

# Ethical Education of the Military: NATO Experience and Ukrainian Practice

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**Abstract:** The article provides a comparative analysis of the scientific and theoretical approaches to the ethical component of a professional military education in the NATO countries and Ukraine. The requirements of modern standards and criteria of military professionalism have been stated. Being based on the results of the analysis, the task to form and develop some basic moral values and qualities of the officers in the National Guard of Ukraine is offered for a project implementation in the educational process in the National Academy of the National Guard.

The proposed project is aimed at different categories of learners: first-year cadets, Academy graduates (Junior Officers) and Intermediate Officers doing the course for the Master's Degree in the National Academy of the National Guard of Ukraine. It can create the methodological basis for the ethical education in the Security and Defense higher educational establishments of Ukraine.

The methodology of the project is based on the developments of modern home philosophy of education, including the military one, on humanization and humanitarization of a military education; on western and home socio-philosophical and military-sociological views of the army's place and role in today's 'risk society', on the peculiarities of the interaction between civil and military structures correspondingly, on the moral requirements for the military, first of all officers, and on the principles contained in Generic Officer Professional Military Education (PME) Reference Curriculum (RC), for NATO and partners.

**Keywords:** *military education; ethical education of the military; military professional ethics; military professional moral; honorable behavior principles.*

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### **Problem formulation**

The devaluation of the basic ethical values, which form the basis of a military profession, means the loss of the country's defendability. The recent years' hostilities on the Ukrainian territory have sharply updated this issue. This problem includes both the country's defendability, its protection against external and internal threats, attitude to the military in the society, the awareness of the significance of Arms, the desire of the civilians to cooperate with the military or to oppose them, and many other problems.

**The topicality of the research** is determined by the urgent needs to increase the public confidence to the Ukrainian military, including the National Guard of Ukraine, 'to enhance its prestige, to strengthen the reputation of the military and other personnel' (Kodeks etichnoyi povedinki..., 2017), to increase combat capability and combat readiness of the National Guard units under the hybrid war conditions on the territory of the country by means of the pre-formed patriotic outlook, the existing pre-formed moral and ethical values and beliefs of the officers, the ability to introduce their subordinates to these values, the ability to control their units and construct social interaction between different categories of Ukrainian population, observing the principles of professional military moral and honorable behavior.

The orientation of Ukraine towards European integration and NATO membership was enshrined in the Constitution I n 2019 (Zakon Ukrainy: Pro vnesennia zmin ..., 2019). This orientation requires the formation of the competences of the Ukrainian officership in accordance with the requirements for the NATO military commanders. It means that both the system of moral values of the civil society and the army ethics must become basic.

Values of the service to the Motherland and social responsibility should become the basis to form a commander's character and leadership qualities of the future officers of the National Guard of Ukraine. These values become a condition of the officers' ability to ensure the constitutional rights and freedoms, the principles of the social equality, including the gender one, ethical principles and standards in their subordinate units. The task to form a sufficient level of moral and ethical culture of the National Guard officers becomes urgent and essential. It is necessary to increase the general level of corporate, social and cultural management. These tasks are crucial, considering the need to improve the quality of the missions performed by the National Guard units.

The need to provide ‘a high-quality training for the military personnel in accordance with modern requirements’, to form and develop ‘high moral qualities of the citizen of Ukraine and the defender of the Motherland’ (Konceptciya vijskovoyi osvitiv Ukrayini. Postanova Kabinetu Ministriv Ukrayini vid 15 grudnya 1997 r. N 1410) was realized by the Ukrainian state back in the 1990s. It was done due to the objectives to reorganize the Army and the Armed Forces structures of the country towards their professionalization. The *General Principles of the Concept of Military Education in Ukraine* (1997) state that “The principal target is to educate loyalty to the people of Ukraine, the proudness for its historic gains in constructing an independent state, the formation of high moral and psychological qualities of a citizen-patriot and personal responsibility for defense and security of Ukraine”.

Back in 2017 the Defense Minister of Ukraine S. Poltorak (2017) emphasized that the aim of the reforms in the military education, which had been lasting since the time of gaining the independence, was to create ‘highly professional, well balanced officership that can effectively solve the tasks assigned to the Armed Forces of Ukraine, its society and state”. Accordingly, the content of the military education should be reoriented ‘to implement the inalienable human rights, to attach to the general mankind values, to form the spirit of mutual understanding between different peoples and respect for their beliefs’. Thus, ‘democratization’, ‘humanization’ and ‘liberalization’ should become the urgent and essential directions of military education reforms in Ukraine (Poltorak, 2017).

At the same time, despite the clearly declared in Ukrainian standard papers the introduction of humanistic and patriotic moral values to the military education, the practical implementation of this objective faces considerable difficulties. We should admit that over the past decades in practical military education in Ukraine there are some dominating approaches focused not so much on the worldview humanistic knowledge but on technocratic and technological ones. The aim of the humanistic knowledge is to shape the worldview and value orientations of the military. It is provided by a block of humanitarian subjects. The technocratic and technological knowledge is formed by a block of special military subjects concentrated primarily on providing specialized military knowledge. In Ukrainian educational practice it occurs very often at the expense of a block of social and humanitarian subjects. It is proved by the ponderable part of the specialized military subjects in the curricula of higher military educational establishments in Ukraine and concern of humanitarian experts (Frolov &

Fedichev, 2012; Mandragelya, 2014; Finin, 2014; Sevruk, 2017; Panfilov & Petrova, 2018).

**(The state of research) The analysis of the scientific sources** demonstrates a considerable attention of both foreign and home experts to the problems of an interaction between the army and the society. The ability of the army to respond adequately to the numerous challenges and risks of the modern world, and therefore the requirements, including the ethical ones, to be met by the military, the officership first, attract the specialists' attention.

The classical studies of the peculiar aspects of the military profession was done by S. Hantington (2002) and M. Yanovits (1960). These studies laid the bedrock to consider civil and military relations, including the ethical aspects of military professionalism, moral obligations of the military to the society. In the post-Soviet countries these studies have stimulated the scientific and theoretical thought to search for the national ways to create the optimal interaction between the army and society and the necessary changes in training the military (Trebin, 2004; Danilova, 2007; Kalagin, 2016; etc.). Such studies were caused by the needs to reform the Armed Forces towards their professionalism in democratization of the social life.

Today the understanding of the military as a specific professional group forms a belief formulated as an aphorism by the Head of the Center of the Army Profession and Ethics (CAPE) at West Point (USA) Col. John Vermish: 'The heart of the army profession is the army ethics' (Ackerly, 2015, June 18). Correspondingly, the modern western scientific and theoretical thought formulates some basic ethical characteristics giving the institutional determination to the army as a military profession (Doctrine supplement the army profession, 2015; Baker, 2015; Casier, 2012; Maloney, 1981), analyzes the ethical principles and objectives of the military ethics (Snyder & Schein, 2014; Kinney, 2018; Maris, 2016) and the moral challenges and dilemmas facing the military in high technologies era (Endryu, 2014). The principal attention of the western military theorists and practitioners is paid to the traditional problems of forming team spirit (CAPE, 2013; CAPE, 2017) and moral contact between the soldiers in combat (Ficarrotta, 2010), command (leadership) qualities (Snyder & Schein, 2014; Cook, 2004) and ethical education of the military (Emonet, 2018; Micewski, 2016; Robinson, De Lee, & Carrick, 2008).

**In Ukraine, the need to reform higher military education to meet the requirements of the Ukrainian society has become the object to study of specialists** (Neshadim, 2003; Telelim & Prihodko, 2012; Telelim, Timoshenko & Prihodko, 2013; Poltorak, 2016, 2017; Panfilov,

2009; Shatalova & Barash, 2008). They prove the necessity to alter both the higher military education state control system, and the conceptual basis to reform the national higher military education system. These researches put the stress on the idea that ‘the human-centered paradigm of education’ must become the basis for reforming higher military education. These are the trends of humanization and humanitarization in the future officers’ training.

The justification of the modern Ukrainian military education system, based on the humanistic philosophy of education, was implemented in the researches of Ukrainian specialists (Dzoban, 2000; Neshadim, 2003; Panfilov & Petrova, 2018; Finin, 2014; Mandragelya, 2014; Poltorak, 2017; Chuprinova, 2017). In these studies, attention is focused on the identification of theoretical and methodological principles in shaping the content of military specialists’ training and on the review of the basic categories and concepts in the line of the humanistic paradigm of education. The radical humanization of the higher military education is recognized as an essential condition to form a national officership and protect state national interests (Panfilov, 2009; Finin, 2014; Frolov & Fedichev, 2012; Levchenko, 2004; Poltorak, 2017).

The scientific and theoretical thought in Ukraine pays a significant attention to formation of the personality of a militaryman, a commander, including the time of study in higher military educational establishments (Agiyenko, 2007; Finin, 2016; Levchenko, 2004; Petrova, 2014; Poltorak, 2016). The humanistic paradigm of an educational process is focused primarily on a person as the highest value. In such case, the main mission of the educational process is to form the personality in all its manifestations, professional, emotional, moral, intellectual and social. Therefore, the task of the higher military education should be to provide ‘not only specific knowledge within the profession of Arms’. As it is proved by practice, under the modern conditions of the warfare on the territory of the country first ‘a philosophy of values based on the humanistic values’ should be formed (Petrova, 2014, p.158).

Within the humanistic paradigm, the military education is considered a strategy to form a military leader (Panfilov & Petrova, 2018). Under modern conditions, this strategy becomes a kind of ‘response’ to meet the social challenges that require a ‘new educational paradigm’. This paradigm is oriented onto ‘the maximal development of a personality’, with the morality being interpreted as a ‘value-mode of military education’ (Panfilov & Petrova, 2018, p. 70-72). It is obvious that the personality of a militaryman, an officer, undergoes the process of formation during the entire length of

service in military units of Ukrainian military system. At the same time, we cannot but agree with the statement that the fundamental principles of a modern military leader personality formation are being formed during the training in higher military schools (Panfilov & Petrova, 2018, p. 72).

Consideration of the personal development by means of the process of military professionalization allows Ukrainian scientists O.L. Goncharenko (2008) and O.P. Dzoban (2000) to trace certain logic. The logic goes this way – from the initial interest on the trade and its deepening - by the acquisition of professional knowledge, skills, habits and the formation of general and professional competences – to the prevailing sense of professional responsibility, duty, honor and assertions in the future profession. In this case, the formed moral and ethical qualities of a military leader, the social responsibility first, become the logical end of the process of a future officer's professionalization.

In the XXI century, the responsibility is recognized by the ethical thought as an ontological condition for the existence of the high-tech society (Jonas, 2001). It requires from the militarymen the understanding and respect for the 'principle of responsibility' (Jonas, 2001), and should become the basis of the military professional moral (Sevruk & Gegechkori, 2017). This emphasis has become highly topical due to the development of the NBICS- technologies and their convergence with the military technologies. The unpredictability of high technology risks and consequences of modern technologies, used by the military, shift the whole layer of complex, primarily existential, moral, ethical, philosophical, social and humanitarian problems (Sevruk, 2017).

In general, the review of the scientific researches, related to the issue of the present article, allows to suggest: it is essential not only to give the scientific and theoretical ground to increase the philosophical and humanitarian component of the military education in modern Ukraine, but also to search for practical ways to provide the officers' ethical education in Ukrainian higher military educational establishments.

Thus, **the purpose of the present scientific research is:** comparative analysis of the attitudes and requirements for ethical education of the military in NATO countries and Ukraine; presentation of the pilot system of the practical implementation in the National Academy of the National Guard, Ukraine, educational process the objectives to form and develop some basic moral values and qualities of the National Guard officers in accordance with the requirements of the military professionalism, considering home and foreign experience of military ethics education.

### **The novelty of the research**

Considering the current trends in the educational practices in higher military educational establishments of Ukraine, the very formulation of the problem as for the need to provide basic ethics education to future officers determines the novelty of the research. In addition, the first attempts at providing a systematic ethics education are also a pioneering experience.

### **Methods and methodology**

The research was conducted within the humanistic paradigm of military education, in the unity of concrete historical and systematic approaches; there were used the methods of philosophical reflection, systematic and comparative analyzes as well as the analysis of documents; the interrogations were conducted.

### **The presentation of the main material**

Military training to perform professional tasks under the conditions of principal uncertainty and variability of the globalized world requires the formation of a militaryman as a citizen, a self-sufficient individual and a professional. As a citizen, a militaryman must be a patriot of his country. Being a self-sufficient individual means possessing his own views and beliefs. A professional must be capable to conduct self-conscious actions. Thus, the ethical education of the military appears to be a necessary component of their training.

The thesis about the importance of creating specific ethics as an integral part of a future officer training found its justification in 1950-1960-s (Huntington, 1957). The study of the military professionalism allowed S. Huntington to conclude: an officer as a profession is based on three main mutually related traits and components—competence, responsibility and corporatism.

According to S. Huntington, the competence of an officer – unlike the competence of a soldier – is defined as ‘leadership by force’ (rather than the use of violence). This competence includes not only specific military knowledge but also ‘broad humanitarian, social one that allows performing one’s duties in a social environment.’ The base for this competence is the social responsibility (Huntington, 1957).

According to S. Huntington, namely the responsibility of the military creates the possibility to exist for such a profession as Officer.

Thoughts on military professionalism and military education related tasks within this article require certain terminological clarification

considering differences in languages and social and cultural traditions of the West and post-Soviet countries.

The term 'profession' in its western variant is primarily a moral notion. A profession is a promise of social service, a human consent to subordinate his or her own interests to the public interests and wealth. According to Huntington, there are not many of such occupations, but they are strategically important for the life of the society. Among them are doctors, priests, and military (Huntington, 1957).

At the same time, on the post-Soviet territories the concept 'profession' usually means 'specialty' and does not possess any moral aspect. Correspondingly, professionalism is understood as mastering an expert's profession and means primarily a set of skills and abilities. According to the authors, insufficient attention to the ethical education within the educational process in higher military educational establishments in Ukraine can be partly explained by these differences in terminology, which substantially affect the content of the officer training.

Corporatism was considered by S. Huntington as a logical extension of the office's professional responsibility. Serving for the society requires a specific system of values, recorded rules of conduct, which are fixed by certain standards - *Codes of honor*. The presence of these standards creates a sense of belonging to a common value-semantic space, a common way of life, belonging to a common system, and all this is recorded in the concept of 'corporatism' (Huntington, 1957).

The study of a military professionalism, conducted by S. Huntington (1957) suggests that officers become stronger and more effective when they are coming closer to the ideal of the profession, and weaker and imperfect - where they are further from this ideal (Huntington, 1957).

It is clear that in reality a matter of fact rarely matches the ideal. However, we can state that the ideas related to the importance of the moral aspect of the military profession, introduced by S. Huntington in the middle of the last century, today have acquired a considerable theoretical and practical attention in NATO armies. This is evidenced by the number of fundamental publications that has increased in recent years, active discussions being conducted in the scientific periodical journals and the foundation of the special organizational structures concerned with military ethics and ethical education of the military.

In this respect, a highly demonstrative experience is the establishing at the West Point Military Academy of a special *Center for the Army Profession and Ethic* (CAPE) (CAPE, 2013) that concerns for a wide range of problems of military ethic offers special initiatives and programs aimed at servicemen's

realization of how military ethics works. For instance, the program *Not in my Squad (NIMS)* (CAPE, 2017, December 21), focused on team building, team spirit and unity based on certain ethical principles includes ethical education, training, workshops and criteria to evaluate a NIMS unit and provides training related resources and videos. A virtual simulator *In my Squad*, developed for the program, creates realistic situations that become a test for the junior military critical thinking and their ability to make decisions, make them feel both the team members and the members of the Profession of Arms.

One of the CAPE initiatives is the development of a special site - a kind of "platform" in the Internet, aimed at sharing personal experience of the military-combatants, their real stories and reflections. The CAPE analyst Lt.Col.Peter C. Kinney III insists that the army ethic is the bedrock for the values and beliefs of the military; their understanding of the sense of the army existence and the bedrock for the mutual trust and united teamwork; the bedrock for decision-making and actions of the military (Kinney, 2018).

The cardinal changes in the US military awareness of the importance of ethics for the Profession of Arms are confirmed by a significant revision of the *ADRP 1: Doctrine supplement the army profession headquarters department of the army*, (2015) and adding to it a new chapter on ethic (CHAPTER 2. The army ethic) (Doctrine supplement the army profession (2015). *Army Doctrine Reference Publication*. No. 1. Headquarters. Department of the *Army*. Washington, DC, 14 June).

In general, we can confidently assert that there are both certain 'points of a coincidence' and obvious differences between modern home and western traditions related to military ethic.

As for the coincidence, Ukraine declares the recognition of the basic democratic values in the modern army and is ready to support the NATO standards. The principal international document that defines the basic ethical values of most world armies, standards and requirements for ethical characteristics of the personnel is *The NATO Code of Conduct*. This code indicates that North Atlantic Treaty Organization (NATO, 2013) provides assistance to the highest level of trust between its members and demands their unity, loyalty, responsibility, impartiality and expertise. Therefore, there are clearly defined five core values that form the axiological basis of the ethical code and determine the requirements to the behavior of both military and army civilians of the NATO units.

*Honorable Service Codes*, approved for the Armed Forces (Kodeks dobrochesnoyi povedinki ..., 15.03.2017) and the National Guard of Ukraine (Kodeks etichnoyi povedinki ..., 03.05.2017), contain such bedrock

principles as 'priority of service interests; impartiality; expertise and diligence; transparency; loyalty; political neutrality; confidentiality; refrain from executing illegal orders; corporatism. As for the differences, they refer to the understanding how essential the ethical knowledge and the ethical education are for the military.

Nowadays on the territory of Ukraine, despite the program declarations, scientific and theoretical researches, numerous negative consequences of military practices in combat operations in the east of the country, it is still necessary to prove and justify, referring to various authorities, experience, etc., the need to introduce ethical education to the educational process in higher military educational establishments. In Table 1 we give the information that demonstrates the state of the problem for September, 2019. The information was obtained by interviewing the faculty members who conduct these subjects. The information represents various structures of the Security and Defense system and is not comparative in nature. However, it provides an opportunity to see a typical picture of attitude towards the ethical education in the Security and Defense system in Ukraine.

**Table 1**

No.	Higher Military Educational Establishment of Ukraine	Faculty	Subject	Module	Number of class hours for Ethics
1.	National Academy of the National Guard of Ukraine (Kharkiv)	Commanding Management Humanitarian	Philosophical and Sociological Foundations of Military and Professional Activity	Ethics and Aesthetics	3 hours
		Humanitarian	Military Professional Moral		54 hours
2.	Bogdan Khmelnytskyi National Academy of the State Border Guard	Law Enforcement Leadership Training Foreign Languages and	Religious Knowledge, Ethics, Aesthetics and Sociology	Ethics	14 hours

		Humanitarian Engineering and Technical			
		State Border Security (State Border guard and defense)	Professional Ethics of the Border guard		50 hours
3.	Military Academy (Odesa)	All faculties	Philosophy (Philosophy, Religious Knowledge, Logics, Ethics and Aesthetics)	Ethics	6 hours
4.	Ivan Kozhedub National University of the Air Force (Kharkiv)	All faculties	Philosophy	Ethics and Aesthetics	6 hours
5.	National University of Internal Affairs (Kharkiv)	All faculties	-	-	-
6.	Military Institute of Armor of the National technical university 'Kharkiv Polytechnic Institute' (Kharkiv)	All faculties	Philosophy (Philosophy, Religious Knowledge, Ethics and Aesthetics)	Ethics	6 hours

As of September, 2019. Source: Authors' own conception.

At the same time the idea to provide all military categories, not only commissioned officers, but also enlisted men with some ethical knowledge becomes increasingly asserted by the NATO countries.

In modern circumstances, moral and ethical education of all military categories, both officers and enlisted men, is considered to have no alternative not only by the theorists but by the military practical experts as well. It appears to be a condition for the existence of a modern society.

Indicative in this respect are the thoughts of Sergeant Major Florian Emonet, Swiss Armed Forces. Considering the ethics education in the context of military training, F. Emonet testifies the presence of certain tendencies. If ‘throughout the decades, ethics education has been a growing topic in many armed forces worldwide’ and it was traditionally provided ‘with a focus’ on such military categories as officers and senior non-commissioned officers, then in modern circumstances it is necessary to develop ‘the new approach to modern ethics training’, that means ‘to ensure an ethical leadership and decision-making process at all levels, targeting entry-level military members’ (Emonet, 2018). Enlisted men at any level have to ‘assess options and make decisions quickly’ (Baker, 2015). Thus, the following statement becomes certain: under existing conditions, the improvement of the military effectiveness depends on the ability of the armed forces to implement ethics training in the course of a basic training of all officers and enlisted men (Emonet, 2018).

Respectively, to meet these requirements modern military education curricula are worked out in NATO military educational establishments. Thus, in the *Generic Officer Professional Military Education (PME) Reference Curriculum (RC)*, (2011) for NATO and partners (54) (Tipovoj bazisnyj uchebnyj plan (TBUP) ..., 2011) the ethical education is a basic and mandatory component of the training of any ranked military (Pre-commissioning Officer, Junior Officer, and Intermediate Officer) (see Table 2),

**Table 2**

<b>Training phase</b>	<b>Theme (T)</b>	<b>Block (B)</b>
<b>Pre-Commissioning/ Basic Officer</b>	T2. Command, Leadership and Ethics	B.2.1. Introduction to the Professional Military Ethic B.2.2. Military Leadership
<b>Junior Officer</b>	T2. Command, Leadership and Ethics	B.2.1. Ethics of the Military Profession B.2.2. Organizational Culture and Leadership
<b>Intermediate Officer</b>	T2. Command, Leadership and Ethics	B.2.1. Ethics B.2.2. Leadership

(Extract from Table 1.1. *Generic Officer Professional Military Education (PME) Reference Curriculum (RC)* (Tipovoj bazisnyj uchebnyj plan (TBUP) ..., 2011, p.9)

Looking at the content of the suggested by the curriculum corresponding training modules, the special attention paid to ensure specific ethical knowledge and skills relevant to each training phase becomes evident.

In generic terms, the keystone to the program is the concept of a Profession of Arms, which regardless of a rank or position assumes ‘unique professional identity’, ‘competence’ and appropriate ‘ethos’.

Therefore, regardless of a position ‘the officer’s roles demonstrate military ethos, leader of character, member of a profession, and a servant of the country’ (Типовой базисный учебный план (ТБУП) подготовки командного состава в системе специального военного образования. (2011) p.6)

Thus, the task to form the values and standards of military professional ethics as the basis of a serviceman’s personality appears to be main and urgent.

The urgency of this problem was fixed in the spring of 2017 by the chief executives of the Armed Forces and the National Guard of Ukraine. For the Armed Forces of Ukraine *The Code of Good Conduct and Professional Ethics for Military Officials, civil servants and other persons authorized to perform state functions, the Ministry of Defense of Ukraine and the Armed Forces of Ukraine* was approved on 15/03/2017 and for the National Guard of Ukraine *The Code of Good Conduct and Professional Ethics for Military Officials, civil servants and other persons authorized to perform state functions, the National Guard of Ukraine* on 03.05.2017.

In June 2017 the Head Office of the National Guard of Ukraine appealed to the National Academy of the National Guard of Ukraine with a number of proposals, among which there was a requirement to launch a course ‘Honor’ to improve the training of the graduates of the National Academy, NGU.

To accomplish this requirement, the Social and Humanitarian subjects Chair offers a continuous and comprehensive work within the learning process of the National Academy of the National Guard of Ukraine, which would cover all phases of training, from non-commissioned to intermediate officers, and implant military service values and principles of honorable behavior in future officers of the National Guard of Ukraine. The general concept is here (see Table 3)

**Table 3.**

<b>NGU Head Office Recommendations</b>	<b>Social and Humanitarian Subjects Chair, National Academy of NGU, Recommendations</b>	
Course	Phases of Training	Subjects
Honor	Non-commissioned Officer (1 year of study)	Military Professional Ethics
	Junior Officer (4 years of study)	Regular Military Personnel Ethics
	Intermediate Officer	Ethics of Social and Professional Interaction

*Source: Authors' own conception.*

The first training phase is designed for the NCOs. In the higher military educational establishments, it is designed for the 1st year cadets.

Joining any military organization a person must receive a certain 'regulatory frame of values'. In the civil life, the person's values are private. If a person chooses a military profession, an officer, and becomes a cadet – there should definitely occur some transformation of his or her personal values towards a match with the values of military service and officership.

The subject 'Military Professional Ethics' has to ensure the successfulness of this transformation. The main aim of the subject is to explain the content of values and standards of the military ethos, and to implant these values and standards in the future officers of the National Guard of Ukraine. This aim can be achieved through lectures, group and practical trainings, workshops, simulations and predicting options to problem solving. A creative work, an essay, is offered.

Three interrelated thematic modules reveal the content of the subject. The first module 'Ethical Aspect of a Military Profession' represents a thorough consideration of moral aspects of the military service, profession and specialty in modern society.

The second thematic module 'The Basic Values System of a Military Professional Activity' implies the necessity for the cadets to become fully aware of the basic values of a military professional activity of the National Guard servicemen, Ukraine. In this module, the following problems are offered for consideration: the service to the Motherland as the highest value of a military profession; patriotism and military duty; honor and dignity of a militaryman; responsibility in the context of a military profession; legality and the rule of law as a value of a military profession; discipline, subordination, submission. Its principal target is to create cadets' perceived

and steady fast system of values that meets modern requirements of military service and officership values.

The purpose of the third thematic module ‘Honorable Behavior and a Professional Military Activity’ is to analyze and study *The Code of Good Conduct and Professional Ethics for Military Officials, civil servants and other persons authorized to perform state functions, the National Guard of Ukraine* (2017), to clarify the essence of the concept of ‘honor’, to identify the moral aspect of the basic principles of the Code; to work out some situations (models) of violating the standards and principles of the Code and to analyze the consequences of such violations; to analyze (to introspect) whether cadets’ daily activities meet the requirements of *The Code of ethical behavior of the military officials and other persons authorized to perform state functions in the National Guard of Ukraine*.

A round table ‘The Moral and Ethical Values and Behavior of the Military of the National Guard of Ukraine’ is to complete this phase of training.

The second training phase is designed for Junior Officers. For higher military education establishments these are the graduate cadets. ‘Regular Military Personnel’ is the subject that at this training phase has to ensure the formation of moral knowledge, skills and individuality enabling the future commanders to effectively control their subordinates and, in general, their subordinate units. Therefore, the main goal at this training phase is to provide cadets with certain knowledge of moral and ethical components of a commander’s activity and implant some practical skills of ethical decisions in a military sphere.

Thus, in addition to lectures, group and practical trainings and workshops, the program provides simulations and predicting options to problem solving; watching films during a self-preparation work (such as *To Save Private Ryan, Hacksaw Ridge*) with the afterward discussion in the classrooms. These innovative forms of education are focused on activating the cadets’ thinking process and increasing their creative potential; they contribute to cadets’ moral consciousness and self-consciousness and their awareness of the full scope of a military leader’s responsibility (personal and social) for the decision taken.

Three thematic modules reveal the contents of the subject. In the first module, ‘Moral and Ethical Basis of a Military Leader’s Activity’, the main emphasis is laid on the moral aspect of the military leader’s individuality. The components of moral consciousness and identity as well as ethical principles and aspects of the military leader’s activity are considered.

The second thematic module 'Moral Component of a Military Decision Making' is devoted to the consideration of ethical decisions in the context of a military profession. The work at this module will allow future officers to understand the concept, content and stages of a decision-making process and the criteria to evaluate ethical decisions in a military sphere. This work should be done considering the realities of combat operations in the East of the country. So, the moral aspects of the activity of the National Guard units participating in the hostilities should be discussed.

The third thematic module 'Moral and Ethical Basis for the Interaction Between a Military Leader and His Subordinates' provides a thorough analysis of the problems which are typical for a Junior Officer. They include respect for the rights and freedoms in the context of a military profession; social problems, including gender, equality in the armed forces, justice, violence and aggression. Particular attention will be paid to moral and ethical aspects of the combatants' socialization in peaceful civil life.

A roundtable 'Regular Military Personnel Ethics in Hybrid Warfare' is offered to complete the subject.

The third training phase is designed for Intermediate Officers. The subject 'Ethics of Social and Professional Interaction in the National Guard of Ukraine' aims to provide the Master's degree learners with knowledge and practical skills that will effectively create a system of social and professional interactions both within the National Guard and between the National Guard and the society, considering foreign experience and home practice.

Lectures, group and practical trainings, workshops and simulations contribute to the implementation of the subject goal. A roundtable 'Gender policy and nowadays reality in the National Guard of Ukraine' is also planned. However, the optic angle is being changed: the presentation of the subject content should take into account the realities of today's globalized world and the changes in the interaction between the society and military agencies, considering both foreign and home experience. Therefore, the emphasis is laid on providing cadets with contemporary theoretical approaches and concepts of home and foreign experts on the ethical grounds to the military and professional activity and to the cooperation between the army, military forces and society.

Three thematic modules reveal the contents of the subject. The first one, 'Ethics as a practical philosophy', is devoted to the learners' realization of the philosophical, moral and ethical principles of the military art. We believe that under the conditions of local military conflicts in various regions of the world and our country's military participation in peacekeeping operations, the knowledge of the national peculiarities of 'a social landscape'

in combat operations becomes highly essential for Intermediate Officers. Therefore, we offer to research the impact of differences in western and eastern mentality on the military professional activity, to study the basic ethical principles of national profession armies and to investigate how these principles affect the course of modern combat operations.

The second thematic module, 'Ethical Aspects of an Interaction between the Military Forces and a Civil Society' will be devoted to the analysis of the problems, which are, from our point of view, urgent in the army and society interaction in the modern technogenic globalized world. Among these problems are the army and society in the modern world:

- some ethical aspects of an interaction between military forces and civil society, civil supervision over military forces;
- technogenic civilization and the Army, in particular: nowadays risks and military risks, military leader's responsibility in 'risk society' realities.

It is considered necessary to review some theoretical and ethical principles of conceptual changes in the human resources policy and management, including liberalization, democratization and humanization of the military that have occurred in military forces of the most developed Western countries. The leading NATO armies' experience, implemented in solving social problems of equality, the gender one in particular, in the armed forces is considered essential; a comparative analysis of the ways to solve these problems in practical national and foreign military and social management becomes important.

The third thematic module 'Basic Principles of Ethics and Practical Control in the Armed Forces and the National Guard of Ukraine' provides the research of the corporate ethics being the basis for professionalism of military forces, and the principles of honourable behavior as the basis for corporate ethics in the National Guard of Ukraine. We believe that in Intermediate Officer training it is efficient to consider some moral and ethical aspects of a military conflict; modern requirements for a moral and ethical component of a military professional and a military organization image; requirements for the officer's ethical qualities as a component of officership competences.

At present, the proposed project has been partially implemented: the subject 'Military Professional Ethics', which includes ethical issues for both the first (Pre-commissioned Officer) and second (Junior Officer) phases of training, is provided for the graduates of the National Academy of the National Guard of Ukraine as a separate course at the Faculty of Humanities only.

It should be mentioned, that the standards of higher education approved by the Ministry of Education of Ukraine in 2018 for specialties 253 'Military command and control (by the Armed Services)', 255 'Arms and materiel', 254 'Supply and Support' contain competences and training results directly related to the moral and ethical awareness of the graduates of Ukrainian military educational establishments. Nevertheless, the introduction of the subject 'Military Professional Ethics' to the training curricula for the cadets of other faculties, including the commanding one, still remains a promising task. This task needs further organizational cooperation of the Chair with the faculties and academy administration.

For Intermediate officers the introduction of the subject 'Ethics of the Social and Professional Interaction in the National Guard of Ukraine' to the educational process also remains a promising task.

In general, we should note that the practical implementation of the proposed project faces the typical challenges, including:

- institutional inertia of the military training and education system in Ukraine, that can be explained on the one hand, by the closeness and conservatism of the military sphere in general, and on the other, by the specific features of the formation and transformation of the national military education in times of independence;

- technokratism and conservative thinking of the HMEE administration, their unwillingness to accept the ideas of the moral and ethical component playing the leading role in the interaction between the army and society in the modern world;

- incomprehension by the military of the fact that ethical education is an integral part of modern military and professional education; it constitutes today militarymen as a specific professional corporation, provides institutional certainty to the army in contemporary world;

- lack of comprehension by any ranked military commander show much the efficiency of combat operations depends on the ethical education of all military categories;

- lack of understanding by the military of the concept of 'moral education', reducing the military professional ethos to the matters of etiquette and cultural behavior;

- the officers' insufficient knowledge concerning the trends that dominate in the NATO countries military training, the neglecting of ethical and social components of the considerable experience of modern combat operations, that NATO armies have gained;

- rejection of the ideas of moral education by the older generation of the military due to the negative experience of extreme indoctrination while military training and education in the Soviet era;

- limited access of the civilian teachers to the moral and ethical ‘specificity’ of combat operations in the east of the country, and thus, insufficient supply of the military ethics subjects with ‘cases’ containing samples of the real situations that require moral and ethical analysis and assessment and may provide some training models for making ethical decisions, etc.

## Conclusions

Thus, we believe that today's challenges need to reformat the comprehension of the content of a professional military training in Ukraine, considering a military ethical education as an integral part of a military professional education. In addition, it is considered necessary to clarify and codificate the basic ethical values that form the axiological basis of the Ethics Code of Security and Defense system of Ukraine.

To ensure high quality ethical education for the officers in Ukrainian higher military educational establishments, it is considered necessary:

- to include the training courses on military ethics (military and professional moral, military and professional ethics) into the curricula of the HMEE of Security and Defense sector of Ukraine, and in particular, for the NANGU – the courses proposed in the project;

- to consider officer’s ethical competence one of the indicators during the certification for an executive position;

- to withdraw a formal and bureaucratic approach to the military personnel certification.

To ensure the above-mentioned requirements it is considered appropriate to recommend to create a special center, which should deal with the problem of military ethics and moral education, such as the military CAPE (USA). Taking into consideration the past bureaucratic traditions of the administrative system in Ukraine, particularly in the security and defense sector, we think it necessary to emphasize that this structure should be a manifestation of self-government and an element of a civil society. The established structure should not become an additional bureaucratic formal organizational substructure in the military organization system.

The soldiers who have fallen into a complicated ethical situation (whether at war or in peacetime), are highly likely to communicate with people who cannot directly affect their state (status) in the military unit.

They are less open in the discussion of their moral problems with their direct commanders (chiefs), or the persons, who while performing their official duties (such as moral and psychological support), may indirectly affect the existence of the militaryman in the unit. Therefore, we believe it appropriate to provide moral education by the people that are first of all experts in this sphere, no matter whether they are civilians or military. In our view, this position contributes to optimization of the civil and military cooperation within a military organization and overcoming of the dominating officers' stereotypes as for the ethical education of the military.

The mentioned problems and assignments offer a wide horizon for further scientific theoretical and practical researches and developments, need numerous sociological studies in the armed forces, a plenty of significant organizational, scientific theoretical, practical and methodical work and create numerous prospects for structural changes in both the security and defense sector of Ukraine and in the Ukrainian society in general.

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