

Archived Content

Information identified as archived on the Web is for reference, research or record-keeping purposes. It has not been altered or updated after the date of archiving. Web pages that are archived on the Web are not subject to the Government of Canada Web Standards.

As per the [Communications Policy of the Government of Canada](#), you can request alternate formats on the "[Contact Us](#)" page.

Information archivée dans le Web

Information archivée dans le Web à des fins de consultation, de recherche ou de tenue de documents. Cette dernière n'a aucunement été modifiée ni mise à jour depuis sa date de mise en archive. Les pages archivées dans le Web ne sont pas assujetties aux normes qui s'appliquent aux sites Web du gouvernement du Canada.

Conformément à la [Politique de communication du gouvernement du Canada](#), vous pouvez demander de recevoir cette information dans tout autre format de rechange à la page « [Contactez-nous](#) ».

C/PR 500/IRP/RP-01 - EXERCICE NEW HORIZONS

Are There Systemic Means to Foster Ethical Leadership?

By/par: Maj Jocelyn Bergeron

24 April 2009

This paper was written by a student attending the Canadian Forces College in fulfilment of one of the requirements of the Course of Studies. The paper is a scholastic document, and thus contains facts and opinions which the author alone considered appropriate and correct for the subject. It does not necessarily reflect the policy or the opinion of any agency, including the Government of Canada and the Canadian Department of National Defence. This paper may not be released, quoted or copied except with the express permission of the Canadian Department of National Defence.

La présente étude a été rédigée par un stagiaire du Collège des Forces canadiennes pour satisfaire à l'une des exigences du cours. L'étude est un document qui se rapporte au cours et contient donc des faits et des opinions que seul l'auteur considère appropriés et convenables au sujet. Elle ne reflète pas nécessairement la politique ou l'opinion d'un organisme quelconque, y compris le gouvernement du Canada et le ministère de la Défense nationale du Canada. Il est défendu de diffuser, de citer ou de reproduire cette étude sans la permission expresse du ministère de la Défense nationale.

Are There Systemic Means to Foster Ethical Leadership?

Abstract

The Canadian Forces (CF) Doctrine published in 2005 suggests that military ethos is central to five major enablers in the collective effectiveness of the CF. An enabler to the Military Ethos is having ethical leaders. What seems to be lacking is whether there are systemic means to foster ethical leadership. The research involved reading articles and books on teaching ethics and looking for systemic means to foster ethical leadership. Although there are many articles on various ways to teach ethics, it was quickly discovered that there are just as many disagreements and no systemic means to foster ethical leadership. However, this paper highlights some barriers to learning ethics with three selected ideas to improve the teaching and understanding of ethics to CF leaders, which will guide improvements to ethical leadership in the CF.

Are There Systemic Means to Foster Ethical Leadership?

People don't change that much.
Don't waste time trying to put in what was left out.
Try to draw out what was left in.
That is hard enough.¹

Societies and organizations have tried many methods of teaching ethics over more than a few thousand years, yet there continues to be unethical behavior. These unethical behaviors are conducted even by the most educated people and high ranking leaders of great companies and militaries. This creates many challenges in teaching ethics and is the main subject of this paper. One major challenge can be seen in the above quote taken from the works of Marcus Buckingham and Curt Coffman (1999) suggesting that organizations should take into account that by the time someone joins their organization, they are already at a certain level of ethics and not likely to change much. This will become more obvious in the last section of this paper. Another challenge is the multitude of ethical theories developed over time making it difficult to pinpoint which one to teach, assuming that they can be taught. Teaching ethics has been revived in the last thirty to forty years and adopted more widely in the last decade into all kinds of professions such as Medicine, Business, Military, and Teaching. However, various approaches have been tried and now organizations like the Canadian Forces are asking whether there are some systemic means to foster ethical leadership.

Using current literature on teaching ethics was analyzed to find systemic means to foster ethical leadership. As a result this paper argues that teaching ethics is not easy

¹ Marcus Buckingham and Curt Coffman, *First Break All The Rules: What the World's Greatest Managers Do Differently*, (New York: Simon & Schuster, 1999) 67.

with so many barriers, yet not in vain. This paper concludes that one mean of improving ethical leadership in the CF is to complement teaching the knowledge of ethical values and reasoning skills with developing ethical character or virtues where the potential exists. This will become evident when comparing talent (recurring habits) to virtues (habits of doing the right thing with the right reason). These talent or virtues will provide for the needed character or predisposition to act ethically in everyday work, especially during periods of high operational tempo in the office or in operations, where ethical dilemmas surface requiring a predisposition to act ethically and as valued by the organization.

This paper is divided into four sections. The first section provides a background on the CF ethical program. The second section provides a list of barriers to fostering ethical leadership. The third section introduces ethical leadership and suggests that complementing the current CF ethics program with teaching virtues will improve ethical leadership. The fourth section argues the why of acquiring virtues and presents three concepts amongst the many on how it can complement in fostering ethical leadership in the CF. The paper concludes that although there are no systemic ways of fostering ethical leadership, the argument to develop virtues using the concepts brought forward, have the potential of making the experience more exciting and realistic, resulting in fostering better ethical leadership.

BACKGROUND

Before determining if there are systemic means to foster ethical leadership it is important to understand why there exists such a desire in the first place. Like many other

countries and professional organizations, the Department of National Defence (DND) has formally implemented a Defence Ethics Program (DEP) to “...ensure better ethical decision-making and integrity; and provide a visible and expressed ethical focus for the DND and the CF.”² Over the last decade, in its efforts to integrate ethics into all its activities, the CF has formally adopted a values-based DEP, including a Statement of Defence Ethics, in accordance with the *Values and Ethics Code for the Public Service and the Duty with Honour: The Profession of Arms in Canada* manual published in 2003.^{2,3} The CF also produced the Defence Ethics Handbook which explicitly establishes the Statement of Defence Ethics as the core of the DEP.⁴ The Statement of Defence Ethics articulates the commitment by the Department and its employees to follow three ethical principles: Respect the dignity of all persons; Serve Canada before self; and Obey and support lawful authority; as well as follow six ethical obligations: Integrity, Loyalty, Courage, Honesty, Fairness and Responsibility. The ethical principles should be considered in order of priority over the core obligations when making ethical decisions and each core obligation should be considered to have equal weight.⁵ The full ethical statement is reproduced at appendix A. Lastly, the Defence Administrative Order and

² Department of National Defence, DAOD 7023-0, Defence Ethics (Ottawa: Department of National Defence, 2001) available from <http://www.admfincs-smafinsm.forces.gc.ca/dao-doa/7000/7023-0-eng.asp>; Internet; accessed April 4, 2009.

³ Department of National Defence, Duty with Honour: The Profession of Arms in Canada. (Ottawa: Department of National Defence, 2003).

⁴ Canada, *Defence Ethics Handbook* (Ottawa: Department of National Defence, 2000), 32.

⁵ Department of National Defence, Statement of Defence Ethics (Ottawa, Department of National Defence, 1999) available from <http://www.dep.forces.gc.ca/dep-ped/about-ausujet/stmt-enc-eng.asp>, Internet April 4, 2009.

Directive 7023-1⁶ stipulates that the principles and core ethical values of the organization are used as a guide for professional conduct, rather than merely focusing on compliance with rules.

This leads back to the question of why is there a desire to foster ethical leadership. It is because recently much emphasis was expressed about the military ethos being the glue to the CF's effectiveness. According to the Oxford definition, ethos is: "the characteristic spirit of a culture, era or community."⁷ . For the CF military ethos includes ethics and ethos is shown as the center of the *CF effectiveness framework in the Leadership in the Canadian Forces: Conceptual Foundations*.⁸ Similarly, it is described as the center of gravity in *Duty with Honour: The Profession of Arms in Canada*, as stated below:

...military ethos comprises values, beliefs and expectations that reflect core Canadian values, the imperatives of military professionalism and the requirements of operations. It acts as the centre of gravity for the military profession and establishes an ethical framework for the professional conduct of military operations.⁹

Before discussing ways to foster ethical leadership it is also important to understand some of the barriers to learning ethics.

⁶ Canada, DAOD 7023-1, Defence Ethics Program (Ottawa: Department of National Defence, 2001) available from <http://www.admfincs-smafinsm.forces.gc.ca/dao-doa/7000/7023-1-eng.asp>; Internet; accessed April 2, 2009.

⁷ Catherine Soanes, *The Pocket Oxford Dictionary English Dictionary*, (9th ed) (Oxford: University Press, 2002), 305.

⁸ Department of National Defence, *CFP A-PA-005-000/AP-004 Leadership in the Canadian Forces: Conceptual Foundations* (Ottawa: Department of National Defence, 2005), 19-21

⁹ Department of National Defence, *CFP A-PA-005-000/AP-001 Duty With Honour: The Profession of Arms in Canada* (Ottawa: Department of National Defence, 2003), 24.

BARRIERS TO FOSTERING ETHICAL LEADERSHIP

Ethics is about knowing what is wrong and right and doing the right thing, which this is not always evident. The following provides a partial list of the barriers to the effective conveyance of ethics exposed during the research which should be understood to realistically foster ethical leadership.

Because the CF elected a values-based ethical framework, it can be misleading to most people, even those attempting to teach the CF ethical program. This is because "... 'virtues' are often mixed up with 'values' ..." ¹⁰ Values represent the ideals of a community like the CF or Canada as a whole. On the other hand virtues represent the valued behaviour of individuals or the pre-disposition to act virtuously. In other words, the values serve as a compass to a desired end while the how to get there comes from virtue or the willingness to behave such that those values are attained or respected. This probably explains why after teaching the values-based CF program, there is a demand for more practice because the how is not taught well. Understanding the rules or the values does not imply either following or cherishing them.

Although the CF Ethics program is purported to be a values-base, it is contended that there is also a large portion which is virtues-base. Unfortunately, not recognizing this is a barrier in itself. One can value courage, but the predisposition to act courageously is more a virtue. Indirectly, most agree that practice is required to learn ethics and this supports the notion that behavior is involved which is part of virtue and not the knowledge of a value. For this reason it is important to understand virtue better.

¹⁰ Don Carrick, Nigel De Lee, and Paul Robinson, *Ethics Education in The Military* (Burlington: Ashgate Publishing Limited, 2008), 5.

According to Aristotle "...virtue is a mean between extremes."¹¹ This in itself brings about another barrier as to how does one determines the middle (just enough courage) between cowardice (too little courage) and foolhardiness (too much courage)? The need to teach more than the knowledge of values is also recognized by the Chief of Defence Staff (CDS) when providing guidance to commanding officers on ethical virtues like integrity, loyalty, honesty, fairness when he states, "it is recognized that translating these values into how we live and work together involves practices that vary from one responsible organization to the other."¹² In other words, practicing the right behavior is required vice only teaching what we value and this is more like a virtue.

"Virtue ethics is context dependant,..."¹³ meaning that different virtues are required for different roles such as a lawyer, medical staff, engineers, who can all be soldiers, contractors or public servants. For example a doctor having to attend to more than one injured soldier does not always have time to discuss the values and principles, and will act according to his virtues or predisposition to act to save all or one or minimize pain. A set code of ethics is not always applicable to all: for example, financial staff, medical and lawyers probably need additional codes of ethics respectively such as accuracy, patient confidentiality or insensitivity to the crime. Thus having a specific set of virtues for all members of the CF can be difficult at times.

¹¹ Canadian Forces College, Ethics: Theory and Contemporary Issues, 2n ed.: "Naturalism and Virtue Ethics" (Joint Command and Staff Programme 35 Activity package C/DS 521/EMP/LD-1), 73.

¹² Department of National Defence, CDS Guidance to Commanding Officers, available from <http://www.cda.forces.gc.ca/cdsg-dcemd/cha/index-eng.asp> Internet, accessed 7 Apr 2009, Ch. 3.

¹³ Robinson, Ethics Education in the Military..., 6.

“The soldier is also subject to the ethical claims made upon him or her by the other social roles that he or she occupies.”¹⁴ These roles can be as a father, as a coach, as an instructor, and so the soldier must choose between ethical obligations. The CF’s three ethical principles help make decisions; however it remains the character or talent of the person that can sometimes sway a soldier’s decision the other way. A great father or mother may have the predisposition of putting their children before the country and accept the consequences by also respecting the expectation of the third principle to obey and support lawful authority.

The military recruits from the whole Canadian population and it takes time for new members to appreciate that “Military institutional values such as liability for 24 hour service, subjection to military discipline and the inability to resign, strike or negotiate working conditions,...[is different than]...the civilian occupational model wherein self-interest has a greater priority than the employing institution.”¹⁵

“Issues of importance are often in competition for finite amounts of attention, time, money or other resources.”¹⁶ For example the balancing of values in accomplishing a mission while assuring the well-being of CF members.

The duty to follow the law, regulations, and rules can impede the ethical virtue of honesty and integrity when penalties may be applied. Having courage may not be

¹⁴ Richard A. Gabriel, *The Warrior’s Way: A Treatise on Military Ethics* (Kingston, Canadian Defence Academy Press, 2007), 10.

¹⁵ Department of National Defence, B-GG-005-027/AF-011 *Military Justice at the Summary Trial Level V2.1*, p. 1-7. http://www.forces.gc.ca/jag/publications/Training-formation/MilJustice_JustMilv2.1-eng.pdf, 1-9

¹⁶ CFP A-PA-005-000/AP-004 *Leadership in the Canadian Forces: Conceptual Foundations*, 24.

enough if the system becomes impersonal when individuals choose to avoid penalties and ignore unethical behaviors they may have observed.

Findings from the Ethics Resource Center's *2000 National Business Ethics Survey (2000 NBES)* suggest that senior and middle managers tend to be more positive about ethics issues and may fail to address ethical issues from lower level employees. Is there negative ethical training occurring in lower levels by not addressing their ethical issues? For the CF this was similarly revealed in the *2003 Defence Ethics Survey* in which new members having 1-5 years of service had a positive view, members having 6-10 years having a less positive view and a return to a positive view occurring in members having more than thirty years of service.¹⁷ This suggests that seniors need to solicit inputs from lower-level members on a regular basis.¹⁸ According to Buckingham and Coffman, backed by The Gallup Organization data, great leaders select for talent, and fairness for them, is developing their performers and not spending too much time on the weak performers.¹⁹ This explain why the top level is more positive, having been carefully selected throughout their career.

Group discussions are suggested to resolve or explore ethical issues. Who is more ethical when two ethical leaders disagree in a group discussion on an ethical issue? What do the others take away? What if a group discussion is not possible? For example, in operations, respect for dignity of others can be very difficult. A soldier must balance

¹⁷ LCol Cameron D. Stoltz, "Organizational Fairness and The 2003 Defence Ethics Survey." (Toronto: Canadian Forces College Joint Command and Staff Programme New Horizon Paper, 2006), 14.

¹⁸ Joshua Joseph, "Ethics in the Workplace", ASAE & The Center for Association Leadership; available from <http://www.asaecenter.org/PublicationsResources/articleDetail.cfm?ItemNumber=13073>; Internet; accessed 23 Mar 2008.

¹⁹ Buckingham and Coffman, *First Break All The Rules*, 153-163.

between killing and not killing without time for group discussions. A disposition do to the right thing becomes more important than analyzing values.

Policies are slow to change or effective only after a situation caused the change in policy, leaving long periods of perception of unethical decisions to fester. A more responsive policy-making system would help reduce these periods of misunderstandings and possible negative training.

The Performance Evaluation Reports (PERs) used in the CF present another area where ethical concerns can result. Although communication has increased over the years, it remains that each year units and merit boards tend to apply different criteria creating questionable ethical concerns of fairness. For example, the value or virtue of fairness is often questioned when points are given for bilingual profiles, yet training is not available for everyone or doing well at an operational tour of duty is more valuable representation of potential than a non-operational tour. There is also the constant emphasis of competition annually causing self-fulfillment behaviors for career progress.

The world and its societies are constantly evolving, demanding new ethical decisions everyday. For example, when new technologies are discovered such as nano technology, stem cell or genetics, new ethical dilemma arise. The European Union and globalized economies bring up new opportunities for corruption that over time will need to be addressed. The piracy going on off the coast of Somali also brings new ethical dilemmas. It is therefore important to be able to recognize an ethical dilemma, to reason out possible solutions and to understand that ethics is a dynamic environment requiring constant practice and renewal.

Within the military, understanding its set of ethics is not enough. When the CF applies military force it is most often against an enemy who will have a different set of ethics. Furthermore, the CF normally fights in a coalition of states who have somewhat similar but still differing successful military ethics program, which begs to question its own program. Appendix B provides a summary of twelve western states' values and virtues.²⁰ Which programme is the better one? Moreover, the CF is progressively recruiting members, that although are Canadians, come from various backgrounds, education and lifestyles, different generations (Baby boomers, Generation X and Generation Y),²¹ with different religions and others with no religions. The above diversities highlight the need for members to understand what is ethical for them may not necessarily be for the enemy, the coalition partner, or to other CF members who are at different stages of their career and from differing backgrounds. Thus a CF member can get confused without proper understanding of Ethics beyond his own model. Teaching and understanding these distinctions will help every member better understand and value the CF ethics programme and its importance rather than insisting that we are all at the same ethical standard.

The above illustrated some barriers to learning ethics. Now, how ought we to teach ethics to foster more ethical leadership? The following two sections will explore a few ideas.

FOSTERING ETHICAL LEADERSHIP

²⁰ Robinson, *Ethics Education In The Military...*, 7.

²¹ LCol A. Schwab, "Setting the stage for success: developing junior officers of character" (Toronto: Canadian Forces College Joint Command and Staff Programme New Horizon Paper, 2005).

It is through a leader's expression and actions that subordinates pick up which values are important and which ones are not. It is through the decisions, policies and practices or traditions that values are instilled in every CF member.²² So far the CF has done a great job teaching the values in this fashion and complemented in the last decade by formal training on Ethics. Much was done teaching the knowledge of the CF values and progressively ethical reasoning skills. However, knowing the values and how to reason about them does not always translate to ethical behavior by the leaders and members. Not understanding why can lead to negative learning or lack of motivation in ethics. At times ethical mishaps result from simple ignorance and can be fixed quickly. At other times though, the behavior cannot be fixed even though the values are well known through theoretical training or proper examples; the values are just not respected. In these cases, the behavior ends up being dealt with administratively or by using the code of service discipline to enforce a desired value or the behavior is allowed to continue. In addition to teaching the knowledge of values and ethical reasoning skills, would teaching virtues yield more ethical behavior since virtues are more about the act or the predisposition to behave to do the right thing? Would it be better to prevent the unethical behavior in the first place by having a predisposition to act rightly rather than to be able to recognize an unethical behavior does not agree with a value and discuss why after?

From the above it is contended that acquiring virtues plays a large part to fostering more ethical leadership. Furthermore, it is the predominant model adopted for

²² CFP A-PA-005-000/AP-004 Leadership in the Canadian Forces: Conceptual Foundations, 23.

the military in twelve major states with some adaptations (see appendix B).²³ For these reasons the next section will explore how to acquire virtues. It is important to note though, that teaching ethics has been attempted for many thousand years and so neither the next section nor this paper is about providing the panacea solution. Rather, it will provide some insights by exploring how complementing the current teachings of the CF Ethics Program with why and how to acquire virtues will improve fostering ethical leadership.

ACQUIRING VIRTUES

“Ethics is both theoretical and practical”²⁴ and for the last decade the CF as well as many organizations have done a decent job at tackling the theoretical part of teaching ethics. Although improvements remain on the theoretical part, such as teaching the distinctions between various ethics programs and barriers, the rest of this paper will focus on the practical part.

As previously stated, when discussing ethics, terminology can be confusing as there can be “...overlap of key terms such as ‘ethics’, ‘morality’, [values], [virtue], ‘ethos’, and ‘character’”.²⁵ For this reason we first need to understand what is meant by virtue in this paper. Virtue is an acquired disposition that is highly valued and exhibited as a person’s habitual behavior.²⁶ “We develop virtues by practicing them much like we

²³ Robinson, *Ethics Education in the Military*, 8.

²⁴ James C. Thomas, “From the Schools of Public Health” *Public Health Reports*, Vol. 118 (May-Jun 2003): 279;

²⁵ Robinson, *Ethics Education in the Military*, 2.

learn the arts and music.”²⁷ For example, a person possesses the virtue of honesty when he habitually tells the truth because he values it. If he tells the truth because of fear of reprisal or lies frequently, he would not be considered to have the virtue of honesty. Acquiring this habitual behavior is the difficult part. However, the idea is in time of pressure, the habitual behavior or the virtue, is manifested. This is very useful to a military organization if the valued virtue (right habit) can be inculcated in its members. This is often expressed as character, but it must be valued character. A values-based ethics program can be misleading in that it appears to deemphasize the importance of acquiring virtues or having the right character.

It is important to realize that we need to acquire the virtues of courage, loyalty, honesty, and not simply value them. Because virtue involves behavior, this is learned over time through practice and not instantaneously after a week of theoretical training. This is actually recognized by the military ethos and enforcement of discipline in the CF which seeks to foster the desired military culture, right behavior or habits; it is just not expressed as virtues since it involves other aspects.

Having identified the importance of virtue in ethics, it now becomes useful to examine three concepts from the research on how to acquire virtues to foster better ethical leadership.

The first concept is by Julia Annas, a professor of philosophy at the University of Arizona. In her articleshe points out one caveat that “...there is a variety of views as to

²⁶ Manuel G. Velasquez, *Business Ethics: Concepts and Cases* – 5th ed. (Upper Saddle, NJ: Prentice Hall, 2002), 134.

²⁷ Charles Garofalo et al, “Applying Virtue Ethics to the Challenge of Corruption,” *The Innovation Journal*, Vol. 6 Issue 2 (Feb. 2001) [Journal on-line]; available from <http://www.innovation.cc/peer-reviewed/virtue-ethics-corruption.htm>; Internet, accessed 14 February, 2009.

how we are to become virtuous,”²⁸ and so this concept is not the only agreed one out there. However, all theories studied emphasize that “virtue requires doing the right thing for the right reason without serious internal opposition.”²⁹ Having no internal opposition implies a reasoning that we all share rather than an individual kind and one that is affective or with emotion and feelings. This makes sense when added to a values-based program like the CF’s in which the values would drive this shared reasoning as part of acquiring the right and valued virtues. At first learning a virtue comes from others such as parents, models, teachers and leaders, but it is fragmented and lacks understanding. Throughout the learning process, it is important “to get the pupil to think for himself about the reasons”³⁰ and eventually develop a disposition to act and decide with affection or reason. The latter differentiates a virtue from having knowledge of ethical values and reasoning skills. This is sometimes misinterpreted because the reason part develops with the act part, which are not necessarily in sync. For example the same person can act differently to a similar situation at a later time because the reasoning has developed further and yet it may still not be perfect or virtuous. That is why constant practice and persistence is of importance (ethos) to develop both the virtuous behavior and reasoning.

Virtue represents the life of a person as a whole and it is in constant evolution. This notion is important as nobody can become virtuous or ethical overnight. Another important notion is that virtue develops from the self-need to improve oneself. This may explain the emphasis by the CF on values. Values play a large part to wanting to be

²⁸ Julia Annas, “Virtue Ethics,” Department of Philosophy University of Arizona (2004). available from <http://www.u.arizona.edu/~jannas/forth/coppvirtue.htm>; Internet; accessed 14 February 2009.

²⁹ Ibid.

³⁰ Ibid.

virtuous by creating a desire to improve towards these values, the authoritative values. Thus, a “virtue is a disposition built up by doing the right thing and acquiring increasing understanding of this and why.”³¹ In summary this method does not provide a systemic way to foster ethical leadership but provides an appreciation and understanding that virtues such as honesty, loyalty, and courage require a long development from early in a person’s life and are determined in large part by the individual’s desire to improve. To benefit from this approach, learning virtues requires teaching the CF values and instilling the desired behavior or virtue by creating practical experiences to develop the desired reflective reasoning valued by the CF and the member.

This next concept of imparting comes from a response to the challenge of corruption in a cross cultural world by Garafalo et al. It also supports Annas’ concept by emphasizing virtue and moral reasoning³² but extends it across cultures. For example the virtue of trust is similar in many cultures but can be practiced differently. A Thai meets with an American who brings along his lawyer to discuss a deal. For the Thai this indicates distrust while for the American having a lawyer is standard practice for contracts and a sign of trust over the deal about to be discussed. This article concludes that an organization must determine what kind of corruption exist and revise the core virtues and reasoning required to fix the corruption. It may also require changes in policies and laws. This also involves a constant practice of the new positive habits desired. This concept points out the need to periodically review the type of corruption in individual CF units and adapt a realistic ethical program for that organization. This is

³¹ Ibid.

³² Charles Garofalo et al, “Applying Virtue Ethics to the Challenge of Corruption”.

very much in line with the CDS guidance to commanding officers³³ requiring them to tailor the CF ethics program respectively to address issues in their units. This concept emphasizes the consideration of cross cultures and for the CF this means understanding that members, although Canadians, come from different cultures as they get posted between units. This supports the concept that a different approach or emphasis is sometimes needed to be implemented and practiced to fix any perceived or real ethical dilemmas of a specific unit. Similarly, when working with other coalitions or other units.

Another very interesting concept is associating talent to virtue. This is based on interpreting the works of Buckingham and Coffman of the Gallup Organization in their book, *First break all the Rules: What World's Greatest Managers do Differently*.³⁴ Their work is the result of a mammoth research involving 80, 000 managers across different industries including Fortune 500 companies about attaining, keeping, and measuring employee's satisfaction. Their work reveals that not everyone has the same talent or the potential to develop the desired talent and therefore great managers are those who recognize this. Great managers then develop the potential talent or reinforce the talent observed; however, great managers do not spend time fixing weaknesses (the non potential talent of an employee) if there is no potential for that talent in the employee. Instead they select the right people, create workarounds or cast employees in the right job to maximize their talents that are in line with those required by the organization. Their definition for talent is "recurring patterns of behavior that fit the role."³⁵ Recall above

³³ CDS Guidance to Commanding Officers, Ch 3.

³⁴ Buckingham and Coffman, *First Break All The Rules*.

³⁵ Buckingham and Coffman, *First Break All The Rules*, 73.

that virtue is an acquired disposition or a person's habitual behavior that is highly valued. Thus a virtue looks very much like a talent or a habit that fits the role (i.e. is valued by the organization). This relationship implies many benefits from their massive research. The understanding that not everyone has the same potential for all ethical talents helps leaders realize that ethical behavior cannot always be taught and instead needs to be managed. For example, one can understand singing but never have the talent to become a great singer, yet that same individual may have the talent to manage singers. This means that many CF members cannot even dream of being completely ethical if they do not have the talent of a specific virtue. This may be a shocking revelation but may explain why eventually those that do not conform to ethical norms may not have willfully departed from the acceptable ethical behavior, but merely did not even have the talent or virtue to act in concert with the CF values.

Have you ever noticed some people tend to be last minute and sometimes late? Is this disrespect for military valued promptness or a lack of talent? Maybe the member should be employed where promptness will not affect the organization or removed from the organization if it is highly valued. For new recruits, their past habit or talent is stronger than their will or understanding of the CF values. Knowing this, means that the CF must do a better job at selecting new recruits similarly to the Royal Canadian Mounted Police (RCMP).³⁶ Talents are like the four lane highways in a person's brain that have been formed from habits or exist, but are not developed. Often people are not aware. When exposed through development they begin to use their talent and quickly

³⁶ Treasury Board of Canada Secretariat, "Report on Governance Structures for Values and Ethics," [report on-line] available from <http://www.tbs-sct.gc.ca/rp/sgs-eng.asp>; Internet; accessed 10 Mar 2009, RCMP section.

become very good at it. This is why practice is important but practice does not necessarily turn everyone into the best basketball player or the most ethical person. If the person has the talent practice will quickly and greatly improve that person. On the other hand, if the person does not have the talent proficiency will require much more practice and still he may never reach a decent level of the desired talent or in the case of ethics, develop the specific virtuous behavior. That is why it is recommended when forming groups to place people with different talents to complement each other. If all team members had the talent of the gab you can quickly imagine what would result for that team to have a discussion.

There is certainly no lack of publication on the topics of ethics. Teaching ethics has been around for over 2000 years and there is still no agreement on how to teach it. Even when you narrow it down to the main western military organization there are no agreements. Thus, although it is evident that there is no systemic way to foster ethical leadership, the above provides many insights on barriers and possible improvements to the current CF ethics program, which will help foster better ethical leadership in the CF.

CONCLUSION

There will always be people who willfully or out of ignorance or training break the rules and there will always be a lack of policies and laws to deal with every dilemma a leader will face. Having military members develop ethical thinking skills and orchestrating group discussions to handle ethical dilemmas is helpful, although limited by the group involved. The value of such development is put to the test during high

operational tempo when a predisposition to act ethically is much needed when there is no time to discuss or think.

The CF places a large reliance on its members to be ethical models. This requires an active support at all levels. The CF ethical program has come a long way to teach the knowledge of CF and Canadian values and is getting better at teaching the skills of ethical reasoning. This paper has demonstrated that the approach can be improved by focusing on developing the potential of ethical talent or in other words virtues through practice. It has also demonstrated that virtues cannot be taught to everyone and careful selection and management of the ethical talent in the CF is required. Furthermore, this paper showed that teaching the distinction of ethical programs across cultures is important for CF members to work effectively within the CF and with coalitions.

From the barriers to learning ethics we now have a better understanding that virtues are about moderation. Where a balance between the extreme of a virtue is achieved, members will experience discrepancies in that each person's balance or moderation will differ. Also, CF members will require constant ethical adaptation as they move to new positions or up in rank. It is important to develop as many virtuous talents that people have the potential for and to have workarounds for those who do not rather than have false expectations or create unethical situations waiting to happen.

To think that everyone can be fully ethical is too optimistic. Having an ethical program helps improve the odds of more people doing the right thing and feeling good about it. However, let's be realistic and focus on what was left in people. Selecting individuals with the right ethical talent in the first place during recruitment and throughout their career by performance evaluation may achieve the CF desired ethical

behaviors. It is equally important to cast the individual in a role within the organization where his ethical talent will serve as a positive example. Additional research is definitely required on how to best develop the right habitual behavior (call them virtues or talents) As per the famous fable, a scorpion will sting a frog when crossing a pond on the frog's back even if it means dying, because it is in the scorpion's nature to do so. Knowledge and skills can be taught, but when it comes to talents, there may be some truth about focusing on positive reinforcement vice on people's weaknesses.

People don't change that much.
Don't waste time trying to put in what was left out.
Try to draw out what was left in.
That is hard enough.³⁷

³⁷ Buckingham and Coffman, *First Break All The Rules*, 67.

APPENDIX A

STATEMENT OF DEFENCE ETHICS

The Canadian Forces and the Department Of National Defence have a special responsibility for the defence of Canada. This responsibility is fulfilled through a commitment by the department and its employees, and the Canadian Forces and its members, to the following ethical principles and obligations:

PRINCIPLES:

(Should appeal to them in order of priority)

1. Respect the dignity of all persons
2. Serve Canada before self
3. Obey and support lawful authority

CORE OBLIGATIONS:

(Considered standards of conduct that have equal weight)

Integrity	<ul style="list-style-type: none"> • We give precedence to ethical principles and obligations in our decisions and actions. We respect all ethical obligations deriving from applicable laws and regulations. We do not condone unethical conduct.
Loyalty	<ul style="list-style-type: none"> • We fulfill our commitments in a manner that best serves Canada, DND and the CF.
Courage	<ul style="list-style-type: none"> • We face challenges, whether physical or moral, with determination and strength of character.
Honesty	<ul style="list-style-type: none"> • We are truthful in our decisions and actions. We use resources appropriately and in the best interests of the Defence mission.
Fairness	<ul style="list-style-type: none"> • We are just and equitable in our decisions and actions.
Responsibility	<ul style="list-style-type: none"> • We perform our tasks with competence, diligence and dedication. We are accountable for and accept the consequences of our decisions and actions. We place the welfare of others ahead of our personal interests.

APPENDIX B

Military Values and virtues			
Israel	Australia	Canada	US Army
Mission perseverance Responsibility Credibility Personal example Respect for human life Purity of arms Professionalism Discipline Comradeship Sense of mission	Professionalism Loyalty Innovation Courage Integrity Teamwork	Honesty Loyalty Integrity Courage Fairness Responsibility	Loyalty Duty Respect Selfless service Honour Integrity Personal courage
Japan	Norway	Germany	France
Awareness of mission Individual development Fulfillment of responsibility Strict observation of discipline Strengthening of solidarity	Respect Responsibility Courage	Loyalty Duty Discipline Valour Moral values Democracy	Mission Discipline Initiative Courage Self-controlled force Fraternity
Royal Navy	Royal Marines	British Army	Royal Air Force
Mutual respect Loyalty Courage in adversity Discipline Teamwork High professional standards Leadership Determination 'Can do' attitude Sense of humour	Humility Unity Courage Fortitude Unselfishness Professional standards Determination Adaptability Commando humour Cheerfulness	Integrity Respect Loyalty Courage Discipline Selfless commitment	Integrity Mutual Respect Service before self Excellence

BIBLIOGRAPHY

- Annas, Julia. "Virtue Ethics." Department of Philosophy University of Arizona (2004). available from <http://www.u.arizona.edu/~jannas/forth/coppvirtue.htm>; Internet; accessed 14 February 2009.
- Audi, Roberts. "Acting from Virtue." *Mind, New Series*, Vol. 104 No. 415 (Jul., 1995): pp. 449-471; <http://www.jstor.org>; Internet; accessed 21 Feb 2009.
- Buckingham, Marcus, and Curt Coffman. *First Break All The Rules: What the World's Greatest Managers Do Differently*. New York: Simon & Schuster, 1999.
- Byers, Michael. "Letting the Exception Prove the Rule." *Ethics and International Affairs*, Volume 17, No. 1 (Spring 2003). Journal on-line; available from http://www.cceia.org/resources/journal/17_1/roundtable/852.html; Internet; accessed 24 February 2009.
- Canada. Department of National Defence. "CDS Guidance to Commanding Officers." available from <http://www.cda.forces.gc.ca/cdsg-dcemd/cha/index-eng.asp> Internet, accessed 7 Apr 2009.
- Canada. Department of National Defence. "The Many Faces of Ethics in Defence." available from <http://www.ethics.forces.gc.ca/publications/index-eng.asp>; Internet, accessed 7 Apr 2009.
- Canada. Department of National Defence. "Military Justice at the Summary Trial Level V2.1." available from http://www.forces.gc.ca/jag/publications/Training-formation/MilJustice_JustMilv2.1-eng.pdf; Internet, accessed 26 Mar 2009.
- Canada. Department of National Defence. CFP A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada. Ottawa: Department of National Defence, 2003.
- Canada. Department of National Defence. CFP A-PA-005-000/AP-004 Leadership In The Canadian Forces: Conceptual Foundations. Ottawa: Department of National Defence, 2005.
- Canada. Department of National Defence. DAOD 7023-0, Defence Ethics. Ottawa: Department of National Defence, 2001. Available from <http://www.admfincs-smafinsm.forces.gc.ca/dao-doa/7000/7023-0-eng.asp>; Internet; accessed April 4, 2009.
- Canada. Department of National Defence. DAOD 7023-1, Defence Ethics Program. Ottawa: Department of National Defence, 2001. available from

<http://www.admfincs-smafinsm.forces.gc.ca/dao-doa/7000/7023-1-eng.asp>;
Internet; accessed April 2, 2009.

Canada. Department of National Defence. Military Justice at the Summary Trial Level V2.1, 1-7. Report on-line; available from http://www.forces.gc.ca/jag/publications/Training-formation/MilJustice_JustMilv2.1-eng.pdf; Internet; accessed 9 Apr 2009.

Canada. Department of National Defence. "Statement of Defence Ethics." Ottawa: Department of National Defence, 1999. available from <http://www.dep.forces.gc.ca/dep-ped/about-ausujet/stmt-enc-eng.asp>, Internet April 4, 2009.

Canada. Treasury Board of Canada Secretariat, "Report on Governance Structures for Values and Ethics." Report on-line; available from <http://www.tbs-sct.gc.ca/rp/sgs-eng.asp>; Internet; accessed 10 Mar 2009.

Capozzoli, Ernest A; David E. Gundersen, Rajasree K. Rajamma. "Learned ethical behavior: an academic perspective." Journal of Education for Business Vol. 83, Iss. 6 (July/August 2008): pp. 315;
<http://proquest.umi.com/pqdweb?index=0&did=1543163251&SrchMode=1&sid=1&Fmt=3&VInst=PROD&VType=PQD&RQT=309&VName=PQD&TS=1240808154&clientId=1711>; Internet; accessed 30 January 2009.

Carrick, Don, Nigel De Lee, and Paul Robinson. Ethics Education In The Military. Burlington: Ashgate Publishing Limited, 2008.

Flanagan, Frank M. "Virtue Ethics and Education." Ireland: Education Department Mary Immaculate College University of Limerick Republic of Ireland. Lecture on-line; available from <http://uk.geocities.com/limerickphilos/virtueethicsandeducation1.htm>; Internet; accessed 29 March 2009.

Gabriel, Richard A. The Warrior's Way: A Treatise on Military Ethics. Kingston, Canadian Defence Academy Press, 2007.

Garofalo, Charles, Dean Geuras, Thomas D. Lynch, Cynthia E. Lynch. "Applying Virtue Ethics to the Challenge of Corruption." The Innovation Journal, Vol. 6 Issue 2 (Feb. 2001). Journal on-line; available from <http://www.innovation.cc/peer-reviewed/virtue-ethics-corruption.htm>; Internet, accessed 14 February, 2009.

Howard, Ronald A., Clinton D. Korver. Ethics {for the real World}. Boston: Harvard business Press, 2008.

Joseph, Joshua. "Ethics in the Workplace." ASAE & The Center for Association Leadership; article on line; available from

<http://www.asaecenter.org/PublicationsResources/articleDetail.cfm?ItemNumber=13073>; Internet; accessed 23 Mar 2008.

- Northouse, Peter G. Leadership 4th ed.. California: Sage Publications Inc., 2007.
- Paul Robinson. "Ethics Training and Development in the Military." Carlisle Barracks: Vol. 37, Iss. 1 (Spring 2007): p. 23 (14 pages)
- Sanschagrain, Col D.R. "The Defence Ethics Program in CF Operations." Toronto: Canadian Forces College Advanced Military Studies Programme 9 New Horizon Paper, 2005.
- Schneewind, J.B. "The Misfortune of Virtue." Ethics, Vol. 101. No. 1 (Oct., 1990): pp. 42-63; <http://www.jstor.org>; Internet; accessed 22 Feb 2009.
- Schwab, LCol A. "Setting the Stage for Success: Developing Junior Officers of Character." Toronto: Canadian Forces College Command and Staff Course 31 New Horizon Paper, 2005.
- Soanes, Catherine. The Pocket Oxford Dictionary English Dictionary, (9th ed). Oxford: University Press, 2002.
- Stoltz, LCol Cameron D. "Organizational Fairness and The 2003 Defence Ethics Survey." Toronto: Canadian Forces College Command and Staff Course 32 New Horizon Paper, 2006.
- Thiroux, Jacques P. Ethics: Theory and Practice 9th Ed. Upper Saddle, NJ: Prentice Hall, 2007.
- Velasquez, Manuel G. Business Ethics: Concepts and Cases – 5th ed. Upper Saddle, NJ: Prentice Hall, 2002.