvious need to complete the mission, the keeping of human dignity and the daily routine of civilians on the other side, and sustaining your own civilians' security, and therefore to thwart all enemy efforts to disrupt the normal way of life in Israel. Almost every choice encloses harm in one or more dimensions. This insecure reality, together with changes in the society's values concerning canonic organizations, requires brave treatment of war moral, ethics and leadership questions.

The ethical chapter and the embedded holistic curriculum

The basis of military ethics curriculum is grasping the subject consisted of supplementary contradictions and a combination of abstract ideas which are connected to the military's duty in a democratic country. Also the portrayals of practical principles that make cognitive tools and are part of the professional practice are needed. (Raviv, 2005) Another contradiction is the need to give simple and practical answers in spite of the complex and dynamic world in which the officers meet new, unfamiliar situations. In this ever-changing reality, there is an ever-growing difficulty to provide the officer with a system of orders and procedures that will resolve any problem that might occur. To this reality, the professionals must be supplied with cognitive and analytic tools that are wide-ranged and smart, and not technical rules of "do's and don'ts". All this requires 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 the staff's teaching, of outside lecturers, as an area through which IDF's activity is to be inspected today and in past wars, as a criterion by which the College appraises the staff, the course or the individual. The ethical prism will merge when discussing combat, but also when talking about the force-building routine.

The learner's experience

All college's officers are mature and adult learners. Ranked Majors, Lieutenant-Colonels and Full Colonels, they all possess a rich source of expertise, experience and self guidance capabilities, as well as scepticism. They are instrumentally interested in the teaching topics, i.e. they are purpose oriented. They are critical and creative thinkers who can adapt and thrive in ambiguous and ever-changing environments. Therefore, the topics should be relevant to their everyday problems, and connected to the role of self-concept.

Thus, the case study method, as a part of varying teaching methods, is highly suitable. It promotes the ability to listen and respect other considerations, stand behind your own views. It makes it possible to change an attitude, alter a view, it improves the ability to contribute to the decision making process as a social or political process, it can strengthen the will and ability to promote change and solve professional problems. The method assists in providing a pedagogical atmosphere of openness, authentic argumentation and criticism.

Instruction provided by the staff and field commanders

The educational process of military ethics is led by the commanders and the academic professors. The professors set the theoretical base and the fundamentals concepts, but the commanders are responsible for relating it to professional combat reality. The commander is the subject of identification, is an example for soldiers, and creates stimuli and learning experiences. His role is to provide 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 ethic evaluation, and the skill to encourage reflective thought (Raviv, 2005). The staff must professionalize and familiarize themselves with the consideration behind the "IDF spirit", the essence of the military in the democratic state and international law. The staff should take advantage of different events in the course, and design them into a critical ethical event, which creates an emotional stimulus for further strengthening of the learning process.

However, working with cases set a psychological challenge to the instructor. It demands a thorough understanding of the case and its alternatives, skills of discussion facilitation, an ability to clarify and summarize without controlling the dynamic process and it demand the ability to learn from your class, too.

The ideal phases of learning and teaching with cases

Working with cases has four stages: designing the case, preparing the group, discussions and summary. Sometimes it is the students themselves who present their cases, sometimes it is the instructor who chooses the specific case. Every effective facilitation of a case should contain the following analytic stages (Lynn, 1999) :

1. Understanding the facts - who? What? When? Where?
2. Analyzing the facts: Why? How come?
3. Mapping the challenge core: So what? What is the meaning of all this?
4. Action: What would **you** do?
5. Raising assumptions: What would have happen if?
6. Forecasting: What will happen as a consequence?
7. Lesson learned and conclusions: This is an example of?... What is the meaning of this example? Where should it lead us?

An ideal fruitful case discussion should rely on these phases, as well as integration and a summary of all the topics that were raised in class. Special attention may be given to relevant points that were not mentioned, and the instructor should trigger a short discussion on the reasons why these topics were ignored.

Types of cases

There are five types of cases (Lynn, 1999):

1. Cases that require a decision in the event that there are constraints or vague data
2. Cases that demand a policy making and a framework of conceptualization
3. Cases that demand a problem definition
4. Cases that call for implementation of an idea or theory
5. Demonstration of a historical case - which resembles a frontal lecture.

The IDF colleges try to represent a blend of all five, and maybe tend to use more the first type. Because the complex security reality in Israel, there will always be a

need to a transformation of learning from class to the battlefield. Ethical decisions are constantly made by all commanders; therefore they should be instructed in class.

Using tactical and operational decision making cases

It is understood that the National Defence students usually tend to analyse cases that deal with national flair and dimensions, in the context of political-security consequences, inner-society issues, and Civil Military Relations. The younger officers tend to analyse more tactical cases that are close to their world and reality as LTC and unit commanders.

However, although the case study method is common in the IDF colleges, a constant pedagogical elaboration is needed, as well as constant developing of new cases. Every instructor has his own teaching style, and a lot of work should be done on the general code and direction of the way the college as a whole should walk.

Summary

Military Ethics is one of the most complicated subjects professionals need to learn. Because of the aspects mentioned above, touching the learners' hidden agendas can influence the will to change and elaborate normative thinking. Teaching with cases can upgrade this influence and invite the learner to explore his own self and the military institution in a journey of elaboration and self inspection. Combining cases with a solid theoretical background, as well as building a multi-dimensional approach can minimize the danger of over-generalization and over-simplification from a single specific event.

The examples of different national points of view, related to the role and realities of armed forces of each nation, seem to suggest that although the case study method, adopted in different forms, is a most promising choice to promote ethical competence, there may be interesting if yet implicit features to be discovered. As it is, the case study method requires very much from the narratives or stories presented, i.e. these requirements fall on educators engaged in creating and evaluating the materials. All the approaches discussed clearly point that the role of the teacher is as far from the traditional image of schoolmaster, as it is from the traditional image of a military instructor drilling his/her subordinates. The teaching of ethics, and especially the case study method, demand sophisticated perceptions of learning and the learner, skill in the guidance of learning, social skills combined with a right attitude, and deep knowledge of the phenomena under dissemination.

Therefore, although the case study method is an excellent choice in the field of teaching ethics, more detailed information about the interaction between several aspects may be needed for further development of applications. For example, how are the instructor's personal methodological elaborations discussed among the educators and the students? Do the personal epistemologies of the educators and the students predict their perceptions of the actual learning sessions and the outcome of training? How are the educators educated prior to their employment in the field of teaching ethics? What kind of pedagogical simulations should be set in order to fully prepare them to facilitate a case discussion?

There is also a need for further research on the possible models marking the proportion between cases and the general curriculum. What is the vital knowledge needed prior to learning with cases? What correlation should there be between the student's learning styles and the case method?

The meanings and relations of motivational constructs and the contexts of learning need to be clarified to gain a more coherent idea of how people learn ethics. Further research on this area should utilize the possibilities to gather empirical data during ethical training to address the challenges of military pedagogy when the need for ethical education is becoming more and more crucial.

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