RESEARCH ESSAY

MILITARY ETHICS, ETHOS AND PROFESSIONALISM:

CAN THE MARTIAL SPIRIT BE ACCOMMODATED BY MODERN CANADIAN SOCIETY?

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Introduction

Like every other national institution, the Canadian Forces (CF) reflects the society

it serves. Ways of acting, organizing, and thinking in both military and civilian life are

causes, as well as consequences, of the ethical standards each assumes. Such standards

eventually become translated into behaviour, and when such behaviour suggests the

collapse of moral restraint and discipline in the military itself, some questioning of

society's influence on the military is in order.

The media, for example, in its growing catalogue of alleged treachery, neglect,

incompetence, maladministration and criminal activity that calls into question the

behaviour of Canada's military, purports to understand our military all too well. As a

result, plumbing the depths of deplorable conduct has oft times produced an overall

condemnation of military ethics. That the Armed Forces "sinks in public esteem with

each sordid revelation," and is "without adequate responsibility or discipline,"[1] is as

provocative a view of military ethics and ethos as it is unequivocal. Such criticisms do,

however, provide a good point of departure in an essay that seeks to unravel the

significance of Canadian cultural and societal influences on military ethics, ethos, and

professionalism.

The on-going debate surrounding Canadian military ethics, ethos and

professionalism has been multifarious and needs to be clarified. This essay

conceptualizes Canadian military ethics and ethos in societal, cultural and professional

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[1]   The editorial, "Why Canada Lost Faith in Its Military," The Globe and Mail, April 2, 1996, is one such account. However, one hastens to add that a Pollara Poll taken in December 1998 shows that 88 percent of Canadians have a strong or somewhat positive impression of the CF.

domains. The beliefs of the Canadian military professional, the persistence of certain societal imperatives, and the impact of peacetime changes reflect Canadian cultural and societal influences that have confused Armed Forces professionalism as well as the military's professional ethical values that help to define the martial spirit.

CF ethics and ethos are examined in the context of the requirements of Canadian liberal-democratic society. They are explained in terms of the nature of the relationship between military professionals on the one hand, and civil influences on the other. There exists an accommodation of the martial spirit by modern Canadian society, influenced as it is by the constraints of new laws and an overarching managerial culture.

Ethics and Ethos in the Articulation of Core Values and the Martial Spirit

Generally, ethos refers to the characteristic spirit and beliefs of the military community, servicemen and women, and military writing (Huntington, 1957). Ethics, refers to moral questions, righteousness and honour (Pojman, 1990, 1995). The military ethic (or ethos), according to Huntington, is a value or attitude implied or induced from the particular expertise, responsibility and organization of the military profession, and the officer corps is professional only to the extent that it adheres to its military ethos.[2] A key aspect of military ethos is the martial spirit which, for the purpose of this essay, is taken to mean the inherent willingness of military professionals to manage state-sanctioned violence by military force in the maintenance of peace and security.

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[2]   See LCol W.E.J. Wenek, Officership and Professional Ethics, Royal Military College of Canada, 1993, pp. 1-3.

Ethos is invaluable in articulating the military's core values. While emphasizing corporate identity, loyalty, honour, duty and vocation, there is social risk for the Canadian military if it evolves an ethos that rejects management philosophies, civilian participation in military decisions, and perhaps even civilian society itself, since

> "[a] military organization in a democracy cannot exist without the support of the society it hopes to protect. The encouragement of a belief that military and civilian values are profoundly different can only increase the isolation of the military."[3]

Such concerns have resulted in the promulgation of a distinctly Canadian military ethos designed to mitigate the social risks by espousing five essential beliefs. First, the CF values its history. Second, CF members respect the values of other Canadians. Third, the CF is committed to fulfilling its mission. Fourth, soldiering is a loyal and honourable vocation. Fifth, the CF as a community is distinct from the civilian community it serves and protects.[4]

And yet liberal democratic social norms encourage Canada's military "to accept recipes currently hallowed by the corporate world: flatter hierarchies, more consultation with subordinates, more involvement of women and minorities and, above all, roles

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[3]   Peter C. Kasurak, "Civilianization and the Military Ethos: Civil-Military Relations in Canada," Canadian Public Administration Vol. 25, No. 1 (Spring, 1982), pp. 122, 124. pp. 126-8. Also worth noting is the military response to the 1979 Task Force on Unification (The Fyffe Report), which indicated that the CF were facing an ethos crisis.

[4]   See Essay Annex A.

congruent to peacetime expectations."[5] The observation that liberalism customarily

transmutes or extirpates military values may, in fact, be valid.[6]

Values are enduring beliefs that influence our choice of ends and means, and they

are tightly bound up in questions of ethics (Pojman, 1995). Ethical values are those

concerned with what is right or good. In effect, it is our ethical standards and principles

that are applied to the resolution of value conflicts and dilemmas.[7] A Canadian military

officer, for example, may resolve (or fail to resolve) a conflict between the values of

accountability to superiors and responsiveness to subordinates by referring to (or failing

to refer to) such ethical principles as telling the truth or keeping a promise. Core values

are professional necessities. A Canadian officer would include loyalty, courage,

integrity, humanitarianism and competence as core values (Hackett, 1986; Wakin, 1986;

Wenek, 1993). The martial spirit is embodied in each of them.

Increasingly, however, military ethics must be based on, or similar to, ethics

found in the civilian community. This implies a risk that the pattern of self-serving

behaviour evident in society-at-large, where selfish ends sometimes lead to the use of

dishonest means, might be carried over into the military.[8] In Canada, this translates into

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[5]   Desmond Morton, "A Military Ethos and the Canadian Forces," Ethics and Canadian Defence Policy, David R. Jones, Fred W. Crickard and Todd R. Yates, eds. (Halifax: Centre for Foreign Policy Studies, Dalhousie University, June, 1992), pp. 58-59.

[6]   Huntington, p. 155. "Liberalism's injunction to the military has... been: conform or die."

[7]   Kenneth Kernaghan, "Promoting Public Service Ethics: The Codification Option," Ethics in Public Service, Richard A. Chapman ed., p. 16.

[8]   See James H. Toner, True Faith and Allegiance: The Burdens of Military Ethics

efforts that analyse military behaviour, attitudes, values and ethics in the belief that

today's military may be failing to measure up not only to society's contemporary

acceptable standards but also to the military's own historically established high standards

as well.[9] Hackett puts the issue into perspective:

> A man can be selfish, cowardly, disloyal, false, fleeting, perjured, and morally corrupt in a wide variety of other ways and still be outstandingly good in pursuits in which other imperatives bear than those upon the fighting man . He can be a superb creative artist, for example, or a scientist in the very top flight, and still be a very bad man. What the bad man cannot be is a good sailor, or soldier, or airman. Military institutions thus form a repository of moral resource that should always be a source of strength within the state.[10]

Nonetheless, as history has frequently revealed, the societal constraints on the

martial spirit have prevented neither people nor governments from violating moral and

legal behavioural norms when it has been expedient to do so for reasons of self interest

(Wakin, 1981). But the decision to go to war zones is an ethical, moral and political one

and therefore civilian and military leaders have an abiding concern with applied ethics.

"Decisions to use modern weapons are... moral decisions and not merely military

strategies. Tactics... embrace political, military, and moral complexities. ...We can no

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undergraduates admitted cheating at least once in their college careers. Regular lying and stealing were also symptomatic.

[9]   See James Toner, The Sword and the Cross (New York: Praeger, 1992), and Stephen B. Flemming, "The Hearts and Minds of Soldiers and Citizens in Canada," Ethics and Canadian Defence Policy, Jones et.al., eds., op.cit.

[10]   Sir John W. Hackett, "The Military in the Service of the State," War, Morality, and the Military Profession 2d ed., revised, M.M. Wakin, ed. (Boulder: Westview Press, 1986), p. 119.

longer endure the separation of the political from the philosophical nor the military from the moral."[11]

Until the revelations of wrongdoing during the peacekeeping missions in Bosnia and in Somalia, the wartime significance of ethical and moral behaviour has only occasionally been considered in the CF. Notably, Canada's active diplomatic and military participation to contain brutality has contributed to the basic moral norms contained in the League of Nations covenant, the Kellogg-Briand Pact (1928), the Geneva Convention, the United Nations Charter, and the judgements at Nuremberg.[12] Questions of unlawful or immoral orders, so significant at Nuremberg, did have relevance for some members of the Canadian Airborne Regiment nearly 50 years later - orders which had tacitly led to the torture and death of a Somali teenager.   Just as Canadian civilians are not obliged to obey laws that are clearly against the common good, or are immoral, Canadian servicemen and women are not justified in obeying orders that are manifestly unlawful.[13] Military members must be clear about this point, since the balance that is sought between intellectual brilliance, moral character and discipline to sustain them in a desperate crisis can only be effective if the orders received are recognized as legitimate and lawful.[14]

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[11]   M.M. Wakin, "Morality and War," Men of Value, Essays in Honour of William H. Werkmeister, E.F. Kaelin, ed., (Tallahassee: University Presses of Florida, 1981).

[12]   Canada directly participated in all but the Nuremberg trials. The only war crimes trial Canada has ever held was that of Waffen SS General Kurt Meyer who was found guilty of ordering the murder of Canadian prisoners during the Normandy Assault, 1944. Sentenced to death by MGen Harry Foster, the sentence was commuted to 10 years by a civilian court.

[13]   QR&O Chap. 19, Art. 19.015. Note C refers.

[14]   See Wakin, "The Military Mind," in Air Force Magazine, op.cit.

Military ethics are influenced by a broad range of social, political, personal, and public service values (Wenek, 1993). Some of these values such as teamwork, openness and effectiveness may have no ethical content, but others like fairness, honesty, integrity and accountability, pertain to goodness and what is right, and are therefore referred to as ethical values.[15] However, neither military officers nor public servants can claim to be independent moral actors who are solely responsible for judging the propriety of decisions and actions by reference to the imperatives of their respective moral codes.[16] There are, after all, legal and constitutional norms which form a vital part of the resolution of ethical values questions.[17]

Thus military ethics and ethos in the articulation of core values and the martial spirit are inextricably linked with broader issues in modern Canadian society. However, the question of how military professionals think about these issues relative to the rest of society remains. An examination of the military mind then, follows.

The Military Mind,

A significant feature that distinguishes servicemen and women from the mainstream of Canadian society, is what is commonly referred to as the military mind. How military professionals think, how civilians perceive military thinking, and how that thinking is brought to bear on politico-military issues is a fundamental determinant of

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[15] Mary E. Guy, Ethical Decision Making in Everyday Work Situations (Westport: Quorum Books, 1990), p. 14, in Kenneth Kernaghan, "The Emerging Public Service Culture: Values, Ethics and Reforms." Guy identifies the following ten "core" ethical values: caring, honesty, accountability, promise keeping, pursuit of excellence, loyalty, fairness, integrity, respect for others, and responsible citizenship.

[16] See Huntington in Wakin, op.cit., for views on the military significance, pp. 45-52.

[17] Paul Finn, "The Law and Officials," Ethics in Public Service, Richard A. Chapman, ed.,, p. 135.

behaviour (Huntington, 1957; Bletz, 1972; Wakin, 1986). Opinions vary on what is

meant by military mind, and many of them include negative elements. Consider the

following observation:

> ...The most serious criticisms of the military mind appear to be
> ...rigidity of thought and proper analysis - the rejection of new
> ideas and reliance on tradition; ...inadequate weighing of non-
> military factors in military problems...; an authoritarian approach
> to most social issues...; insulation from non-military knowledge...
> beyond what is ...militarily relevant; and judgement of policy goals
> primarily in terms of military force and military strategy.[18]

The key aspect of the military mind that is indispensable and, for some, confusing

is discipline. There is, among some civilians, "the illogical but not totally unwarranted

view that the man accustomed to taking orders cannot be a creative thinker. The time-

honored dictum that to give orders a man must first demonstrate that he is capable of

following them is still observed in our military structure. And it ought to be."[19] The

question of whether such discipline inhibits individual dynamism, imagination and

creative thinking, and leads to bureaucratic behaviour in the favouring of parochial

military corporateness and its supportive industrial suppliers, deserves comment. In the

philosophical genesis of Western civilization, the importance of great self-discipline as a

prerequisite for leadership and dynamic thinking was stressed. Plato extolled proper

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[18] Burton M. Sapin and Richard C. Snyder, The Role of the Military in American Foreign Policy (Garden City, N.Y.: Doubleday, 1954), p. 20, in Donald F. Bletz, The Role of the Military Professional in U.S. Foreign Policy (New York: Praeger, 1972), p.189. Bletz describes the coming together of both societal (political) and military points of view to effect the integration of the nation's foreign policy with its defence policy. His 'equation' effectively combines weighted political and military considerations into the thought processes for a given situation in light of all relevant factors. Colonel Bletz, Ph.D. was on the Faculty of the U.S. Army War College and was a Fellow at the Harvard University Center for International Affairs at the time.

[19] Malham M. Wakin, "The American Military. . .Theirs to Reason Why," Air Force Magazine (February, 1971).

intellectual training and the rigors of military discipline as virtues in preparing philosopher-statesmen. [20]

One of the Canadian military's challenges is to develop discipline without crushing creativity by blending character training with military training in such a way that individual responsibility, too often synonymous in society with individual freedom, is not destroyed.[21] Motivated by the need to coordinate and organize group efforts in the accomplishment of group tasks, the military imposes its disciplinary structure in much the same way as any individual citizen would do to accomplish any worthwhile task.[22] A disciplined military mind enhances the CF martial spirit. Ideally it should be an indispensable professional asset that, after years of training and experience to be analytical, accurate and decisive in times of crisis, remains creative, open to new ideas and accepting of non-military knowledge. A question does remain, however, as to how well the CF is doing in developing discipline without crushing creativity. There is no question, however, that Canadian society is broadly influencing Canadian military professionals and the way that they think

Societal Influence and Cultural Perception

The significance of societal influences and cultural perception lies in three areas: what the military understands its relationship to be within the national community; the

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[20] Joseph G. Brennan, "Ethics Instruction in the Military: Teach Them Plato or Hammer It Into Their Heads," <u>Naval War College Review</u> Vol. XLII, No. 4 (Autumn, 1989)

[21] <u>Ibid.</u> See also Joseph G. Brennan, "Ethics Instruction in the Military: Teach Them Plato or Hammer It Into Their Heads," <u>Naval War College Review</u> Vol. XLII, No. 4 (Autumn, 1989)
[22] <u>Ibid.</u>

qualities of armed forces that set them apart from society at large; and the military's task in explaining itself to its community.[23]

Canada's Constitution Act of 1982 framed the supremacy of the constitution and the rule of law in a manner consistent with the Canadian virtues of peace, order and good government[24]. This resulted in the behaviour of government and its military being profoundly affected by the Charter of Rights and Freedoms and by the perceptions of groups and citizens in Canadian society. The difficulty for Canadian society generally, and for its military in particular, has been how best to balance individual and collective rights and obligations when advancing perceived national values.

Indeed, the perception of facts is a powerful and complex shaper of attitudes held by members of the military and civilians alike. Tensions arise, however, when behaviours become altered on the basis of attitudes held by members of social, political or military elites that have been shaped by polls, public opinion surveys or a cynical mass media which may have gotten the facts wrong. The way in which the defence environment is interpreted is done in such a way as to give some measure of predictability about consequences. In effect, a barrage of perceptions, which may be both caused by and reflected in inaccurate media reporting, will shape attitudes about the national relevance of the Canadian military. That the military will then come to perceive itself as being unappreciated in the dangerous and dirty duties to which it is regularly assigned need not be surprising. Perception affects civilian and the military values alike,

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[23]   Sir Michael Quinlan, GCB, "The Control of Armed Forces in Democratic Societies," Seminar (London: Conflict Prevention Centre, March 1992), p.12.

[24]   As described in the British North America Act, 1867, Art. 91.

as each group endeavours to function effectively in a world of positive and negative feedback that results from a reporting of the facts, both right and wrong.

Ethical challenges bear partly on the place of the Canadian military within the broader framework of Canadian society. They also derive from societal factors that are changing Canadian attitudes on defence more generally. Adapting the military to reflect the new realities, indeed the new requirements, of a much more culturally diverse Canadian society has proven to be a slow process, as it has been for a variety of other social, economic and political institutions. For the Canadian military, the focus has been on creating and preserving a separate society for the purpose of defending and deterring. However, just as modern Canadian society finds itself being transformed by social, economic and technological trends, and by a Charter of Rights, so, too, does its military. Nevertheless, the distinctiveness of Canada's military in relation to the rest of society remains; a distinctiveness that is, at best, misunderstood and, at worst, irrelevant.

The military group is unique in its mission "to defend Canada and Canadian interests and values while contributing to international peace and security"[25] and its culture depends on qualities such as loyalty, integrity, courage, fortitude, restraint, and the surrender of individual advantages to that of the common good in order to best perform that mission. Such qualities represent the military's corporate values which help to define a culture that must interact with, indeed intersect, the country's political culture.

Further, in defending against threats to Canadian security in the traditional sense, Canada's air force, army and navy have developed distinctive cultures and identities

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[25]   As noted in the DND report to parliament, Main Estimates 1999-2000: Report on Plans and Priorities.

which set them apart from other groups and citizens in Canadian society (Russell, 1980). The profession of arms is unlike any other in terms of its potential for self-sacrifice, including the sacrifice of one's own life, in the potentially deadly pursuit of state aims. However, it also includes the pursuit of operational group missions that, domestically, now include countering drugs, illegal fishing and illicit immigration, as well as search and rescue, disaster relief and the environment. The 'greater good of the group' is always placed ahead of oneself by members of a military culture, whether for the greater good of society or for the betterment of one's own unit and those who serve in it.

The military's uncertainty about its relationship within the broader national community has been the result of a clash between military and societal cultures. On the one hand, the classic utilitarian pursuit of achieving the greatest good for the greatest number translates into government spending priorities and, inevitably, political trade-offs. Individualism has been recognized in the Charter of Rights and Freedoms, and its economic expression is to be found in citizens seeking to maximize their returns through the legitimate pursuit of profit. This is facilitated by a framework of assumptions and tenets that are legitimized by a society, in which professional groups operate a "bottom-line ethic."[26] In addition, the Canadian military's conservative culture that embraces orderliness, obedience, discipline, and group loyalty as its tenets, are not always an easy fit with political and social norms. Nevertheless, the military is being made to realize that

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[26]   "Bottom-line ethic" is a phrase coined by Max Lerner, "The Shame of the Professions," Saturday Review, 3:3, 1975, pp. 10-12. "For a politician, the ethic is to get power and to hold on to it; for a lawyer, it is to win his case and get his fee...; for a corporate executive, the ethic is to win out in the lengthy competive struggle for profits, markets and stock values. The bottom line is what counts, whatever the means used. It is the cancer of the professions."

its skills are sometimes no longer exclusively within a purely military domain. Thus,

there is a need for Canadian military professionals to clarify for society whatever

differences may exist in culture, values, and behaviour. If differences need to be

maintained, convincing justification will be necessary to the society that gives a

professional Canadian military life. It is to the professional issues that the discussion

now turns.

Canadian Military Professionalism

Characterizing a vocation as a profession means that the functional grouping of

individuals who practise it possess specialized expertise, responsibility, authority and

corporateness.[27] Military competence exists in a wide variety of specialties, but its

particular skill is to manage successfully the violence of armed combat by organizing,

equipping and training military forces; planning state-required combat activities; and

directing state-sanctioned combat operations. "No individual, whatever his inherent

intellectual ability and qualities of character and leadership, could perform these

functions efficiently without considerable training and experience. ...The skill of the

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[27]   Professionals have specialized knowledge in a significant endeavour, acquired through long education and experience, which forms the basis for objective standards of competence. Such knowledge is intellectually based in institutions of education which preserve the skills and knowledge of the profession that circulates between practical and academic spheres. As a practising expert, the professional performs a service for a client which, in broad terms, is society itself, and that service is obliged to be performed when it is required by society. Thus a profession posits values and ideals to guide its members who are united and organized by a collective special purpose, the bond of work, and inherent social responsibilities, which publicly distinguishes them from laymen. Professional corporateness exists in the form of bureaucracies or associations which ensure that members of the profession do not benefit themselves unfairly, that members are protected from outsiders who claim professional competence because of attributes in other fields, and that members maintain the high standards of performance they are taught. See Samuel P. Huntington, "Officership as a Profession," War, Morality and the Military Profession, Malham M. Wakin, ed. (Boulder: Westview Press, 1986), pp. 24-26.

officer is neither a craft... nor an art... [but] an extraordinarily complex task requiring comprehensive study and training."[28]

Widely overlooked as an academic subject, and somewhat untidy in its scope, the study of Canadian military professionalism indicates that political and societal influences have confused military professional values. This is an understudied area of considerable complexity. It may partially explain why discussions of Canadian defence have centred far more on developments in military technology and international politics, including their effects on policy and organization, than they have upon the nature and form of the military professionalism that sustains and subordinates itself to them. [29]

Canada's military has traditionally subordinated itself to civilian authority and strongly believed itself to be an instrumental tool of civilian political order. Samuel P. Huntington, C. Wright Mills, S.E. Finer, and General Sir John Hackett have argued that, *professionalism* in the military, encompasses leadership, conduct, and an outlook governed by distinctive ethics and a code of honour, that accounts for such a willing subordination to the control of constituted civilian authority.[30]

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[28]   Ibid., pp. 28-29. One former senior civil servant told me that "military decision making can no longer be purely military, no matter what the circumstance." Military decision making at a strategic level has a politico-military dimension and, therefore, professional expertise requires more than merely military technical skills.

[29]   Adrian Preston, "The Profession of Arms in Postwar Canada, 1945-1970: Political Authority as a Military Problem," World Politics Vol. XXIII, No. 2 (January 1971), p. 189. The problem of political and social organization is twofold: developing a military for external security without inhibiting liberty, and "promoting political economy and welfare upon whose efficiency and valor that social order and prosperity ultimately rests"(p. 190).

[30]   In addition to Huntington and Wright op.cit., see S.E. Finer, The Man on Horseback (New York: Praeger, 1962), and Lieutenant-General Sir John Winthrop Hackett, The Profession of Arms (London: The Times Publishing Limited, 1962).

Canada's military has struggled with a complex, integrated civil-military structure and a poorly informed citizenry. This has had three effects. First, it has equated organizational efficiency with military effectiveness. Second, it has placed a premium on the desirablity of professional expertise that takes the form of bureaucratic skills, rather than of military skills, in a manner which makes the boundary between military professionalism and bureaucratic control rather permeable Huntington, 1957). Third, it has wedded management expertise to leadership in a manner that looks askance at the martial spirit. Professionally divisive, a newer civilian basis for the Canadian profession of arms began to evolve after the department integrated with the newly unified CF, as something other than the ordered application of force under an unlimited liability Cotton, 1978). Nevertheless, "it is the unlimited liability which sets the man [or woman] who embraces this life somewhat apart. He will be always a citizen. So long as he serves he will never be a civilian."[31]

The very existence of Canada's military profession is a matter of political decision. Such decisions have given rise to the military as a bureaucratic profession with a bureaucratic organization.[32] It is this bureaucratization that gives Canada's military its corporate character. Canada's military professionals are organized to deal with the functional imperatives of security in a system in which they are subordinate. An officer's

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[31]   General Sir John Hackett, The Profession of Arms, (London: Times Publishing, 1962), p. 63.

[32]   "Bureaucratic" is used in the sense of the hierarchical and corporate orientations which establish the military order and its relationships to society and to the state. As an expert in the ordered application of violence, and as a bureaucrat in the organization of his duties, the military officer must deal with the difficulties posed by issues of "corporate autonomy" versus "bureaucratic dependence." See Iverson, op.cit., pp. 7-11.

commission is the authority to practise his or her profession (Wenek, 1993), and
Canada's sole remaining military college, as well as an array of other vocational
institutions, schools, and combat centres, are all designed to impart competence and
cohesion. Made symbolically distinct from Canadian society by a uniform, the world of
the serviceperson extends beyond its offical bureaucracy and includes military customs,
traditions, associations, societies and journals. A military officer's corporate authority
derives from his or her office and in a professional bureaucracy, such as the military's,
the eligibility for office derives from rank and qualifications. Therefore, the corporate
character of the military, unlike that of the federal public service, is professionally
established by the priority of the hierarchy of rank over the hierarchy of office.[33]   In a
time of peace the military needs its politically controlled bureaucratic hierarchy to
preserve its identity and its ethos.

Having established that military professionalism implies operating within the
corporate parameters that Canadian government has established for its military in
providing for its own security, military professionals must bear a large measure of
responsibility for the effects of their own advice. Further, since military professionalism
relates to cohesion, its leadership must exhibit some regularity of ethical behaviour as a
measure of trust.[34] The point is that the military, as a profession, must have a sense of its

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[33]   See Huntington's fuller explanation of "The Corporate Character of Officership," in Wakin,
op.cit., p. 32. His comments on the expertise and responsibility of officership are also worth noting (pp.
27-31).

[34]   Richard A. Gabriel and Paul L. Savage, Crisis in Command: Mismanagement in the Army (New
York: Hill and Wang, 1978), p. 222.

own corporateness and must not allow itself to degenerate into a narrow specificity of outlook.[35]

> A profession must never become a refuge for those who abandon their humanity, eliminating all other social obligations in deference to purely professional standards. To carry out obligations to the profession without regard for other obligations is not only to reduce the soldier to an automaton but, also... to court moral disaster. A member of a profession is not merely a technician; a true member of the military profession must also be a humanist.[36]

A breakdown in such obligations clearly occurred in Somalia. However, it was followed by a breakdown in professional integrity at home. Document tampering in NDHQ, for example, resulted in a court martial conviction of one senior officer, as well as the government's loss of confidence in the CDS who had been implicated in the issue. Developing professional honour and integrity engenders high ethical standards by espousing corporate as well as community values that place special role-specific constraints on a serviceperson's behaviour. Obeying the orders of superiors that are known to be in direct conflict with Canada's laws, and the norms of moral righteousness, particularly by members of the military charged with protecting the weak and unarmed, profanes the profession of arms. Integrity means to act consistently and correctly in accordance within the decent moral principles of professional norms (Wenek, 1993). Professional integrity stresses social character because society's values are crucial at

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[35] Noel Iverson, "Rationalization of Warfare and the Military Profession: Effects on Ethics and Civil-Military Relations," The Soldier and the Canadian State: A Crisis in Civil-Military Relations? David A. Charters and J. Brent Wilson, eds. (Fredericton: Centre for Conflict Studies, University of New Brunswick, October 1995), p. 17.

[36] Richard A. Gabriel, To Serve With Honor (Westport, Conn.: Greenwood, 1956), p. 85, in Iverson, The Soldier and the Canadian State, p. 17.

every stage of professional development (Ryan, 1986)[37]. Since Canadian society has

expressed its fundamental need for security, a military college and military training is

provided by society to the military profession. Professional integrity serves the

fundamental needs of the community and derives its substance from the fundamental

mission of the profession.[38]

Equally important, however, is the concept of honour. Honour, like integrity, is

about correctly acting on issues of right and wrong. For the military professional,

honour is also about prioritizing and showing loyalty based on trust.[39] Honour also

implies that it is essential for all members to clearly display loyalty, first to the country,

then to the group, before taking thought for oneself.

Wakin advises that, good military professionals ought to be good persons.[40] That

is certainly one key to military effectiveness, and it may be desirable to have "goodness"

in abundance in order to gain a measure of acceptance by the mainstream of Canadian

society. Integrity and honour are not, however, the only professional values.

Nevertheless, for those who must account to a public inquiry, or to investigators, for

their actions (or lack of them) in Somalia or Bosnia, honour and integrity are bound to

be issues. The final accounting by military wrong-doers may well be made to a betrayed

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[37] In Wakin, op.cit.

[38] These comments and the ideas presented on this page, rightfully belong to Malham M. Wakin in a recent paper entitled "Professional Integrity." He cites a medical ethics article by F.G. Miller and Howard Brady, in Hastings Centre Report, May-June, 1995, as being useful.

[39] See Michael O. Wheeler, "Loyalty, Honor and the Modern Military," Air University Review, Vol 24, No. 4, May-June, 1973.

[40] Wakin, p.195.

profession that is likely to reassert itself as a moral force and as a profession in its

disciplinary actions against them. Leadership is a significant issue in this context.

Leadership

Military leaders will suffer from imperfections in their practice of leadership and

there are no simple answers to the questions that they must answer in either bureaucratic

or operational conflict.

> To insist upon the rigor mortis of a rigid, rule-based set of
> expectations is [unrealistic]. ...We need to develop a modern
> approach to [leadership] which emphasizes rational self-interest
> instead of relying upon...obsolete invocations of patriotic
> devoutness and self-sacrifice. ...To attempt to inculcate into
> young soldiers...codes of...conduct that are...atavistic
> and...anachronistic is professionally irresponsible and ethically ill
> advised.[41]

As business management practices become increasingly important for Canada's

military leaders, ethical frames of reference are bound to change. That can be both

confusing and disquieting to an individual who suddenly discovers that a devotion to the

bottom line can lead to unethical behaviour, if only as a survival strategy. But surely the

move by DND and the CF in the last half dozen years to embrace the tenets of business

is as necessary as the measures to rid the system of the hidebound careerists who

originally rejected them.   Leaders must now run national defence in a business-like

manner and that is a good thing.Initially, though,, this represented confused military

leadership values, juxtaposed, as they were, with the unrealistic expectations inherent in

social norms on the one hand, and bottom-line ruthlessness on the other.

The issue of management and its impact on Canadian civil-military tension has been well studied (Kasurak, 1982; Critchley, 1989).[42] To a large extent, the aspect of civilianization arises from old thinking that denigrates the value of skilful management to a military leader who aims to be operationally and organizationally successful in a modern Canadian navy, air force or army.

> Where a leader has vision, the manager produces... a supporting plan. Where the leader has a passion for excellence and constant improvement, the manager has a passion for daily standards, an instinct for supervision, and a commitment to training and qualifications. Where the leader brings energy and courage, the manager brings determination and loyalty. Where the leader establishes the organization's value system, the manager build an organization and chain of command that upholds those standards... . Where the leader exercises command, the manager exercises control.[43]

The management issue is much broader than this, however. Within the context of the administrative reforms in public management that have been brought about by the financial stresses of globalization and the seemingly insatiable public demands for government services, two schools of though have emerged. One focuses on the need to re-establish the supremacy of representative government over bureaucracy, and the other

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[41]   J.H. Toner, The Necessary Immorality of the Military Profession (USAWC: 1994), pp. 9-11.

[42]   Kasurak considers "civilianization" to be a problem at a social level, at the level of purely civil-military relations, and at a public administration level. The issue arises with military members who perceive that the CF has adopted unacceptable numbers of civilian norms and that public servants exercise undue influence over matters exclusively military. Critchley focusses on that perception and concludes that, on balance, it is the military that has increased its influence by virtue of its increased membership on senior committees.

[43]   Christopher H, Johnson, "Where's the Chief?" Proceedings (February, 1995), p. 65.

highlights the need to promote the primacy of managerial principles over bureaucracy.[44]

It is fair to say that, for the past 10 years, both schools of thinking have been

prominently featured at various times in the DND.

Nowhere is the discomfort of reconciling questionable military corporate values

with civil society's normative values more evident than in relation to the issue of

confidentiality. The values held dear by civil society would include equating democracy

with the public's right to know (Chapman, 1995). Those held dear by the military

would include the right to withhold information for reasons of strategy, tactics, or troop

safety. If necessary, the use of deceptive methods or outright lying to an enemy might

be considered as appropriate in a given circumstance. Cunning and audacity may not

show up on the standard list of military virtues that includes honour, loyalty, integrity,

obedience, courage and skill. However, they do appear to be qualities of successful

leaders.[45]

There are moral and functional aspects to military leadership and the virtues it

embodies. Both aspects bear on the problematic of military ethics in Canada. Moral and

functional issues for both military and civilian leaders are necessarily about virtue and

values. For the military, virtue and values are indispensable. However, to be given

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[44]   Peter Aucoin, "Administrative Reform in Public Management: Paradigms, Principles, Paradoxes and Pendulums," Governance, Vol. 3, No. 2 (April, 1990), p. 235. Aucoin cites Niskanen (1971) as fairly representing the ideas of the first school of thought, known as "public choice theory." Peters and Waterman (1982) are cited as being representative of the second paradigm, known as "managerialism."

[45]   See Joseph G. Brennan, "Ethics Instruction in the Military: Teach Them Plato or Hammer It Into Their Heads," Naval War College Review, Vol. XLII, No. 4 (Autumn, 1989). Plato believed that virtue was a divinely endowed quality that only some have. He was not sure that virtue could be taught.

meaning in a military context, they must be explained to society, be operationally relevant, and be enforced by the CF as the professional body it is.

Conclusion

This essay has conceptualized Canadian military ethics and ethos in societal, cultural and professional domains. A crucial aspect is the relationship between the beliefs of the Canadian military professional, the persistence of certain societal imperatives, and the impact of peacetime changes. There is ample evidence to show that Canadian cultural and societal influences have confused Armed Forces professionalism as well as the military's professional ethical values that help to define the martial spirit

Efforts aimed at improving military professionalism are somewhat constrained by legal statutes, government conventions and special interest group expectations. In spite of the criticisms of some segments of Canadian civil society, it should be noted that the Canadian military as an agent of social amelioration is currently demonstrating its utility as a responsible institution on issues of race, ethnicity and gender.[46]

Canadian society finds itself being transformed by social, economic and technological trends, and a Charter of Rights, and so too does its military. The fact remains, however, that Canadian society's legitimate demands on its military have been designed to bring about social adjustments in lock-step with other segments of Canadian society, and as Morton has noted, "bureaucratic devices to secure compliance are always more tempting than reliance on personal honour or ability."[47] Legally constrained by

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[46] For example, the Employment Equity Act, 1995, has been amended to include the regulatory means that adapt the requirements of the Act in a way that takes into account operational effectiveness.

[47] Morton in <u>Ethics and Canadian Defence Policy</u>, Jones, Crickard and Yates, eds., p. 66.

provisions federal legislation governing employment equity, access to information, and human rights, the military has moved cautiously to embrace the new corporate values demanded of it.

There is some question, however, over where civilian and military values converge and diverge. Wakin argues that elemental human rights point to values that a nation's military is enlisted to defend. Tied as they are to minimal conditions of human dignity, such values are shared by the military and civilians alike. In order to defend those values, the military accepts restrictions on its liberty to speak, to practise partisan politics, to run for political office, to move freely, and to exercise certain personal preferences such as where to live and work. Thus, obedience, loyalty and courage are values that likely demonstrate divergence between the military and many in civil society. The confusing aspect for Canadian military professionals, however, is that increasingly there are calls for military reform in which it is thought to be "particularly important to draw the command ethic from Canadian social norms... ."[48]

More fundamentally, in wartime military operations the cost of victory may be ethical behaviour that embodies inefficiencies that are frowned upon in peacetime. The problem is that the military must plan and provide for such potentially inefficient activities like ammunition stockptar oir tp are3parn waethousingkin n peacetime

Leadership has remained a significant component of the managerial culture. However, individuals risk have becoming confused by the emergence of an institutional preference for a devotion to the bottom line. The vast majority of military professionals continue to demonstrate corporate values that stress the importance of individual moral responsibility in their actions. Such an emphasis readily enhances the public's acceptance of its military in the process.

In the last analysis Canadian society accommodates the martial spirit to the extent that its military reflects its values. "What society gets in its armed services is exactly what it asks for, no more and no less. What it asks for tends to be a reflection of what it is. When a country looks at its fighting forces, it is looking in a mirror: if the mirror is a true one the face that it sees there will be its own."[49]

Annex A –Ethos of the Canadian Forces (Source: CF Officers General Specification)

The Canadian Forces is a military organization dedicated to the service of Canada and the defence of Canadians. It is a volunteer institution with a proud history, built through the sacrifices of hundreds of thousands of Canadian men and women who have served their country in uniform for more than a century. It possesses a unique readiness and capacity to serve Canada, in peace and in war, at home and abroad.

The men and women who make up the Forces come from all parts of our country. Their strength is drawn from our two official languages and the many different ethnic and cultural communities in Canada. They understand and respect the same values which their fellow Canadians hold dear – fairness, integrity and respect for the rule of law. They also know that the profession of arms places special reliance on duty, honour, loyalty, discipline, courage, dedication and teamwork, without which no military organization cancan be effective.

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[49]   Hackett in Wakin, op.cit., p. 88.

The men and women of the Canadian Forces are committed to fulfilling, to the very best of their abilities, their mission as defined by the government of Canada. They share a commitment to integrity and excellence in everything they do as members of the Forces. They know that the unique demands of the military profession can only be met through leadership and conduct based on respect for people.

Members of the Canadian Forces are accountable to their superiors up the chain of command that leads ultimately to the Minister and the Government of Canada. Like all who serve their country, their vocation as servicemen and women obliges them to act in a way that meets the highest expectations and standards of Canadians.

The men and women of the Canadian Forces constitute a proud and distinctive community within the Canadian family. They go forth to do their duty for Canada, prepared if necessary to make the ultimate sacrifice, because they are confident in the values of Canadians and the purposes for which their service is rendered.

SERVICE   HONOUR   COMMITMENT

We serve Canada and Canadians on the land, at sea and in the air
We take pride in our unique contribution to our country and its people
We are committed to the peace and security of our nation and its allies
We honour the sacrifice of those who have gone before use
We are dedicated to those who will follow

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