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**ETHICAL FUNCTIONS IN MANAGING DEFENSE  
RESOURCES**

**Col. Krzysztof Drabik, Prof. PhD**

Faculty of National Security War Studies University/Warsaw/Poland

**Abstract:**

Every type of social relationship requires specific regulations. The moral principles are a natural determinant of harmonious social relations. However, the institutional structures of the state, including the processes of human resources management in the field of defense, are subject to normative codification of ethics. Ethics is a key element of well-equipped institutions in the state.

*Key words: ethics, management, human resources, security.*

**1. Security ethics in human resources management**

For centuries, ethics has been a source of knowledge about moral human relations, in particular about the values, principles and norms governing broadly understood social communication. Ethics is the science of morality, the ways of using the categories of good and evil in constructing positive social standards. Since ancient times, philosophy has emphasized the importance of virtues - moral patterns of behavior that create the ideal of a good man, as Aristotle said, an ethically brave man. The object of ethical research are values that reflect the axiological ideals that dominate in social groups in a given historical epoch. The noticeable evolution of morality is coupled with cultural and civilization development. The dominant ethical values create culture and result from culture, they are symbols specific to social groups functioning in specific civilizational conditions. The culture of ancient Greece was permeated by the ethos of happiness (eudaymonia), expressed by the maxim kalos kai agathos (beautiful and good). In the Middle Ages opus dei and civitas dei were valued, ideas rooted in divine transcendence. The Renaissance valued man and his developmental abilities. In turn, enlightenment was the triumph of rationalism, which resulted in the trend of scientism in the nineteenth century. Nowadays, we live in a time of postmodern relativism of values, in the age of crisis, among others, ethical "metatheres".

Therefore, ethics permeates every aspect of our lives, regardless of the professional, personal and institutional space in which we function on a daily basis. Currently, the science of morality has particularly important cognitive challenges. In addition to the traditional determinants of ethics, so far reduced to the category of happiness, the ideal of a good man, new ones are emerging that create the ideal of a safe man. The postmodern epoch put man in a difficult moral situation, above all because he must collide with the effects of his own development. It is no longer just about achieving a designated ideal of happiness, but about surviving in the face of destructive side effects of civilization development. Ethics as a science has, therefore, important cognitive tasks that not only boil

## ***ETHICAL FUNCTIONS IN MANAGING DEFENSE RESOURCES***

down to the construction of theory, but above all the practice of acting in public space, including defense. Ethics as science today has reached a critical point, showing its special existential role, which can be included in the question: what values determine the contemporary ideals of human durability? I believe that in the perspective of the dominant relativism of values, which on the one hand is the achievement of democratic systems, on the other hand, it raises the fear of responsibility, ethics is especially needed. This responsibility is linked to the control and assessment of defense potentials, modern military and non-military offensive agents, as well as the proliferation of weapons of mass destruction.

The traditional presence of ethics in the field of defense is one of the pillars of shaping social moral ideals. The wealth of values derived from the knight's ethos is determined by contemporary ethical standards not only in the army, but also penetrates modern methods of human resource management in the field of defense and not only. It can be argued that the ethical functions of modern human resources management in the field of defense result from the combination of military ethics, public service ethics and business ethics (management ethics). Compilation of the above ethical subdisciplines in my view determines the proper space of valuation in human resources management in the field of defense. Therefore, a holistic view of the functions of ethics in the discussed problem area, assuming the functions of traditional military ethics, ethics defining the standards of functioning of a public institution and ethics of human resources management, applied in the business world, is important. This triadic layout can be defined in the category of security ethics.

The main thesis of my article refers to the humanistic maxim that man is a moral subject and only in the category of the subject understood in this way can ethical issues be analyzed in the above problem approach. The negative formulation of the above thesis is the assumption that man is never an object. This humanistic thesis, emphasized by Immanuel Kant during the Enlightenment, did not lose its relevance, on the contrary, it still determines the moral loss of modern man even more than before [1]. The more so because it is entangled in these organizational arrangements. Before turning to the characteristics of moral principles that form the basis of the security ethics, it is worth paying attention to threats that depreciate a person as a moral subject:

- man as a means (tool) of production;
- business utilitarianism in human resource management;
- reevaluation of the technique in assessing and planning defense potential;
- violation of human rights.

The above threats strictly define the basis for the identification of key ethical aspects in relation to people who create defense resources of the state. It is worth noting that the very expression human resource contains an amoral connotation. Can a man be treated as the subject of a defensive resource, what is worse on an equal footing with other material resources? Considering the aforementioned thesis, one should be very careful here. This danger behind the utilitarian objectification of man emphasizes the importance of ethics and its function in public space. The question should be asked: what principles derived from military ethics, public service ethics and business ethics define human subjectivity in the context of human resource management?

According to the thesis of subjectivity, the starting criterion is not institutional utilitarianism but human rights and social justice. Utilitarianism accentuates the good of the whole at the expense of the good of the individual. Such decisions and actions are useful that lead to the greatest possible benefit for the largest possible group of people. According to the English philosopher and economist Henry Sidgwick, utilitarianism prefers a social order in which the basic social institutions are organized in order to achieve

## ***ETHICAL FUNCTIONS IN MANAGING DEFENSE RESOURCES***

the maximum balance of happiness, constituting the sum of happiness of all members of a given society [2].

In the area of human resources management in the field of defense, these utilitarian economic and military interests collide with the subjective needs and values of individuals and social groups. Ethical functions boil down to easing the tension between these tendencies. Despite the adopted strategic goals, whose defense needs are needed, their quantitative nature can not override the qualitative aspect of affirming a worthy human being.

An important criterion for ethical evaluation in modern societies is human rights. John Locke, in his theory of social contract, formulated three overriding natural laws: the right to life, freedom and property (private property). The philosopher emphasizes that "(...) since everyone is equal and independent, no one should do damage to life, health, liberty or property" [3]. Locke's theorem has a normative effect and formulates each person's constitutive rights to existence, freedom and possession. The process of managing the defense resources should take into account these rights, with the necessary restrictions dictated by the need to defend the independence of the state. The validity of these rights is not in doubt. They are the starting point for further ethical analyzes. Human rights affirm the inalienable value of a worthy person as such, to which all activity in the institutional space should be directed, the more in the field of human resources management. The content of these laws forms a kind of ethical human status, gives it a special value and justifies all activities aimed at protecting its life [4].

The category of natural rights and subjectivity define man as the sense of a social structure and sensu stricto entity in human resource management processes. The above humanistic approach to the subject of management, as I mentioned, is based on three pillars of professional ethics, the proper compilation of which will allow to formulate an ethical basis in human resources management in the field of defense. The aforementioned types of professional ethics are codified in ethical codes and constitute deontological rules of conduct of relevant social groups.

### **2. Ethics functions in organizations and social institutions**

Ethics is not only a fundamental criterion of moral ideas, but also helps in making rational decisions. The validity of ethical principles in the processes of human resource management manifests itself in the functions that ethics performs in social institutions and organizations. It is worth paying attention to the following ethics functions:

- integrating;
- educational;
- normative;
- evaluation;
- cultural;
- socialization;
- organizational;
- communication.

The integrating function serves to shape the internal coherence of the organizational structure. It is a point of reference in differentiating the group against the background of the external social environment. Members of the organizational structure consciously position themselves around internal (professional) ethical identifiers.

Formulated in the form of ethical codes, ethical principles regulating the functioning of a given element of social space (organizations, institutions) undoubtedly have an educational dimension. They fulfill a cognitive function and support moral development, teaching (learning) and also upbringing. The entities of the defense resources

## ***ETHICAL FUNCTIONS IN MANAGING DEFENSE RESOURCES***

management process are introduced into the world of values that set ethical standards in this field.

The normative function results from the very nature of ethics as a science. One of the main goals of ethics is not only the description of the phenomenon of morality, but above all, the formulation of principles that would meet the criterion of noncontradiction and universality. The ethical principle is not a spontaneous determinant of conduct, but a legitimate criterion of good.

The evaluation function means that acting in accordance or not compliant with the ethical standard is subject to evaluation. Attitudes and behaviors of public service employees, representatives of the private sector, are assessed not only on the basis of criminal and disciplinary provisions, but also according to the ethical criterion. The set of rules codified in codes of professional ethics is the criterion of evaluation. It is worth noting that ethical sanctions, in contrast to legal sanctions, generally boil down to social condemnation. Theoretical normativism and practical ethics are inscribed in culture and culture results. Ethical codes are in themselves a cultural symbol and at the same time they create a culture of smaller and larger social groups functioning in some organizational and institutional framework. The process of human resources management in the field of defense is an element of culture and at the same time emphasizes the values affirming man as the subject of this process. The personnel aspect is also important, in which culture makes itself present in individual activity.

The socialization function creates the practice of introducing the individual into the social environment, regardless of the levels of moral development and the complexity of the institutional structure. Ethics is conducive to building social relations, shaping self-identification in the organization.

Ethics supports organizational activities by determining the principles and evaluation norms. A well-equipped social institution is subject to the deontological restrictions set out in the Code. It is worth noting that ethical codifications do not come down to regulating the functioning of social institutions, such as the army, police, and health care, but more and more often they are the criteria for professional activity of representatives of the business world, including the defense industry.

The communication function determines the qualitative criteria of social communication. The awareness of the validity of ethical norms places social discourse and formal administrative procedures at a specific cultural level. Values and principles of professional ethics favor well-understood social and political interests. Information exchange does not take place in a normative vacuum. Participants in communication processes should take into account ethical constraints inscribed in the organizational and political culture.

Management takes place in a social organization. Ethical deontology supports the making of key rational decisions, but also acts as a disseminator, which goes beyond the isolated decision-making process. Ethical principles create a specific axiological space conducive to the strengthening of human value and subjectivity. The question: whether ethics is needed today is a rhetorical question, it is needed more than ever before, because it does not touch only axiological issues, but more and more often existential, related to shaping security.

The principles that are crucial from the point of view of functions fulfilled by ethics in human resources management in the field of defense should be characterized. The armed forces of the state are an element of the defense potential. It is important to refer to the rich tradition of military ethics. Currently, the Polish Code of Honor of the Professional Soldier is in effect in the Polish army. It is a deontological set of ethical principles defining the attitudes, behaviors and actions of all soldiers. This Code contains a set of values and the

## ***ETHICAL FUNCTIONS IN MANAGING DEFENSE RESOURCES***

principles resulting from them that refer to the rich tradition of knightly ethics. The moral ideals of a soldier are dignity and honor. The protection of dignity and honor corresponds with the possession of moral virtues such as patriotism, bravery, honesty, responsibility, justice, truthfulness and professional solidarity. It can be concluded that the species difference (*diffrenciam specificam*) of military professional ethics lies primarily in those virtues that result from the specifics of military service and the role of a soldier in the structure of the state. A differentiating factor in relation to other codes is the emphasis on the virtue of patriotism and bravery. The others are parallel to other codes in the public service. An example of this is the set of ethical principles of members of the civil service corps in Poland. The following ethical principles of an official are distinguished [5]:

- the principle of worthy behavior;
- the principle of public service;
- principle of loyalty;
- the principle of political neutrality;
- the principle of impartiality.

The principle of worthy behavior includes two moral aspects: the dignity of an official as a person and a person performing a public function. The virtue of dignity identifies the moral figure of a soldier both in and out of the service. Dignity has an internal and external dimension. The internal dimension determines the self-esteem, the belief in the ethical subjectivity of being entitled to inalienable rights. The internal dimension of dignity is closely connected with the sense of security, with the thresholds of accepting threats. The external dimension manifests itself in the social environment, in the axionormative canon, legal, cultural and moral. It is about the valuation of man by the social environment in the perspective of broader human rights and culture in specific social systems. The external dimension of dignity manifests itself in social relations. Dignity is created by treating others as worthy. In the area of human resources management in the field of defense, it is important to emphasize the dignity which is granted to members of the state administration, representing the highest ethical standards.

This is where the key justification for the functionality of cultural codes of ethics reflects a certain specificity of particular professional groups. The virtue of dignity is vested in every person irrespective of their origin, gender, color or professional specialty. However, due to their role and occupied social position, people who create the defense potential of the state are particularly obliged to represent and practically apply the adopted ethical principles. They should fulfill higher standards in terms of moral attitudes and behaviors. Being worthy translates into the practice of human resource management by building authority. At the same time, it is not only about the formal authority associated with the professional function of the commander, manager, manager, official, but informal (personal) authority showing the high moral level of a particular person in different situations, not only business. The sphere of defense is a constitutive element of the state's existence as a social and political unit, it is made up of people for whom ethical principles, including the principle of dignified behavior, are not limited in time and space obligations. This means that representatives of the state administration observe the principle of behaving dutifully at any time - in the service and private sector [6].

The principle of public service is strictly a rule that fits into the political space of the functioning of the state, including its human defense resources. It means the servant role of an official (soldier), but also a representative of the defense industry towards citizens and the state as a political institution. The public service connects with the awareness of the interests of the state and the needs of citizens, builds the trust of the latter in public institutions. The above rule obliges to create the image of state administration employees as competent people prepared to carry out tasks in the defense sector. It

## ***ETHICAL FUNCTIONS IN MANAGING DEFENSE RESOURCES***

strengthens the sense of bond with the defense challenges that the state faces and protects its interests. The principle of public service is a key element of the broadly understood ethics of state administration, integrating three entities: the state, public administration and citizens. It obliges to present the public interest over the private interest and serves to shape the image of the state on the international arena (diplomacy). The principle of public service is a key element in the construction and management of defense resources.

The principle of loyalty underlines the obligation of public service employees to identify with the state and its internal and external interests. The main task of the state is to guarantee security to citizens and social institutions. Loyalty in the context of this task is a particularly important principle. In the army, he manifests himself in readiness to carry out orders and to carry out his duties in a reliable manner. This principle is the basic criterion of the efficiency of each human resource management system, in particular, however, it is important in the management of defense resources due to the important interest of the state. The universality of this principle lies in the rational shaping of relations in the social micro-space, in specific professional groups: offices, military subunits or small companies. It's about loyalty to superiors, subordinates, co-workers, which inspires confidence and shapes a good atmosphere of work and service. Loyalty connects the internal organizational structure, and at the same time favors the identification of employees with the tasks that the institution (company) faces. It limits the occurrence of events violating citizens' trust in the state. It is worth emphasizing that the principle in question does not limit the employee's creative professional activity, but rather favors it, shaping the attitude of openness and integration with the professional environment. Importantly, the message of the principle of loyalty is also the retention of restraint in disclosing information about the functioning of the office, which from the point of view of defense management seems to be a matter of course.

Political neutrality is inscribed in the canon of the normativity of ethical public service. A government official should exercise restraint in expressing his political views. In the army political neutrality is expressed in apolitical. Political neutrality emphasizes the transparency and impartial functioning of institutions, strengthens citizens' trust in the state. This principle accentuates the service for the benefit of the state as a political institution, but without favoring any party in public speeches. The task of a soldier, an official, an employee of public administration is to distance himself from political influences that may affect the professional decisions made. They should not raise suspicions about favoring a political party. The preservation of neutrality and the principle of apoliticalism emphasize the specificity of human resource activity in the field of defense, a key area of public service of the state. It is therefore necessary to distinguish between two aspects of politics - the democratic, pluralistic character of the state and politically neutral officials. The state as a political unit consists of politically neutral institutions. Political neutrality does not mean limiting the political rights of members of the public service, it only assumes limitations in the sphere of publicizing of private political preferences. The foundation of the democratic state is political autonomy, about which the American philosopher John Rawls wrote: "Equal political freedom, when its authentic value is assured, certainly has a profound impact on the moral quality of civic life. Relations between citizens gain a safe basis in the open constitution of society (...) The public will to consult and take into account the beliefs and interests of everyone lays the foundations for civic friendship and shapes the ethos of political culture" [7].

Impartiality is a universal principle combined with the principle of political neutrality, but affecting other areas of human resource management. The moral value of impartiality lies in maintaining rational, open and just decision-making criteria in the management process. The content of this principle fulfills the duty of polarizing the private

## ***ETHICAL FUNCTIONS IN MANAGING DEFENSE RESOURCES***

and public interest, which is not an easy task with regard to building defense resources of the state in which both types of interests intersect each other. The state's strategic challenges must correspond with the transparent cooperation of the state institutions and, for example, the defense industry. In the personal sense, the principle of impartiality questions the official to refrain from taking any action that may conflict with his duties.

The above principles show the position of a member of the public service in the area of power, citizenship and the business world, they are a reconciliation of the interests of the state, citizens and business entities. Formation of human resources in the field of defense takes place at the meeting point of political, social and economic interests. Combining these interests is closely linked to professional ethics and its practical functions. The task of ethics is to reduce the polarizing situations on the one hand, the interest of the authorities, the economic interest, and on the other, social needs. Human resource management processes, especially in the field of defense, should follow the ethical criteria adopted above, and man should be treated as the superior subject of these processes.

It is worth placing the human resources management processes in a broader global perspective. The utilitarian and relativistic tendencies taking shape in the public and cultural space shape the post-modern epoch, often reducing the ethical aspects of management to a purely theoretical category. This is especially true when the political and economic interest prevails over the social interest. Then the practical functionality of normative ethics is revealed, indicating the real purpose of the management processes and the place occupied by the human-subject in them.

### **References:**

[1] The moral subjectivity of man has been emphasized by Immanuel Kant - man can never be treated as a means, but always as a goal. In this perspective, the very notion of "human resources" has a pejorative dimension and at least semantically objectifies the human being. It is therefore reasonable at the linguistic and practical level to emphasize the importance of not only the formal validity of the rules, but also their internalization. Cf. I.

[2] Kant, *Krytyka praktycznego rozumu*, trans. J. Gałęcki, PWN, Warsaw 1972.

[3] Cf. H. Sidgwick, *The Methods of Ethics*, Macmillan, London 1907, after: J. Rawls, *Theory of Justice*, trans. M. Panufnik, J. Pasek, A. Romaniuk, PWN, Warsaw 2009, p. 55.

[4] J. Locke, *Two Treatises on Government*, trans. Z. Rau, PWN, Warsaw 1992, p. 166.

In 1789 in France, the Constituent Assembly adopted the Declaration of Human and Citizen Rights. The main demand of the Declaration is the principles of equality, freedom, property and security. Another important act sanctioning human rights is the Universal Declaration of Human Rights, signed on December 10, 1948 by the General Assembly of the United Nations in Paris.

[5] Ordinance No. 70 of the Prime Minister of October 6 2011 r. (*Monitor Polski* no. 93, pos. 953).

[6] Compliance with ethical principles by soldiers outside the service is regulated by the Code of Honor of the Polish Soldier. The soldier above all presents the highest moral and moral values. It is a model of personal culture and good manners.

[7] J. Rawls, *Theory of Justice*, op. cit., p. 342.