

TEACHING MILITARY ETHICS IN THE ROMANIAN MILITARY EDUCATION ESTABLISHMENTS

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Teaching military ethics as an independent discipline in the Romanian military higher educational institutions may prove a conundrum. Some of the reasons for this are rooted in the dominant cultural background and religious inheritance of the Romanian people and in the ethos and culture of the Romanian military. In addition, the research focused on this topic in Romania is rather scarce and conducted mainly by Romanian scientists at an individual level rather than at a collaborative or cooperative one. All of the above have an important say in the attitude of those who take various educational programs, as well as in trainers' /educators' struggle to find the best approach towards such a topic. This article aims at highlighting the main challenges and opportunities raised for both researchers and educators who are keen on addressing military ethics as a subject matter in the Romanian higher military education establishments. The method to be employed is an AS IS analysis of the status military ethics has in the curricula of various Romanian military higher educational establishments. The educational offering under scrutiny concerns the undergraduate, graduate and postgraduate studies offered by the "Carol I" National Defense University, by the service academies: "Henri Coandă" Air Force Academy, "Mircea cel Bătrân" Naval Forces Academy, "Nicolae Bălcescu" Land Forces Academy, as well as by departments like the Regional Department of Defense Resources Management conducting postgraduate career courses. The analysis will be based on information from open sources. Given the terminological variations of the term 'ethics', as well as the likelihood for certain training/educational programs not to explicitly include the term in their curricula, we will center the scope of the investigation on the way the principles guiding militaries' ethical behavior included in the Code of Conduct for Romanian Military And Civil Personnel[1] presented in the Order of the Minister of National Defense no. M94 of 8.06.2004 are included in the curricula of the aforementioned educational programs. Apart from these guiding variables, we will also critically analyze the match between the goals and objectives of the subject matters listing ethical issues, the methods chosen to teach these (i.e. "formal classes in moral philosophy", case studies, motivational speakers, role models, etc. (Robinson et al: 2008, 9-10), their target audience and the level of education. In the end, based on the findings we will make a set of recommendations concerning the steps that could be taken towards teaching ethics as an individual subject matter on various educational programs within the Romanian military.

Key words: military ethics, ethics education, curriculum, Romanian military, defense higher education establishment.

1. INTRODUCTION

Why discuss and hold ethics education and training in the Romanian military higher education

establishments under scrutiny? Doesn't the trust the Romanian people show in the military [2] is proof enough that values are well preserved and cherished and that

the military live up to the role they assume? Doesn't the religiosity [3] of the same people guarantee that those entering the military organization as recruits, fix term contract employees or civil servants observe moral values and act in accordance with these? Doesn't the existence of an ethical code and of statutes of those serving the goals of the armed forces, be them in uniform or not, ensure the preservation of the same values? The answer is that, despite the evidence above, both Romanian society as a whole and the military as an important part of it have undergone a number of changes for the past 23 years. All these could not have possibly left any trace in people's collective unconscious. Thus, even though the definition of values remains unchanged, the evolving times may lead to the need to revisit these values. Nowadays' people tackling contemporary challenges and realities may not necessarily uphold the same values as their parents/forefathers or as those who were raised and got their first job in communist times.

Some of these challenges were raised the very moment the Romanian society as a whole had to make the transition to democracy in 1989. Thus, switching from a regime heavily focused on "favoritism, nepotism, and loyalty"[4] towards the infrastructure supporting communism to democracy and to its ideal value of meritocracy was and still is not an easy task to be completed on the spur of the moment. Within this context, the transition of the military towards a professional army able to meet its commitments to the North Atlantic Treaty Organization and the European Union involved changes at structural

level. The end of conscription, civil control over the military, a leaner pyramid shaped structure of the armed forces, implementation of the planning, programming, budgeting, and evaluation system are just a few of the most important ones.

However, to change the structure is but a means to a goal and not real change. How do the people who are supposed to implement the change actually view it? What are their values? Do these values actually support the change or may hinder it if the needs and expectations are overlooked?

Worth noting in this respect is the comment of a military made in 2004 regarding the clash of values [5] between the 'old guard' and the 'new guard' as a result of the structural changes incurred by Romania's accession to NATO:

"(...) My hesitation (i.e. in front of the dissatisfaction with the unpaid extra hours expressed by a young military) was the result of the way I had been modeled. Working in the military without checking my watch too often was supported by the sense of patriotism, duty, as well as by the pleasure I derived from it. All this had been actually reinforced at that time by being provided with accommodation facilities and with a salary that met my needs. However, this modeling actually keeps shaping my attitude towards working in the military. (...)

Things have changed. Nowadays, young people approach life differently (...); they want to develop professionally at a faster pace, to live well and to have their extra hours paid. They are the new guard that will take over a military system shaped by different standards than the old ones."

Thus, needs and expectations change in time. Therefore, even though the system of values remains the same, the centrality or marginality of certain values underpinning the needs and expectations suffers changes. That is not necessarily the result of the transformations at the level of a particular system, but of the features and changes of society in general. Therefore, the cultural model of the latter influences and shapes the particular systems inside it, and the military system is no exception.

Nowadays, the Romanian military organization is no longer an entity insulated against the influence of civilian approaches and of Western values in general. On the contrary, the educational programs attended by many of the commissioned officers after 1989, the participation in various theaters of operations, the appointments in NATO and EU positions have opened the system to the influx of new ideas and approaches to what once used to be a stiff system. Moreover, the need of the Romanian military educational system to comply with national laws and standards in the field has triggered a two fold approach. First, at educational level, the Bologna system had to be implemented. Second, in order to align to the requirements of the labor market, the military educational institutions provide a double specialization: a military one in line with the type of service and the type of positions the cadets are to fill in upon graduation, and a civilian one (mostly in management sciences) adapted to the features of the military that allows graduates, upon retirement and under the provisions of law, to occupy civil vacant positions that require the competencies testified by the certificate released upon graduation[6].

Consequently, it appears that the line between the civil and the military becomes thinner by day in terms of career outlook. Thus, what once was an occupation for life for which special education and training was necessary, it has become a matter of choice: when it no longer meets the needs and expectations it can be changed for a better position in civil life. The paradox is that the system itself educates and trains its personnel to be able to make the transition from the military to civil life smoother. As a result, the prospects the civil labor market has to offer to a well educated military make the “institutional orientation”[7] and its inclusion of personal life less and less appealing. Values like “leisure time, family matters, living conditions, (high) salary, and career prospects on the external labor market”[8] become prevalent. As a result, when the military system ‘fails’ to fulfill its share of the psychological contract that the newcomers assume to exist and does not provide for the needs and expectations of the latter, attrition steps in as a result of ‘disenchantment’:

“The military (...) expect their job to be exciting, glamorous, and full of adventure. These expectations are usually not fulfilled; often boredom, anger, anxiety, and dislike are experienced instead of the anticipated excitement, enjoyment, and pleasure (...). Besides, there may be a certain degree of routinization, which inevitably leads to more realistic and henceforth more sober attitudes toward the organization.”[9]

In conclusion, given the tighter link with the civil requirements enforced by laws like the one of National Education passed in 2011, and

commitments made to international organizations and alliances, the military as a system, and military education, as a component of the system, need to keep the pace. However, to do that is to be aware not only of the values to be promoted and upheld for any system to work as planned, but also of the surrounding environment and of its influence on the former.

2. THE ROMANIAN MILITARY HIGHER EDUCATION SYSTEM

2.1. An overview

The educational offering for commissioned officers at undergraduate, graduate and postgraduate level of “Carol I” National Defense University, the service academies: “Henri Coandă” Air Force Academy, “Mircea cel

Bătrân” Naval Forces Academy, “Nicolae Bălcescu” Land Forces Academy, as well as by departments like the Regional Department of Defense Resources Management meets the provisions established by the Romanian National Education Law no. 1/2011[10]. For example, the authorization and accreditation processes for the military educational programs or the latter’s quality requirements are not any different from those civil educational institutions need to observe.

In terms of the types of educational programs offered by these institutions, the **Table** below provides an overview of the educational offering for the year 2013-2014, or where data was not available, for the academic years 2010-2011, or 2011-2012.

Table no.1.
The Romanian Military Higher Educational System:
an overview of specializations offering.

Institution name	Undergraduate level (period: 3 years) (by specialization, not by name of the field)	Graduate level (master’s programs) (period: 2 years) (by specialization, not by name of field; the strictly military focused ones are left out (e.g. Joint Air Force Management))	Postgraduate* level (period: 2 months) *Even though the very name of postgraduate refers to master’s program or doctoral degree, the translation is the word for word one and it stands for career courses or skills enhancement courses)
“Carol I” National Defense University	Public and Intercultural Communication for Defense and Security	- Security and Defense Program and Project management - Public communication for defense and security - Crisis management and conflict prevention	Information not available
The Regional Department of Defense Resources Management	N/A	• Organization resources management (Subject matter related to ethics or dealing with the laws regulating state behavior: Ethics and leadership; Conflict management (graduate program open to civilians, as well))	- Defense resources management for senior officials - Defense resources management for experts (Ethics is part of the human resource management subject matter taught on the courses) (the modules are military oriented)

"Henri Coandă" Air Force Academy	<ul style="list-style-type: none"> - Organization management - Aviation management - Air traffic management (Subject matters related to ethics or related fields taught on all specializations: Military organizational behavior (elective subject matter); Military deontology Psychology and pedagogy; Intercultural communication; Military laws and regulations)	<ul style="list-style-type: none"> - Air space security - Management of fighting systems within the Air Force (Subject matters related to ethics or related fields Management psychology Intercultural education)	N/A
"Mircea cel Bătrân" Naval Forces Academy [11]	<ul style="list-style-type: none"> - Navigation, hydrography and naval equipment - Naval Electromechanical - Navigation, Maritime and Fluvial Shipping - Electrical Engineering - Engineering and Management 	<ul style="list-style-type: none"> - Nautical sciences - Naval electromechanical systems - Engineering and management 	N/A
"Nicolae Bălcescu" Land Forces Academy [12]	<ul style="list-style-type: none"> - Organization management - Economic and financial management - Public administration (Subject matters related to ethics or related fields: Military organizational behavior (part of the core subject matters); Military psychosociology; Military leadership; Analysis of international conflicts (elective); Military laws and regulations)	<ul style="list-style-type: none"> - Organization leadership (Subject matter: Leader's ethics (elective)[13]) - Organization capabilities management (Subject matter: Organizational processes and behavior (elective) [14]; Conflict analysis and crises management in organizations (elective) [15]) - Management and technology 	<i>Postgraduate courses Information concerning their curricula is not available;</i>

As already discussed in the introduction, the table above highlights the direction taken by the military higher educational institutions in Romania towards the inclusion of a more general outlook onto their specializations. In addition, some institutions (e.g. DRESMARA, the National Defense University) even open their graduate programs to civilians. However, as

far as ethical education is concerned, except for the master's programs of DRESMARA and of the Land Forces Academy (Organization leadership), most of the other specializations seem to take a rather cosmopolitan outlook on the training of undergraduates and graduates for coping with organizational realities in general, and with military organizational features in particular. The impression

is that the role of ethics as described by Professor Kasher[16]: “(...) providing service men and women with an understanding of their professional identity, and of what it means to be a military professional in general and more specifically a military professional in a liberal democracy” is taken over by other disciplines.

Thus, subject matters like communication, intercultural communication, (socio)psychology, conflict management, risk management seem to replace the discipline of military ethics. Even in the case of a master’s program oriented towards building leadership capabilities (i.e. the one conducted by the Land Forces Academy) and that, as one of its goal states, aims at educating future leaders to be able to make ethical decisions, ethics is listed among the elective subject matters and not among the fundamental ones. Consequently, the image that results is rather fragmented and the outcome is difficult to assess. One possible explanation for this can be found in Robinson’s statement according to which [17]:

“the traditional values and virtues associated with the ‘warrior’ such as courage, comradeship, and obedience, may be of limited use to the soldier attempting to win the hearts and minds of a foreign people, for which task he may require a more cosmopolitan ethos which looks beyond the immediate military group, as well as a keen intelligence and cultural understanding. Inculcating the former set of values, which remain necessary for traditional soldiering, may perhaps hamper the development of the latter set, whereas inculcating the latter may render the

soldier less capable of carrying out his traditional roles”.

In conclusion, the overview of the status of military ethics among the subject matters taught on the specializations offered by the higher military educational institutions in Romania highlights a cosmopolitan outlook on how (future) commissioned officers are to understand and solve dilemmas or ethical issues. Moreover, there seems to be an invisible undercurrent that makes military ethics education the Cinderella of the subject matters taught in these institutions. A visible effect of this is the attitude of numerous commissioned officers who wonder what the use of ethical education might be since the military laws, regulations, codes of conduct are clear cut and leave no room for interpretation. Moreover, the same people argue that family, the cultural model of the Romanians, as well as the insulated character of the military system provide the military personnel with the right resources to make ethical decisions. Last but not the least, most of them argue that ethics is an inherent part of a military leader’s education even though it does not necessarily have to be labeled as such. Paradoxically, when this “no-nonsense” attitude and the orientation towards “by the book” answers is countered with examples and arguments from real life, the sole arguments presented in a jocular manner is that “Romanians have always proven resourceful” in times of crises and dilemmas grounding their decisions into their common sense. Thus, what is the way ahead with teaching military ethics in the Romanian higher

military educational establishments when resistance coupled with the impression that soft issues are taking over too much of the military education is a fact. Or should military ethics be taught at all? And if the answer is positive, how should that be done?

3. MILITARY ETHICAL VALUES AND THEIR PLACE WITHIN THE ROMANIAN GENERAL SYSTEM OF VALUES

To find an answer to the above questions, we will attempt to compare the extent to which the values and the ethical behavior promoted by the military rules and regulations in place find a counterpart in the system of values of the Romanian people.

3.1. Rules and regulations of relevance for militaries' ethical behavior

The documents of relevance for this article are:

a. The Code of Conduct for Romanian Military And Civil Personnel [18] presented in the Order of the Minister of National Defense no. M94 of 8.06.2004 [19].

b. The Status of Military Personnel [20] as regulated by Law no. 80/1995 and published in Monitorul Oficial, Part I n0. 155/ 20 July 1995.

c. The Status of Military Personnel [21] as regulated by Law no. 80/1995 and published in Monitorul Oficial, Part I no. 155 / 20 July 1995 [22].

The system of values promoted by the military system is anchored both in **general values and virtues** like: integrity, honesty, responsibility, incorruptability, good faith, non-

discrimination, in **occupational specific values** like impartiality in work related matters, professionalism/competency, loyalty (devotion, sacrifice), transparency, and in **social values**: law observance, public interest, democracy, citizenship/civic sense. For such a particular system of values to be in place, the existence of the aforementioned documents does not suffice. What is needed is a cultural model whose core beliefs underpin the values. Such a model exists at military level but it is based on the Romanian cultural model. The latter is built around a core of beliefs anchored in concepts like family, tradition and religion [23], as well as upon a system of values. It is a matter of evidence that in light of the military system's opening to the civil society, the former is subject to the latter's influences. Hence, to teach ethics, that is to focus on a system of values and on its relevance for desirable behavioral goals, models, evaluation standards is to understand the whole in order to better grasp the peculiar features and their relevance.

3.2. The Romanian system of values and its relevance for teaching ethics

A recent study conducted on a large number of Romanian employees [24] discusses the system of values underpinning the latter's behavior and its relevance for their behavioral predispositions. We only focus on four of them that are of relevance for this paper: core values, ideal values, structural values and ultimate/existential values. For a better understanding of the way they contribute to the overall system

and of the potential drawbacks they may trigger in terms of behavioral predispositions [25] we present them in the table below.

Table no. 2:
Values underpinning Romanian employees' system of values

	Core values	Ideal values	Structural values	Ultimate/ existential values
Definition	Shared both at individual and collective level	Projection of what is viewed as desirable as opposed to reality.	Latent values underpinning the whole system of values	Describe the ultimate goals of existence
Characteristics	-	Related more with individual projection, rather than with group characteristics	Less subject to change Depending on the weight attributed to these the value hierarchy can suffer significant changes	-
List in top-down order of importance	<ul style="list-style-type: none"> • Financial gain • Power, authority • Recognition on behalf of others • Fame • Promotion • Freedom • Safety <p>Semi core values: Integrity Friendship Team work Affiliation</p>	<ul style="list-style-type: none"> • Excellence and work persistence • Honesty (attributed to a great extent to oneself and less to the others). • Confidentiality in relation with others (a prerequisite for friendship and quality relations) • Change • Personal development 	<p>Excellence and perfectionism Affiliation and interdependence Honesty and integrity Power and fame Adventure and experimenting</p>	<ul style="list-style-type: none"> • Personal success acknowledged by the others and expressed in the form of financial gains and promotion (work is not necessarily the prerequisite for achieving it) • Success obtained as a result of continuous improvement, change • Moral fulfillment through integrity and loyalty • Relations' success expressed through the quality of the relations established and collaboration • Work success as a result of competency and results obtained.

The values labeled by the study authors as core ones point out to a self-centered cultural model reminding of the “carpe diem” motto. Obviously, the goals they underpin are anchored into the present. The focus is on personal status and rapid growth and these are not necessarily the result of extensive work. The presence of these values as core ones within both individual and collective systems of values can account for the lack of morality and cohesion

in the public space. A closer look at their hierarchy and names makes it a matter of evidence that there are no moral values among them. Consequently, the priority is not morality, but the “here” and the “now” moment. As a result, it is more than obvious that when current behavior of individuals and groups is based on these values, a gap between the self and the others is due to emerge. In addition, competition appears. However, its goal is not to

create outlasting valuable artifacts by comparison with others, but to cover for the basic needs and to promote individual interests to the detriment of group/community interests. Thus, a paradox appears. The cultural model of the Romanians has as its stepping pillars and core dimensions: “family”, “tradition” and “religion”. However, in the absence of morality and tradition both at individual and group level (as it is the case with the direction outlined by the core values identified by the study) the family alone cannot make up for the missing elements.

However, how is it possible for a people with a cultural model centered on tradition, family and religion, to establish short term goals that only prove individual “value”?

To answer this it is worth mentioning that whenever undesirable behavior occurs in the public space, most Romanians blame the upbringing of the individuals and, inherently, the values inculcated by their family since early childhood. One common saying in Romanian when trying to justify/account for misbehavior actually relates this to the poor education provided by the family during the first seven years in a child’s life (i.e. in Romanian: “Nu are cei sapte ani de acasa” = “His family hasn’t educated him properly in his early childhood/first seven years of life”). No wonder that this saying is linked to what used to be the age when a child first went to public school to start his educational path in life.

Then, if the role of the family is so highly viewed by the Romanian people, how is it possible for the same people to anchor their behavior into values that meet their immediate needs and not their and/or the group’s/society’s long term goals? One explanation is that communism,

by uprooting a great number of people from their traditional walks of life (i.e. peasants, farmers), “luring” them into towns/cities and turning them into “workers” actually undermined one of the pillars of the cultural model, which is “tradition”. In addition, these people’s transition from a well-defined walk of life to a new one led to changes in their value prioritization. The member status of a given community in the country was a matter of inheritance and it was preserved through what now are semi core values. When moving to the city, the sense of community disappeared and the basic needs had to be met first. Moreover, the fierce competition to define one’s status among people striving to do the same was no easy task. As a result, the amount of salary, the access to accommodation facilities provided by the Communist Party, the position occupied in a given hierarchy defined the new status. The latter could be achieved either through very hard work, but more often than not through compromising one’s own beliefs and betraying of individual/group ideals and values in favor of communist values. Hence, communism as a “religion” emerged and its followers benefitted most.

In conclusion, the 1989 Revolution was just a matter of structural change. At the deeper level, the priority of values did not undergo any major changes compared to communist times. New positions were vacant: the rules were already in place, so why not benefit from them? As a result, even now in 2013 we can talk about a deep crisis at the level of the values upheld both at individual and community level. The return to tradition and religion has been performed. The problem is that the ‘new guard’ inherits the habits, beliefs, values of the ‘old guard’.

Paradoxically, those who complain that misbehavior is the result of poor childhood upbringing on behalf of the family are actually those who are part of this family.

Where does all this leave us in terms of ethics education and training in the military? In our opinion, this is one of the means by which structural values can become core values. A basic truth has it that if change is to occur, then the following steps must be undertaken: structural change, individual change and adaptation through education and training, and finally group (to be read as community) forming/shaping. So far, the Romanian society and armed forces have undergone a number of structural changes. Even individual adaptation has taken place: a lot of people from the military and not only have attended various courses abroad, worked in various NATO and EU structures. However, we believe that this training and education efforts were not part of an integrated outlook on how to strengthen the smooth functioning of the redesigned structures. As a result, many of these military (and not only) are experiencing the “in-between” feeling. They have acknowledged the existence of different mentalities, of different working modes, they have shaped their expectations and working style in accordance with the new requirements. However, when coming back they have to assume the role of pioneers in disseminating their knowledge to those have stayed behind. Consequently, given the system of values described above, they should disregard the core values promoted by the wide majority of people and appeal to the ideal and structural ones if they want to make a change. So, the question is how many of

them are willing to make the sacrifice?

Thus, if the change has not taken place at the level of the majority of individuals, then how can community be shaped? In this respect, it is worth mentioning that at the level of the EU as part of the strategic framework “Education and Training 2020” (ET 2020) [26] one of the objectives is “to promote equity, social cohesion and active citizenship” [27]. Consequently, among the competencies needed to develop as part of this objective are social and civic ones. If we compare their description [28] with some of the subject matters taught on various specializations offered by the service academies or by the National Defense University it becomes obvious that the trend is towards emphasizing these types of competencies. However, as it result from a study conducted at EU level in 2009 that assessed the dimensions of civic competence and civic knowledge of EU member states’ people [29], Romania does not record any positive results on any of these (i.e. civic knowledge, citizenship values, social justice, participatory attitudes, knowledge about democratic institutions). However, compared to other countries that score pretty high on the aforementioned dimensions but do not provide any formal citizenship education at primary level, lower secondary level or higher secondary level Romania scores average for the first two levels. On the other hand, it is true that the data we are referring do not refer to the Romania military educational establishments. However, what is obvious at social level is that there is a clash between the value system promoted at individual level and at group level (supported by the presence of the family, tradition,

religion or hindered by the absence of one or all of these) and the one promoted at formal level. Bridging it requires ensuring the involvement of the family, the sharing of a common tradition, and a moral system in place.

4. CONCLUSIONS

Thus, where does this evidence take us in terms of the topic of this article? In our opinion, to teach military ethics is to ensure the existence/to strive for meeting (some) of the following prerequisites:

A. The military becomes a second family of the cadets. That means teaching ethics needs to be part of the overall organization behavior (i.e. well established and integrated rules and codes of conduct at organization level, well defined processes underpinned by ethical principles at organization level; formal and informal group behavior of those in charge of cadets' education and well-being directed towards treating them as part of a family not as part of a bureaucratic system; individual behavior in terms of setting good examples for cadets).

B. Forethics education and training to be effective in the military, valuing the ancestors and traditions despite the contemporary trend towards relativism and fragmentation at the level of national symbols should be a focus in the military. We are making this statement not because this is not the case, but because this has to be interrelated with the family feeling that the military should provide for the new entries in the system and not only.

C. Given the two-fold role of cadets and employees of the Ministry of Defense (i.e. both a military representative and a citizen), ethics must underpin educational

endeavors. In addition, difficult as its outcomes may be to assess, ethics education and training should be approached in an integrated manner. Thus, the values, competencies necessary to uphold them should be carefully formulated and planned for every career step a military takes in terms of education and training. Last but not the least, one should not forget that education in general and ethics education in particular is about developing formal competences which are "the engine for the running of any organization, the military one included, or in other words its backbone. With the development of the formal competence an integrated system oriented towards acquiring new competences is established". Moreover, reviewing the notion of formal competence and integrating into it notions like non formal competence and informal competence becomes a necessity [30]. It is only thus that one can start talking about being ethically competent to be part of system, whether organizational or social.

D. Ethics education and training must take into account the cultural and national features. At the moment, most of the case studies presented in ethics classes (e.g. the ones used for discussion in the ethics classes conducted at the Regional Department of Defense Resources Management Studies) are developed based on the characteristics of cultures different from the Romanian one. That draws from the very beginning the distinction between "their way" and "our way", the latter not being clearly defined.

E. The goal of introducing ethics in an integrated manner into the curricula of the higher education defense institutions in Romania is to enable undergraduates, graduates

and postgraduates to make informed, educated decisions in order to reduce the risk of misdeeds and faulty steps. In this respect, the students attending various postgraduate career or skills enhancement courses should play a key role in establishing the case studies to be used at various educational and training levels. Thus, their tacit knowledge and experience gained both within the Romanian military system and abroad, on missions, should be built on and used for reference with undergraduates and graduates. Moreover, these postgraduate students could also have an important say in identifying how an integrated framework for teaching education can be better developed and how their experience can be employed for the benefits of the 'new guard'. Thus, by involving those attending career courses and who, most likely, will fill in high ranking positions in the Ministry of Defense several goals can be achieved: inculcating/instilling into the mind of future decision makers the arguments in favor of approaching ethics education and training in an integrated manner; using their knowledge in a relevant manner in order to bridge the gap between the 'old guard' and the 'new guard', elaborating materials related to ethical issues that can be used as future reference for educational and training purposes.

We are fully aware that criticisms or doubts may be expressed concerning the feasibility of the solutions suggested. In the end, one of our goals is to actually start a discussion on the topic of this paper since brainstorming ideas may refine our solutions or trigger alternative courses of action. Moreover, even though we also know that top level decision and commitment is needed

for all the above, to start locally and involve researchers and educators in the field of (military) ethics for idea generation must be the first step. However, in this respect, it is worth remembering and reminding the following: *"If the development of fighter, specialist and leader competences cannot be contested as to the military condition in the society because the formal status of military is connected to them, for the educator and citizen competences there are a lot of doubts concerning the opportunity of using them in a formative context like this. Moreover, the two formative dimensions can lead to an intra-status lack of balance and to inter-role conflicts and can create the premises of estranging from the desired crystallization of formal status, when one of them prevails."*[31]

NOTES AND REFERENCES

[1] <http://www.presamil.ro/OM/2004/25/pag%205.htm>.

[2] http://adevarul.ro/news/politica/sondaj-banca-nationala-aromaniei-ceamai-incredere-institutiile-executive-1_5162f72f00f5182b859960d1/index.html. The information is based on the data of a poll conducted in 2013, 19-27 March, by INSCOP Research <http://www.inscop.ro/9-aprilie-2013-adevarul-sondaj-armata-si-bnr-sunt-institutiile-in-care-romanii-au-cea-mai-mare-incredere-upon-the-request-of-the-Romanian-newspaper-Adevarul>". As reported, the Romanian Armed Forces, included under the category of executive establishments along with the Police, the Romanian Intelligence Service and the National Anticorruption Directorate ranked the highest (64,3%) in terms of the trust expressed by the interview subjects. According to the researchers, the high percentages recorded by all the aforementioned institutions can be explained by the current socio-economic context and by

the need for stability and security on behalf of the people (<http://www.agerpres.ro/media/index.php/social/item/181023-Sondaj-INSCOP-Romanii-au-multa-incredere-in-Biserica-si-Armata-si-mult-mai-putina-in-Presedintie-si-Parlament.htm>). However, compared to previous polls that ranked the Armed Forces and the Church very high (75-80%), the figures elicited by the 2013 poll place the two institutions below 70% trust.

One of the reasons accounting for the high percentages recorded by the two establishments in relation with people's trust is that the historical and symbolic value of the two is very high.

[3] Idem. As part of the group of social and/private institutions (i.e. Church, Universities, Media, NGOs, Unions, Entrepreneurs Groups, Banks), the Church was rated the highest by the respondents (69,1%) even though, as the researchers highlighted the respondents are not very clear whether it is the Church they trust or God.

[4] Florina Cristiana Matei NATO, the Demand for Democratic Control, and Military Effectiveness, in Thomas C. Bruneau, Florina Cristiana Matei (2013) *The Routledge Handbook of Civil-Military Relations*, Routledge, London, New York, , p 320.

[5] <http://www.presamil.ro/OM/2004/10/pag%2026.htm>.

[6] Art 39, Education Law no. 1/2011

[7] Joseph L. Soeters, Donna J. Winslow, Alise Weibel *Military Culture* in Caforio, G. (ed.) (2003) *Handbook of Military Sociology*, Kluwer Academic/Plenum Publishers, p 241.

[8] idem.

[9] Ibidem, p. 251

[10] http://www.umft.ro/data_files/documente-atasate-sectiuni/203/legea_1_din_2011_educatiei_nationale.pdf, Section I, Art. 176.

[11] <http://www.anmb.ro>.

[12] <http://www.armyacademy.ro>.

[13] http://www.armyacademy.ro/masterat/lo/curicula_LO_2010_2012.pdf.

[14] http://www.armyacademy.ro/masterat/mco/curicula_mco_2010_2012.pdf.

[15] http://www.armyacademy.ro/masterat/mco/curicula_mco_2010_2012.pdf.

[16] Quoted by Paul Robinson *Introduction: Ethics Education in the Military*, in Robinson P., Nigel de Lee, Don Carrick (eds.) (2008) *Ethics Education in the Military*, Ashgate, p.4.

[17] Robinson, P. *Introduction: Ethics Education in the Military*, pp 4-5 in Robinson P., Nigel de Lee, Don Carrick (eds.) (2008) *Ethics Education in the Military*, Ashgate

[18] <http://www.presamil.ro/OM/2004/25/pag%205.htm>, <http://colmil-mv.ro/subiecte/Codul%20de%20conduita%20etica.pdf>.

[19] The Code of Conduct for Romanian Military And Civil Personnel presented in the Order of the Minister of National Defense no. M94 of 8.06.2004. As set out in Chapter II of this Code, its goals are to enable the personnel within the National Ministry of Defense to measure up to the highest professional standards, to guarantee that public interest prevails over any other interests, to increase civil society's trust in the competence, seriousness, promptness, and quality of law enforcement, legislation observance and of all activities undertaken in the interest of the military institution, and to ensure an increased level of transparency in the activities undertaken by the Romanian Armed Forces' personnel .

Moreover, the Code mentions in Chapter III that for military and civil personnel to undertake their work related tasks or goals as required, the following (ethical) principles must be observed: *Integrity, defined as honesty, responsibility, incorruptibility, good faith; Law observance; Objectivity defined as impartial attitude in solving work related tasks; Equal treatment or non-discriminatory behavior; Competence revealed through a responsible and professional attitude; Transparency defined as openness to sharing information of public interest with parties concerned or project ideas for constructive criticism; Loyalty identifiable through the actions that defend employer's prestige, as well as through those aimed at defending public interest by any means available (e.g not to request or to decline any favors from third parties that may adversely impact the impartiality and fairness of the decision making process); Public interest as a priority.*

These chapters are completed with a comprehensive number of rules of behavior detailing all of the above principles. Some of them worth mentioning for the purposes of this article are: *To act in accordance with the pledge the military/civilian takes to deliberately renounce at some of their rights (e.g. political affiliation, private company*

management). Moreover this involves not using information available as a result of the position occupied for unlawful purposes or for personal interests.; When in international contexts, to observe host nation rules and protocol norms; To uphold honor, reputation, dignity and the other fundamental rights and freedoms when establishing relations with third parties; To show impartiality and non-discriminatory behavior regardless of nationality, gender, religion; To avoid conflicts of interest

To use the public resources allocated solely for undertaking work related activities, to protect the public goods and to avoid any damage to these.

[20] http://www.dreptonline.ro/legislatie/statutul_cadrelor_militare.php.

[21] http://www.dreptonline.ro/legislatie/statutul_cadrelor_militare.php.

[22] According to Section 1, Articles a-f concerning main duties, the military personnel must: *Be loyal and devoted to the Romanian state and to its armed forces, to fight to protect these at the risk of sacrificing their life, to observe and protect the values of the constitutional democracy.; To observe the military oath and military regulations and to carry out commanders' and supervisors' exact orders on time by taking full responsibility for the missions entrusted. However, the military personnel is exempt from any sanctions if they refuse to carry out orders that come in contradiction with existing laws, war customs and international conventions signed by Romania.; To cherish the honor and glory of past heroic deeds of Romania's armed forces, of their unit, as well as the dignity conferred by their rank and military uniform.*

[23] Apud Dorin BODEA (2013) Valorile angajatilor romani (The values of the Romanian employees), Result Developemnt, Bucuresti, 2013, p.293.

[24] idem.

[25] Ibidem, pp. 57-257.

[26] http://europa.eu/legislation_summaries/education_training_youth/general_framework/ef0016_en.htm.

[27] idem.

[28] "Social competence refers to personal, interpersonal and intercultural competence and all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working

life. It is linked to personal and social well-being. An understanding of codes of conduct and customs in the different environments in which individuals operate is essential. Civic competence, and particularly knowledge of social and political concepts and structures (democracy, justice, equality, citizenship and civil rights), equips individuals to engage in active and democratic participation." Apud http://europa.eu/legislation_summaries/education_training_youth/lifelong_learning/c11090_en.htm and apud Tania STOEAN, Corespondența dintre competența formală și competența profesională în organizația militară, Editura Universității Naționale de Apărare „Carol I”, București, 2010, Buletinul Universității Naționale de Apărare „Carol I” nr. 1/2010, ISSN 2065 – 8281, pp.552-557.

[29] http://ec.europa.eu/education/lifelong-learning-policy/doc/monitor12/skills_en.pdf, p. 42 apud <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=SWD:2012:0373:FIN:EN:pdf>.

[30] Ioana Tania Stoean, Profesionalizarea resurselor umane, editura UNAp Carol I, Bucuresti, 2013, pp. 103-110.

[31] Adrian Lesenciuc, THE EDUCATOR'S COMPETENCE QUALITATIVE ANALYSIS IN THE MODEL OF MILITARY GRADUATE STUDENT DRAWING UP, in Economics and Management, 2008 Brno 30 June 2008, Published by University of Defence in Brno, ISSN 1802-3975, pp.66-67, <http://www.unob.cz/eam/documents/eam-1-2008.pdf#page=68>.

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