Ethics is gaining prominence in the discourse about governance today. There is a perception that standards in public life are in decline. This raises questions about the costs of misconduct on the part of those who have been entrusted with guarding public interest and resources, as well as global peace and security. These costs are losses in trust and confidence in public institutions and losses in precious resources which were meant to support the global development of nations and people. There is a move worldwide to restore a measure of trust and integrity in public institutions and officials, to safeguard democracy and promote better governance, especially in all countries affected by war and internal crises.

In this direction the United Nations are fully committed in promoting, strengthening and supporting a global ethical culture as fundamental values for a better world. In March, 2017, the UN Development Program (UNDP) has released a formal code of ethics titled Operating with Unwavering Integrity. It is a guide to help each population to resolve ethical issues in an increasingly complex global environment, and it also serves as a proclamation of the UN commitment to the highest standards of integrity.

Staring from this point of view, the editorial line of the current CoESPU Magazine has been totally dedicated to deepen the concept of ethics in many cutting-edge fields and in practical terms. In this regard a special place of honour belongs to the Ethics in Peacekeeping as core business in Stability Policing, Peace Operations and Peacekeeping activities. Nevertheless the current issue of our Magazine, acting out the last publication of 2017, symbolizes the completion of a really demanding year for our Centre of Excellence on the job front.

As shown by the 2017 CoESPU final assessment, since 2005 we have trained more than 10.000 Peacekeepers coming from 112 Countries, working in close collaboration with 17 International Organizations.

Furthermore, this year has been marked by numerous visits from outstanding Authorities, a fact which confirms the relevant role reached by our Centre worldwide. In this frame, I am pleased to recall the visit of HRH the Prince of Wales: a quite unique event in which CoESPU and Carabinieri have proven, once again, to be prominent protagonists in the international landscape. Against this background, in this fourth issue of our periodical we have tried to present new subject areas along the lines of the above mentioned statements. Hoping that our efforts will match your expectations, I welcome you to discover all news mentioned inside this CoESPU Magazine issue.

Wishing you a happy reading, I invite you all to follow us on Facebook, Twitter, LinkedIn and also on our institutional website www.coespu.org.

While renewing to you all my personal gratitude for your appreciation, I take this opportunity to wish you and your Families a Merry Christmas and a Happy New Year.
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“Ethical behavior is doing the right thing when no one else is watching—even when doing the wrong thing is legal.” - Aldo Leopold
“Goodness without knowledge is weak; knowledge without goodness is dangerous.
We have to build a better man before we can build a better society”.

Paul Tillich

“Ethics” or “Moral Philosophy” is not born in a vacuum and is not just an exercise for philosophers or intellectuals. Ethics is at the core of everyday life and it is more like a jigsaw puzzle that is thrown together over time and, when completed, makes up who we are and what we believe.

Technically speaking, Ethics is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct.

The term ethics derives from ancient Greek ἠθικός (ethikos), from ἔθος (ethos), meaning "habit, custom". The branch of philosophy axiology comprises the sub-branches of ethics and aesthetics, each concerned with its own values.

Ethics seeks to resolve questions of human morality by defining concepts such as “good” and “evil”, “right” and “wrong”, “virtue” and “vice”, “justice” and “crime”. As a field of intellectual enquiry, moral philosophy is also related to the fields of moral psychology, descriptive ethics, and value theory.

The three major areas of study within ethics recognized today are:

- Meta-Ethics, concerning the theoretical meaning and reference of moral propositions, and how their truth values (if any)
can be determined;
- **Normative Ethics**, concerning the practical means of determining a moral course of action;
- **Applied Ethics**, concerning what a person is obligated (or permitted) to do in a specific situation or a particular domain of action.

In particular, Applied Ethics is the branch of ethics that attempts to spread ethical theory over real-life situations. This discipline has many specialised fields, such as Bioethics, Environmental Ethics, Geo-Ethics, Public Service Ethics, Business Ethics and so on.

In this long list it is also included, for example, the Military Ethics as applied professional ethics concerning questions related to the use of force and the ethos of soldiers in wartime and peacetime.

In the same way, we can talk about Law Enforcement Ethics and Peacekeeping Ethics or, more properly, “Ethics in Peacekeeping”. This last, but not least, concept is going to represent the core subject of the current CoESPU Magazine and we will explore this topic not only from the United Nations point of view, but also other related fields covered by “Ethics”, aiming to better understand the real state of art of the current multidimensional Peace Operations around the world.

Significantly, how importance this is to the UN: the UN Charter set out the purposes and principles of the Organization, calling for a UN staff appointed on the basis of securing the highest standards of efficiency, competence, and integrity. Over time, the concept of integrity has embraced all aspects of human behaviour, including qualities such as honesty, truthfulness, impartiality, and incorruptibility, in accordance with the highest UN standards of ethical conduct.

In order to approach the “Ethics” concept as simply as possible, we should keep in mind that, from our earliest days of life, we start to learn from those around us. These learned behaviours add to the traits that we are already born with and help to shape us into the persons we will become. As part of this learning process, we develop what will become our norms. Norms, rules and code of conducts
are our everyday way of looking at how the world around us works and helps us to understand our place in the world. They also govern how we react to different situations and problems that arise around us. This is our “Ethics” that we learn as we grow and that governs the rest of our lives.

One of the best ways of thinking about “Ethics” is to take a quick look at what we believe and then think about how we would react when those beliefs are challenged.

From this point of view, “Ethics” is the fundamental model in our life because it gives us a baseline for understanding the concepts of “right” and “wrong”. Ethics helps us to have a ready understanding of how to react to a certain situation long before that situation happens. There are situational ethics whereby we react as the situation dictates but our reaction is due to our built-in value system that tells us what to do, not to the situation itself.

The major problem with having situational ethics is that it changes with the situation.

Having a standard of ethics that governs us each day of our lives means we always know how we are to live no matter what. There is no second-guessing and no changing our ethics according to what we feel our ethics is at the moment.

At the same time, “Ethics” is fundamental because it acts as our mediator when dealing or coming into contact with other people.

If we have the wrong sense of ethics we will react to people in a counter-productive manner. Following the correct meaning of ethics we have the chance to act in a proper manner showing
others the correct way to act and behave by remaining ethical in the way we live, regardless of whether it involves our personal or business life.

It is then very important for anyone, independently from his/her nationality, religion, appointment, etc., to carefully consider values and – consequently – behaviours on a daily basis, because in this way we can guide our life to noble goals, rather than having our life being controlled by self-serving motives, customs, accidental occurrences, bad habits, impulses, or emotions. Furthermore, now with a hypocritical specific view on participants involved in international missions and activities, and of course with a specific focus on Peacekeepers, professed values not enacted are worthless or worse - hypocritical. It is ethical conduct, the need to keep values and morals as the permanent guide and inspiration of our missions.

Written by:
Capt. Alberto Veronese
CoESPU Magazine Chief Editor
When I started my career, more than 40 years ago, I remember how the “Regolamento Generale per l’Arma dei Carabinieri” (General Regulations for the Carabinieri Corps) impressed me as I read it for the very first time. In the eyes of a young officer, fully committed to fight crime with energy and determination, the continuous reference to the sense of humanity and to the ethical values of policing mentioned in that document, looked a little bit emphasized, compared to the importance of action and to the law enforcement in strict sense.
Very soon, the experience in the field and a better knowledge of the Carabinieri history showed me how the ethical approach to the daily security work in touch with the citizens, with the local communities, with the families is what has made the Carabinieri such an esteemed institution in Italy for more than 200 years. Integrity, efficiency, commitment, accountability and respect for others are some of those values that people recognize and appreciate in us, especially when they are shown with the right attitude and behavior, even in
the private life and off duty.
I renewed this belief years after, in a different environment, when I was deployed abroad in a Peace support operations: it was in the former Yugoslavia, a land violated by a destructive war with a death toll of thousands of victims, the action of Carabinieri and other Peacekeepers - police officers and soldiers - was accepted and supported by the local population exactly for the same sense of respect and humanity.
When, in 1998, the United Nations adopted “The Ten Rules: Code of Personal Conduct' for Blue Helmets”, that document, so important and timely mirrored in few statements precisely the same values that I had learnt to appreciate in my Institution.
Impartiality, integrity, respect, loyalty, courtesy, consideration for the others became the leading principles for Peacekeepers and for their commanders, who had to take any initiative to promote them and to avoid abuses. The impartial fulfillment of the mission’s mandate, even if challenged and sometimes really difficult to fulfil, is fundamental to guarantee the legitimacy of the entire operation, along with the consent and cooperation of the parties in conflict. Integrity means honesty, it means to do things right according to moral principles: this is the only way to be credible.
The acceptance of other’s views and ways of doing, their culture, traditions and social dynamics means respect.
Obviously, respect doesn’t mean compromise in action to the discredit of the fulfillment of the mission’s mandate: loyalty to people and to values must be observed; courtesy and consideration are two ways to pay attention to others’ needs for better accomplishing the mission.
The recent history of crisis areas has shown how the implementation of these principles is relevant and how much acting properly builds a sense of trust in local population, fostering the respect for uniformed police, often lost during hostilities as a consequence of abuses perpetrated by its own security services. This concept has been frequently underlined by the former UN Secretary General, Mr. Ban-Ki-Moon who often mentioned the growing demand of UN Police in Peace Operations.

As Carabinieri, it has been relatively easy to leverage the common ethos to develop the Center of Excellence for the Stability Police Units’ (COESPU) courses. All the training activities offered in CoESPU are permeated with ethical principles from the “Gender oriented” to the “Protection of Civilians” courses: ethics are a common inspirational background that bring another important consequence, such as the full respect of Human Rights, by and within the operations.

Human Rights are deeply rooted in ethics and we could say that they are the legal facet of moral and ethical principles, they go hand in hand and create a common feeling among the COESPU’s participants: the feeling of the importance of their service and the feeling of sharing a common vision, becoming, in this way, an amalgamated force in the service of Peace.

We are proud of this endeavor.

Written by:
Lt. Gen. Vincenzo Coppola
Carabinieri Deputy Commanding General
I am particularly pleased to introduce to the "CoESPU Magazine" the volume "Ethics of the Carabiniere", officially presented by the Carabinieri Commanding General on 3 November this year in the prestigious Aula Magna of the Carabinieri Officer’s School.

I would like to thank the Director, Brig. Gen. Giovanni Pietro Barbano, the opportunity to participate in the doctrinal forum of one of the most beautiful manifestations of the Carabinieri: the CoESPU, which in just over a decade has taken on a leading role at a global level in the delicate sector of Stability Policing.

Why a publication on ethics? The answer is to be found in the exclusive responsibilities that the Carabinieri have always had!

Since the establishment of the Corps, on July 13\textsuperscript{th}, 1814, specific behavioral norms were set up for the Carabinieri who were called upon to perform the dual function of military and police operators and to work beside the population even in the smaller centres, in which they represent the symbol of the State.

Starting from these assumptions the Carabinieri Commanding General, Lt. Gen. Tullio Del Sette, deemed it necessary to codify a new text, as a continuity of thought with the famous "Galateo del Carabiniere" (Book of good manners) of 1879; at that time the formula of the code of conduct was used to orientate both the Carabinieri officer cadets and all the staff to the concepts of sharing feelings, objectives and pride in wearing the uniform as well as serving the institutions, all values which would then converge into the 1892 Carabinieri Regulations code.
These were innovative principles in 1879 and are paramount to our institution today. The work was a great success; three editions were published in the first year of its life and they helped consolidate the profound spirit that inextricably binds together all Carabinieri servicemen, regardless of their ranks and functions, in our common service to protect the community.

Among the many rules that were established I would like to highlight the "happy spirit" in personal relationships inside the barracks, which has been considered, for two centuries a goal for superior officers in exercising their command, and as an obligation for commissioned officers to give their men freedom of action and to respect their sense of initiative. These principles which are typical of the Carabinieri and were introduced so many years ago, represent an extraordinary anticipation of the concept of discipline awareness that the Italian Armed Forces would later on embrace with law No. 382 of July 11th, 1978, "Norms of principle on military discipline".

To proceed with the drafting of a new "code of conduct", the Commanding General set up a working group, which I had the honor of presiding over, that was tasked to draw up a publication to trace today's guidelines of our institution, while respecting the consolidated basic principles.

The working group has operated with synergy, because it has been possible to profit by two different contributions: that of the ethics lived, the experience of a group of five officers of different ages, ranks and service experiences and that of constant dialogue with a university professor, who has made social ethics and moral philosophy his model of life and work.

The work, obviously entitled "The Ethics of the Carabiniere", is already available on the website www.carabinieri.it and it will soon be released for sale (the income will go to the Carabinieri Foundation for Assistance and Grants - an English translation is also underway).

Back to the general perspective. Ethics, understood as respect for legality and merit, is an essential aspect of human society, even more so today, in a world characterized by extraordinary technological progress, which deeply influences the customs, lifestyle, the way of being, the habits and the needs of the collective community, especially the younger generation.
We live in times characterized by new problems and we cannot always treasure the experiences of the past. In other words, there are more and more tools for understanding and interpreting social changes, especially in the light of today's general crisis of values.

All of this, of course, reverberates over the institutions aimed at guaranteeing defense and security, while committed to always keeping a close relationship with citizens, especially in everyday situations, and to giving immediate and effective answers to the growing demand for legality raised from large areas of the population.

To the already delicate mission entrusted to the police institutions, that is to guarantee to citizens the premises necessary to enjoy freedom, is associated the need to solicit and vivify, especially in the younger generation, some pivotal values of ethics, such as education, legality, the call to respect the laws and, above all, love for their country.

There is no doubt that the security structure of the state is a point of reference for the community, both in the large cities and in the smaller villages, and that in their work, the citizens must find a virtuous example, a guide and a reference, especially in times of difficulty.

In brief, those wearing the uniform must feel the importance and delicacy of their role: the irremissible need to be, first, attentive and respectful of the norms of civic life; faithful interpreters of the needs of the community; constantly ready to serve their country; and never willingly failing at their duties.

Serve and protect: this is the common way for every police force and in any nation, this is what our countries expect from us.
Carabinieri Parade

Written by:
Maj. Gen. Enzo Bernardini
Carabinieri Deputy Chief of Staff
Keep the peace!
It is a commitment we expect from the Armed Forces and the Police. Peace has many aspects and every person, in different ways, is responsible for it. The peacekeeping mission acquires great value when carried out by the military; those who, as the Vatican Council underlines, are «ministers» of «peace».

During these last years, after the end of the two world conflicts, the task of the military has changed and today it has contrasting challenges, also caused by anthropological and cultural drifts. The defense of peace, ultimately the defense of the human person, therefore requires that strategic effort, competently carried out by the Armed Forces and Police, is linked to an ethical commitment, able to respond to new emergencies and new dangers.

### The danger of indifference: the ethics of life and the responsibility to protect
The first danger, whose importance Pope Francis often recalls with a true spirit of prophecy, is indifference. A “globalized” indifference that starts with indifference to others. Indifference towards the cold-dying homeless in the rich and industrialized cities; towards the safety of citizens, women and minors; towards the tragedy of entire populations destroying themselves with endless wars, often forgotten by the international community.

The prospect of peace lies in the ethics of life; in safeguarding the fundamental ethical principle of defense and promotion of human life - every human life - in all its stages and conditions, especially the weakest and most defenseless. Only on this basis can we build a true ethics of peace.

It’s precisely on this basis that the «responsibility to protect» develops, as a principle that «affirms the responsibility of the entire international community, in a spirit of solidarity, to fight hateful crimes such as genocide, ethnic cleansing and persecution for religious reasons». A principle which requires, the maintenance of «international peace», «to stop aggression with

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1 Vatican Council II, Constitution Gaudium et Spes, 79
multilateral action and a proportionate use of force», especially the «combined forces of different Nations to guarantee the defense of unarmed citizens »\(^2\).

*The danger of fundamentalism and terrorism: the ethics of acceptance and cooperation in international missions*

The reference to international law evokes what is perhaps the most threatening danger of our time: fundamentalist terrorism.

The logic of terror subverts the basis of every State and institutional order, trying to impose a “pseudo religious” power.

The urgency of the responsibility to protect is recognized but, as common in many countries, there is also the risk of defense not accompanied by an ethics of acceptance.

It is the culture of acceptance that, gradually, defeats intolerant fundamentalism, because it is an instrument of dialogue and mutual respect, of knowledge and not of rejection, of relief to the many refugees and migrants who flee from terrorism and from religious or racial persecution.

This is an ethics that CoESPU together with the NATO Stability Police Center of Excellence and the Headquarters of the European Gendarmerie serve, in our Country as well as in preparation for participating in many International Peacekeeping Missions, where acceptance also means collaboration, integration, training and cultural promotion.

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The danger of loss of cultural memory: the ethics of the environment and the custody of heritage.

Service to culture is a service to peace. This is better understood as the danger of the historical memory loss, the loss of identity of a Nation and of a people.

Violence, persecution, war - but also the consumerism and materialism – destroy and manipulate, provoking “theft”, both of “Creation” and of the cultural heritage of various countries.

For example, how the Italian Carabinieri are part of the Nation: rooted in the history and geography of the country, they embody its founding values, cultural and social principles, its own style, which becomes a fundamental contribution to peace.

I think about how much effort the different Military Corps instill in the defense of heritage and in the protection of the environment, in the emergencies such as natural disasters, protecting people and the landscape!

Pope Francis, in his Encyclical Letter Laudato si’, underlined the deep evangelical value of the custody of Creation, proposing that ethics of the environment is a form of «civil and political love», which also takes the form of «simple daily gestures which break with the logic of violence, exploitation and selfishness» and reject «the world of exacerbated consumption», which is «a world which mistreats life in all its forms ».

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3 Francis, Encyclical Letter Laudato si’, n. 230-231
The danger of individualism that creates injustice: social ethics and works of solidarity and charity

The danger of individualistic egoism generates every injustice. Social and political injustice, which accepts the increase of poverty and discrimination, of the contempt of non-productive human life, of crime and corruption.

Peace results from justice and there is an military imperative to re-establish justice and social ethics in the missions carried out by the Armed Forces and the Police.

Justice pursued in the field of investigations and the fight against crime, in the restoration of social and civil order, enforced through sophisticated means by qualified professionals.

But there is also justice from love, charity, solidarity. It is a justice that translates into works, due to situations of necessity and carried forward with dedication and sacrifice.

It’s a justice that citizens recognize, because they recognize the military is a legitimate, safe and effective reference point, part of their lives, their safety, their environment, their history; professionals ready to defend peace in extreme and heroic situations, up to the sacrifice of life, but also men and women of peace: building that peace that Pope Francis calls "artisan", that is built day after day, in daily life commitment to sharing, solidarity, fraternity. The commitment of those who are peacemakers.

Conclusion

To be peacemakers, to be men and women of peace!

Here is the ethical and ancient truth of a lasting peace and “peacekeeping”.

Here is the guarantee of a patient, authentic and lasting national and international balance.

Here is the effort of education.

A perspective that the CoESPU strives to instill, able to make act with seriousness, embracing communities and people, in which it is necessary to accept the challenge of content and values.

This training is much more than technical preparation. It is a transmission of experience, it is an experience of learning and sharing, in a context of professionalism and precious interculturality. It is a way of looking at the human person: the person to be defended, the person from whom to defend, the person to be prepared. Thus, the service performed by military personnel can add, to the competence, the force of conviction and of witness, which radiates in today's world, violated by violence and selfishness, and can shine, as a sign of hope, for the future of the Country and of humanity.

Written by:
H.E. Mgr. Santo Marcianò
Archbishop of the Italian Military Chaplains
“The men and women serving under the blue flag across the world have a duty to uphold the highest standards of integrity, professionalism and respect for the dignity of the human person. As we serve the world's people and work for peace and the advancement of humanity, the United Nations must be a source of inspiration and a beacon of hope for all. Together, let us solemnly pledge that we will not tolerate anyone committing or condoning a crime, and in particular, crimes of sexual exploitation and abuse. Let us make zero tolerance a reality”.

United Nations Secretary-General António Guterres

Humanity has inhabited every corner of the world for centuries. As groups of people worked and lived together, they developed distinctive cultures. Together, the cultures of the world create a rich and varied tapestry. The resulting cultural diversity has expanded choices, fostering a variety of skills, human values and worldviews, providing wisdom from the past to inform the future. Cultural diversity is in fact a mainspring for sustainable development for individuals, communities and countries. But there is always the other side of the coin: cultural diversity, speeded by globalization, brings about a tension between universal ethics and local values and norms. Differences in race, sex, language, ethnicity, values systems, religion, and local practices are core elements which directly impact the management of universal peace and security, affecting the peaceful coexistence of people from different cultures in a more “global”, but less “humane”, world.

Cross-cultural management involves human and ethical considerations: beyond cultural diversity, management is about people and so it entails ethics and related topics. Unfortunately, the intrinsic
paradox in this sense of “cultural globalization” is that three-quarters of the world’s major conflicts have an ethical dimension.

In particular, the post-Cold War era has witnessed a new pattern of armed conflicts. While conflicts continue to occur in many parts of the world and have increased in the last decade, they have mainly been of an internal nature, involving states and non-state actors, which include irregular forces, private militia, and guerrillas. They have often been rooted in ethnic tensions, fights for the control of natural resources, the people’s struggle to achieve freedom from oppression, social justice, and a democratic government. In several situations, conflicts have resulted in the phenomenon of “failed states,” where the governmental structures, authority, legal, and political systems have collapsed, rendering the protection of human rights more difficult.

Often, these conflicts are accompanied by massive humanitarian crises, and human rights are violated on a large scale. Civilians are deliberate targets of violence. Mass population displacement, the use of child soldiers, violence against ethnic and religious groups, gender-based and sexual violence, deliberate destruction of property and crops, and mutilations are some of the human rights violations that accompany contemporary conflicts. Thus, deliberate violations of ethical principles are, at the same time, the cause and the consequence of conflicts. In this regard UN Peacekeeping Operations represent an effective tools in supporting crisis countries to navigate the difficult path from conflict to peace. In particular, the United Nations have unique strengths, including legitimacy, burden sharing, and the ability to deploy troops and police from around the world, integrating them with civilian to address a range of mandates set by the UN Security Council and the General Assembly. Nevertheless, the UN expects that all Peacekeeping personnel adhere to the highest standards of behaviour and conduct themselves in a professional and disciplined manner at all times, without infringing fundamental ethical principles. Indeed, Peacekeepers deployed in a mission represent not only the flag of their own Countries but also, most importantly, the UN values and principles. In addition, wearing a uniform means relevant personal responsibilities. Those wearing the UN uniform have a special responsibility to the service for which they work to keep the peace in a dignified and civilized manner. They also have a great responsibility to the public. The primary responsibilities of UN personnel are to uphold the law, respecting human rights, and setting an example to society. Into the common sense, the UN embodies the aspirations of people for peace and security. In this direction, the UN Charter requires all Peacekeeping personnel to maintain the highest standards of integrity and conduct. Peacekeepers, whether military, civilian police, or civilian, must comply with the guidelines on International Humanitarian Law for Forces Undertaking UN Peacekeeping Operations and all applicable portions of the Universal Declaration of Human Rights as the fundamental basis of all their standards.
Every hypothetical misconduct, in fact, impacts directly on the success of the whole mission, which may then easily result in a total failure.

In addressing every kind of misconduct, the UN has developed a three-pronged strategy: prevention of misconduct, enforcement of UN standards of conduct and remedial actions.

The prevention of misconduct must be undertaken in a proactive and comprehensive manner in partnership between the United Nations and its Member States, from the time the missions are being planned to when personnel deploy and carry out their duties in the field.

In this frame, a variety of prevention measures are put in place at UN Headquarters and at field level. These measures include training of personnel on the UN Standards of Conduct both before and after deployment and public outreach to the host population through broadcast messages, the dissemination of brochures, poster campaigns and meetings with community groups. The UN also conducts vetting of individuals for records of prior misconduct while in the service of a UN operation and conducts risk assessment and risk management activities in the mission area.

Further preventive measures at field level, depending on the risk factors that are present, can include restrictions of movement, curfews, requiring soldiers to wear uniforms outside barracks, designating off-limits areas, instituting non-fraternization policies, increased patrols around high risks areas and decentralization of conduct and discipline personnel into locations with a potentially high risk of misconduct, with particular reference to prevention of sexual exploitation and abuse.

Similarly, the enforcement of UN standards of conduct encompasses activities taken in response to a report of possible misconduct. Enforcement actions ensure that there is accountability for violations of United Nations Standards of Conduct and it is therefore essential for ensuring that the UN Standards of Conduct are respected.
In response of every violation, corrective actions are immediately taken, with the investigation of any possible allegations of misconduct and with the application of disciplinary sanctions and any other judicial actions, when the allegations are substantiated. All victims of violations, especially in case of sexual exploitation and abuse, receive assistance such as medical care, psychosocial support, legal assistance, immediate material needs and, if necessary, a safe accommodation.

Over 100,000 civilian, military and police personnel are currently deployed in various UN Peacekeeping operations and special political missions around the world, and the UN Standards of Conduct apply to all categories of personnel deployed in every UN missions: in this range, UN is strongly committed to ensuring that all its personnel deployed globally serve with professionalism, courtesy and dignity, because the Peacekeepers in the field are the face of the UN Organization to the people which need protection and support.

Working together and contributing to ensure that all UN personnel, whether civilian, police, or military are accountable for their conduct while in the service of a UN field mission, is a primary responsibility of every Member State in accordance with the current UN policy and operational procedures, constantly reviewed and released in an endeavour by the world body to promote collective peace and security worldwide.

And our world will eventually be a better place where to live.

For more information: https://conduct.unmissions.org
https://peacekeeping.un.org/en
Both the police and the military share one critical raison d’être – best stated by Colonel Tony Pfaff writing for the US Army Center for Army Profession and Ethic (CAPE): “military and law enforcement institutions share a common purpose—to protect citizens of their state—they differ significantly because of the different kinds of threats they confront.” (Pfaff, 2011)

In 2009 the Chief of Staff of the Army, General George W. Casey, Jr., directed an effort to examine and make explicit the U.S. Army Ethic. The result was the formation of an Army Office (CAPE) and an initial four monographs. This article is informed by three of the monographs. All three monographs are available to download at no cost from the CAPE website.

Driven by several severe examples of ethical failures at Abu Ghraib where US soldiers brutalized prisoners, at Mahmudiyah, Iraq where four soldiers raped a 14 year old Iraqi girl after murdering her mother, father and younger sister, and at Maywand, Afghanistan, where soldiers were charged with killing Afghan civilians (Barrett, 2012), the Army was concerned that the U.S. soldier’s ethics did not match Army expectations for conduct. These incidents were echoes of the My Lai, Vietnam incident when a platoon of US soldiers massacred 500 unarmed civilians in 1968.

Colonel Pfaff writing in one of the monographs states the issue most clearly “if the purpose of fighting wars is to establish a just peace, then, once established, the purpose of continued military operations is to maintain that peace. A just peace entails not simply a cessation of hostilities, but the presence of just institutions capable of sustaining that peace.” (Pfaff, 2011)

Further, the missions of both the military and stability police forces are similar. COL Pfaff highlights competing imperatives, as follows:

“The rules of war entail balancing three competing imperatives: (1) accomplishing the mission; (2) protecting the force; and (3) minimizing harm. Determining that balance entails determining where one should accept risk. Accomplishing missions risks Soldiers and civilians; protecting the force risks mission accomplishment and civilians; and minimizing harm risks...
mission accomplishment and force protection. Where risk should be accepted depends on the
ends the use of military force is intended to achieve, as well as the character of the adversary.”
(Pfaff, 2011)
Replace the terms force and soldiers with police in the quote above and the same imperatives
apply to police in stability operations. For stability police the mission is establishing law and
order in a transparent and impartial manner and by doing so re-establishing the legitimacy of the
police and the justice system. This suggests that as the supported government develops the
capacity for governance, the use of military force must itself transition from warfighting, where
some collateral damage is inevitable, to law enforcement, where it is not. (Pfaff, 2011)
Clearly the implication is that once a conflict is over or open fighting has ceased, re-establishing
law and order is the principal issue – police are a critical component of “just institutions capable
of sustaining the peace.”
So why do we care about ethics? I offer three reasons why ethics are important to military and
police operating in the Stability environment. First, legitimacy with the local communities and
civilian host nation community leaders, (legitimacy by way of enforcing the law in an impartial
and incorruptible manner). Second, as professionals, a professional ethic is inherent within our
professions. Third and most significantly, when the right choice is not clear a strong professional
ethic can guide us to the best option – or at least to the best of the worst options if there
are no good ones.

LEGITIMACY
Local populations are invariably brutalized by combat operations and conflict whether state-on-state or state
and non-state. Trust in host nation, local governance, or external military forces will be
low or non-existent. Re-establishing police legitimacy is critical if law and order is to eventually transition to local and host nation control. A stability
police force seen by the local communities as acting in an ethical, transparent and impartial
manner is critical to re-establishing law and order. Significantly, the ethical stability police force
is also a model for local communities and local police forces to emulate. Communities flourish
when police are viewed as honest brokers and the law is enforced in a transparent and impartial
manner.

PROFESSIONALISM
Professor Magali Larson in a 1978 publication suggests that a profession constitutes the
following characteristics, “professional association, cognitive base, institutionalized training,
licensing, work autonomy, colleague control . . . and a code of ethics.” (Larson, 1978) As noted at the start of this article, the US Army has spent the past decade examining and documenting – making explicit – the Army Ethic. Without an identifiable ethic within a profession it is questionable if there is a profession. A clear understanding of the institution’s ethic is a prerequisite for the final reason I believe ethics are critical for military and police personnel. Ethics provide a guide when the right answer or action is not clear.

MORAL GUIDE
Both military and police face situations where the right choice is not readily apparent. Sometimes there is not a good answer or response. How to choose when the available options are all considered sub-optimal or even bad? A strong professional ethic can guide the soldier or police officer when making decisions in situations where the best choice may still be a bad choice – the least bad choice. Stability operations are executed in communities that have been brutalized and all actors within the community are compromised by actions taken either in the lead-in to conflict, during the conflict, or in the stability operations after conflict. A strong professional ethic applied in such situations enables the military and police personnel to apply a standard and achieve a “best possible” outcome where the best options are all bad.

As police is there a universal police ethic? Is it explicit and published? The United Nations has published doctrine for Stability Police operations using Formed Police Units. This is what we teach here at the Center of Excellence for Stability Police Units in Vicenza, Italy. Our mission is to train police personnel from the community of nations dedicated to providing professional police – to include Formed Police Units – to stability operations in fragile states post-conflict. Ethics is integral to what we teach. I offer the three reasons, legitimacy, professionalism, and moral guide, when the best options may all be sub-optimal, as reasons why we each must internalize our professional ethic.

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BRIDGING THE GAP OF UNDERSTANDING: DIALOGUE COMPETENCE IN THE RENEWAL OF UN PEACEKEEPING AND CIVIL CRISIS MANAGEMENT

We welcome this article, the publication of which has been granted by the author: Prof. Reijo E. Heinonen.

Professor Heinonen began his historical studies at the University of Tübingen on the “German Church Struggle” with a focus on the problems of anti-Semitic indoctrination, continuing with studies on the Lutheran Church and Judaism. He is now working on interreligious, intercultural communication in conflict situations. As part of the Roman Herzog initiative, he established an international master’s program "Islam and the West” in the University of Joensuu in Finland. He has published articles on current history, global ethic and contributions to the UN sustainable development summits in Johannesburg 2002 and Rio 2012. He is the founding dean of the Theological Faculty with Departments of Western and Eastern (orthodox) traditions at the Joensuu University of Eastern Finland.

Renewal of the UN's peacekeeping and crisis management

"Many both within and outside of the UN challenge and question the foundational assumptions and doctrines of UN peacekeeping," Arthur Boutellis and Lesley Connolly wrote when describing "The State of UN peace-operations reform." This assessment has come in response to the growing complexity of local and regional conflicts. Traditional peacekeeping operations are no longer "fit for purpose," even though there are currently more UN peace-keepers on the ground than ever before: 120,000 UN personnel when military, police, and civilian personnel are included (Boutellis & Connolly 2016, 1-2).

Another reason for rethinking peacekeeping and civil crisis management, and indeed for this article, has been the question of what security means from a collective and individual-level perspective today. The collapse of East-European communism created, in essence, a vacuum of values in the early 1990s. It was no longer possible to define the concept of security via military terms representing the "balance of horror". The focus ultimately was directed to problems of sustainable development. It became necessary to ask how average people define peace and security. This shift towards "human security" discourse contributed to a new understanding of cultural and religious differences, alongside their impact on international and national political tensions. In his well-known article "Clash of Civilizations?,”
published in the journal *Foreign Affairs* in 1993, Samuel Huntington reflected on the outcomes of this new situation. It is remarkable that Huntington used question marks in the title of that article but then, in his book with the same general title, released three years later, in 1996, the question marks were removed (Huntington 1996). This may illustrate the author's assessment of the ongoing development.

What was new in the work by Huntington is that, at the end of his book, he accorded an important role to world religions in the process of defining the basic values of cultures. Hans Küng cited this passage when stating that the world's major religions "also share key values in common," such that a "principle of commonalities" must be formulated for peace to be reached in a multicultural world; "peoples in all civilizations should search for and attempt to expound values, institutions and practices they have in common with peoples of other civilizations" (Küng 1999, 104).

Some Muslim scholars reacted immediately to Huntington's thesis. Hassan Hanafi, from the University of Cairo, wrote, "Why must Islam be seen after the collapse of Communism as a substitute enemy?" (Hanafi 1995, 252). To avoid this kind of confrontation, the president of the Federal Republic of Germany, Roman Herzog, declared his opinion about what should be done so as to hinder the clash of civilizations. In 1995, in his opening address before the World Economic Forum in Davos, Switzerland, Herzog defined his "diplomacy of inter-cultural understanding." He frequently reiterated that "clashes of civilizations" are not "clashes" between Buddhists, Christians, Confucians, Hindus, Muslims, and adherents to other religions on account of creed but between fundamentalism and enlightenment, dogmatism and pragmatism, civilized behavior and uncivilized behavior within each of these cultures' (Herzog 1999). This project of Herzog led to establishment of various academic study programs, as in Finland, but the controversies continued, gaining various new forms also, and terrorist attacks were not infrequently combined with names of religions (Grolig 2009, 25.) In tandem with this, labeling of Muslims as potential terrorists gained renewed vigor after the attack on the World Trade Center towers on September 11, 2001.

Now, after 20 years, we can see that in the Near East the political and military front lines do not follow the borders of states so much as those between religions and sectarian groups, through their supporters. One author argues that the religious group of reference is a more stronger connecting power than nationality or national borders, stating that "these primordial features, emotions and identities should be recognized, in order to solve the
conflicts” (Kerkkanen 2015, 155).

Today's larger question is how to establish constructive dialogue and interaction between these anonymous groups so as to construct a topical strategy for peacekeeping and civil crisis management.

Work toward transformation of how operations are planned and conducted

In March 2000, Secretary-General Kofi Annan appointed the Panel on United Nations Peace Operations to assess the shortcomings of the existing system and make specific and realistic recommendations for change. The panel was composed of individuals experienced in conflict prevention, peacekeeping, and peace-building. Its output is known as the Brahimi Report, after panel chair Lakhdar Brahimi.

The problem posed for UN peacekeeping activities can be seen in the changing context of operations. Rather than restore or keep peace, UN peacekeepers are now asked to manage conflicts. This means that their capacities to interact and communicate are challenged.

In 2007, the new Secretary-General, Ban Ki-moon, was called upon to find solutions to the growing problems. His newly appointed High-Level Independent Panel on Peace Operations (HIPPO), established in October 2014, released a report with 166 recommendations.

A later report dealt with their implementation. The report identified the following four recommendations as fundamental shifts:

1. In the implementation and design of UN peace operations, more emphasis should be given to political solutions rather than military or technical ones. The aim behind this recommendation might be to strengthen enduring peace through widening of the circles of well-informed people who are able to commit themselves to solutions to the problems. This may highlight the role of "dialogue competence" of politicians and soldiers in peace negotiations.

2. More flexibility should be applied in responding to changing needs on the ground. This includes smoother transitions between phases of a mission rather than conformance to a rigid template for either "peacekeeping" or a "special political mission." The aim with this recommendation might have been to diminish the bureaucratic focus of the solutions in the operations and give the actors in the field greater flexibility.

3. A stronger, more inclusive peace and security partnership is needed for the future" for responses to crisis. This poses a challenge related to the training of peacekeeping
personnel - it should shift towards more holistic understanding of their mission.

4. Finally, the UN secretariat is challenged to be "more field-focused" and peace operations "more people-centered" (The State of UN Peace Operations Reform 2016, 1-4).

Scrutinizing the recommendations arising from the HIPPO conference, Secretary-General Ban identified the following three changes as necessary:

1. "Prioritize prevention and mediation in order to break the cycle of responding to crisis too late and with insufficient support" was given as a recommendation for prevention and mediation. This can be taken as encouragement to develop more appropriate and better-targeted dialogue capacity among all partners in peacekeeping and conflict-resolution processes. It is not difficult to read a readiness to learn from failures such as that in Srebrenica here.

2. It is necessary to change the way peace operations are planned and conducted (in order to make them faster to develop and more accountable to the countries and people amid conflict).

3. To manage peace and security challenges, a global-regional framework should be established. From the perspective of this article, the most important recommendations made in the HIPPO report (2014) can be characterized by their emphasis on making UN operations more people-centered and field-focused.

The question now becomes how the new focus can be achieved. What does it mean that peacekeeping and crisis management should be more people-centered? Does this mean that more information about the concrete circumstances and mental climate on the ground should be available to those who make decisions? Does it mean that new capacities are needed for the communication with local people and the mutual interaction of various actors involved in the peacekeeping process? Then, what would the goal of changes in dialogue competence mean for the training of various groups of peacekeepers, soldiers, police personnel and social workers? How can we find a common language for these groups, with their various educational and social backgrounds, and, secondly, how might we develop such modes of communication and cooperation with local people as they can accept and
respect? People-centered peacekeeping can be interpreted as operations that place new emphasis on communication skills, aimed at fuller competence for dialogue. This would enable better follow-up of the development of tensions on the ground and hence give time for preparing tools to solve the problems behind crises. Better dialogue competence changes the orientation and entails holistic comprehension of the factors in crises. For the people on the ground, better communication with peacekeepers delivers accurate information about the process of solving problems, which should increase human security.

The proposed shifts in UN peacekeeping operations that were articulated in the HIPPO report represent visualization of broad-based strategic change in which the UN is asked to manage conflicts rather than restore or maintain peace (Boutellis & Conolly 2016, 1). Lack of communication and understanding has thus far diminished opportunities to reach these goals. This has happened, according to the 2015 Challenges Forum annual report, because peacekeepers and the mission are deployed in a given country "with pre-conceived ideas and templates" for what is needed (Challenges Forum 2015, 41).

**Challenges of a people-centered approach to dialogue**

From the standpoint of dialogue, what are the differences between institution and people-centered peacekeeping and crisis management?

If representatives of institutions - be they military administrators or a town or country's civil administrators - are engaged in negotiation, they are bound by codes of ethics and official legislation of their society. Room for personal interpretation is limited, and the space for making compromises and concessions is defined beyond their personal opinions and beliefs. In this case, it is usual to come together "with pre-conceived ideas and templates" delimiting what is necessary. From the partners' personal perspective, this increases inability to commit oneself ethically to the results of the negotiations.

In the "people-centered" scenario, it cannot be presumed in advance that any common ideological, religious, or philosophical ground exists; it must be found. Numerous possibilities await for thinking about basic values and facts. This means that there are many potential ways to communicate, which differ from those typical in official diplomacy. The questions in intercultural, inter religious-community communication may be unexpected and deeply challenging. They demand deep personal commitment to open-mindedness and flexibility.

Below, we consider a case in which institutional, professional, and personal ethical stances were in mutual conflict and examine how it was resolved. In his great historic film “The Grand Illusion” Jéan Renoir describes human relations of the German and French officers in the WWI era in a prison setting. The film was made in 1937 but deals with military ethics and multicultural dialogue in a way that has been topical ever since. In this film, one can identify four quite distinct – and partly contradictory – levels to the ethics of soldiers. The common system of ethical values that is compulsory for every soldier is represented by some of the actions of the head of the prison, Germany's major von Raufenstein, played by Erich von Stroheim. He demonstrates a discrepancy between these military values and personal morality: after shooting the French officer Captain De Boeldieu, portrayed by Pierre Fresnay, who had
helped two French officers to escape, von Raufenstein recognizes himself as guilty although he had acted in accordance with the regulations of his army. On the second level of moral awareness, the personal one, he is internally urged to apologize to a victim. Hence, the German major found in himself two conflicting levels of moral behavior. The first involves obedience to the collective, legally sanctioned morality of the army. The second is the intimate level of his deeply personal conscience, which knows better what is right or wrong at a universal, global level.

The third level involves a certain kind of group morals shared among the French prisoners. Renoir shows that this is a particular and exclusive state of mind and morals. Because of his high-ranking military status and membership of the aristocracy, the French captain, De Boeldieu, is treated differently by the German major than the other members of the French group, and the others in this group feel disrespected. Thereby, the major built moral insecurity within the French group of prisoners (in the end, Captain De Boeldieu does not, however, abandon solidarity with his companions, and he helps two of them escape).

The fourth and the most all-encompassing level of moral behavior in the film involves the bigger picture in Europe at the time, of more or less obvious anti-Semitism. Collective discrimination is not limited to the Germans. Also, French officer Lieutenant Maréchal, played by Jean Gabin, is not only aware of the common prejudices but even uses rude, racist words when leveling accusations at Jewish friend Lieutenant Rosenthal during their common jailbreak. That they were running a common risk did not change the racist, anti-Semitic worldview of this French officer. The collective prejudice was stronger than the individual-level friendship and jointly experienced danger. The anti-Semitic worldview, as a Zeitgeist, subsumed all small- and large-group moral codes in the manner of an international epidemic. However, awakening to moral reasoning and responsibility does occur, later in the film. Lieutenant Maréchal returns to his Jewish friend and apologizes. Here Renoir's film emphasizes the last instance of justice, enduring in the human mind, in the conscience.

How deep-rooted the anti-Semitic attitudes were in Europe in the 1930s is illustrated by the fact that The Grand Illusion was banned by German and Italian authorities because it was...
not anti-Semitic enough and was pacifistic (The Grand Illusion). How much the film could voice support for resistance movements is difficult to estimate. That good powers or European old values could overcome the new brutality seemed to be illusion. In particular, the intelligentsia of Jewish Europeans, trusting in those values, had to be disappointed with the tragic consequences of the war that began two years later.

What kind of idea can the ethical problematic in Jean- Renoir's film offer for the discussion of dialogue capacities and ethical self-understanding with regard to UN peacekeeping troops?

In the Grand Illusion, the moral capacity of the soldiers is illustrated through their practical decisions but also through their ability to feel that they are guilty. Things that one soldier assesses to belong to normal loyalty to his oath to be dutiful to the army and state, are recognized by another soldier as violating his moral identity and conscience. Also, the German major does feel guilty though doing his duty. For him, killing is not normal behavior, yet it is among his obligations in the war. For him, the worth of human life and its annihilation can never be degraded to a mere "banality" of day-to-day life (see the work of Hannah Arendt Eichman in Jerusalem, 1963). The killing of a man whom he knew and appreciated, French captain De Boeldieu, caused him "moral injury" (a concept discussed below).

It has been asked where freedom for ethical decision-making by an average soldier fulfilling his duty is to be found. In cases wherein a soldier is obliged to kill and he cannot and will not escape this, he may reflect on whether he is now becoming guilty. Many others, in contrast, neglect this kind of thinking and try to put any question of whether obedience could lead to
guilt out of mind. Perhaps this is where the ethical freedom of soldiers and peacekeepers lies, in how to think in situations of conflicting systems of ethics.

This is paradoxical because if one is feeling guilty, he is somehow in a "prison" of his mind. If, on the other hand, he neglects to think about perhaps being in violation of universal ethical dictates not to kill or annihilate other human beings, any internal accusations are unconscious and in many cases cause not only moral injury but also mental disorders. This can create long-lasting war traumata from which healing is difficult. Otherwise - i.e., if the reason for the guilty conscience has been comprehended - it is often easier for the sufferer to be treated and counseled. The freedom reached in this way enables preserving human ethical integrity, which has an impact on a person's future behavior.

The personal tragedy of the captain of the US warplane Enola Gay, which dropped the atom bomb on Hiroshima, was that society did not take his awareness of guilt earnestly into account. The hero worship he received was, from his personal perspective, catastrophic. It hindered him from being freed from his sense of guilt.

The physical effects after a war or peacekeeping operation, even if they involve becoming an invalid, are sometimes easier to bear than the mental disorders arising from the moral injury. For healing from the distress, it is important that society surrounding the "wounded soul" understand the deepness of his injury (Dombo et al. 2013, 198).

One route to this apprehension of the situation of a soldier with deep feelings of guilt would be for clinicians to be able to distinguish moral injury from post-traumatic stress disorder (PTSD) (ibid.; 197). The current conflation of the two loses sight of the idiomatic roots of the moral injury and subsumes such injury, in all its variety, under a very broad psychiatric term. Thereby; the treatment of both PTSD and the problems of guilt combined with moral injury is made more difficult: "Mental professionals have been too quick to make the diagnosis of PTSD [...]. And it renders soldiers automatically into mental patients instead of wounded souls," (Boudreau 2011, 749). One reason the practice has been described in this manner is that both the concept of moral injury and research into it are relatively new (ibid.). According to the simplest sort of definition; the notion refers to someone "taking action that directly violates [his or her] moral beliefs and values" Jonathan Shay (2014) defines moral injury on three dimensions: it is, firstly; violation of what is considered right; secondly, an occurrence in which the violator is the self (that is, the violation is a voluntary act); and thirdly: a violation that occurs in a high-stakes situation (Dombo et al. 2013, 199).
B. T. Litz et al. (2009) developed a cognitive explanatory model of moral injury from military situations. They describe it as "an act of transgression that creates dissonance and conflict because it violates assumptions and beliefs about right and wrong and personal goodness" (op cit., 200). In The Grand Illusion, this kind of transgression is perpetrated by von Raufenstein. Although De Boeldieu, the victim of the shooting, attempts to console von Raufenstein by saying that as a solder he would have done the same, acting in accordance with obligations, this did not convince von Raufenstein. According to the global ethical principle not to kill, he felt himself to be guilty. The universal moral value was stronger than the professional morals of soldiers. How this dissonance or conflict is to be reconciled is one of the key determinants of injury (op. cit., 698). If von Raufenstein had not hindered the group members' escape attempt by shooting De Boeldieu, he would have experienced shame and perhaps been brought before a military court. Shame is usually understood as more public, whereas guilt has been viewed as more private (ibid., 201). The principle of not "losing face" has to do with shame. This principle can lead to cognitive dissonance because these "actions or virtues which win public repute oppose the demands of conscience" (Robinson 2006, 2).

The extent of conflict between collective morals and individual-level ethics depends in many cases on the sensitivity of the relevant individuals. Michael Walzer formulates this problem from a very high-level perspective: "The world of necessity is generated by a conflict between collective survival and human rights." And referring to Thomas Nagel (author of "War and Massacre"), Walzer states, "We all can come to situations where we know that there are outcomes from our actions that must be avoided at all costs and we also know that there are some costs that can never rightly be paid" (Walzer 1977, 325).

Sometimes we avoid such cognitive dissonances by restricting them to war situations or "looking away," but Walzer asks rightly, "How will we know when to look back?" (ibid., 326). For a peacekeeper or conflict manager, things are more complicated. In humanitarian crises, the mandate of the intervening forces, if they have one, is usually political but rights to transform cultures are not specified. Those intervening "might set about changing the customs and beliefs of the people they are (temporarily) ruling" (ibid., 325). Today more of us than before accept Walzer's proposal that "negotiations and compromise are almost certainly better than the coercion" (ibid., XI). Nonetheless, too little is done at present to learn the preconditions for a positive realization of negotiations with the aid of dialogue competence. How can we do this? We can find guidance by analyzing the Camp David peace negotiations of 1978.

**Dialogue competence and diplomacy- the Camp David peace talks of 1978**

In this section of the chapter, I use the Camp David peace negotiations between Israel and Egypt, directed by President of the USA Jimmy Carter, as a case study as I consider problems surrounding negotiations with a multicultural, multi-religious basis. It illustrates opportunities and difficulties found in intercultural and inter-religious dialogue. The process itself and the roles of the partners are examined with help of the dialogue-competence theory.
Lawrence Wright's *Thirteen Days in September* (2014), referred to here in German translation (WGB 2016), follows the peace talks day by day. Not only the negotiations, the results of which were given form in the peace agreement from 1979, are exceptional and held up as among the greatest achievements of diplomacy in the 20th century. The background of the participating statesmen – Prime Minister of Israel Menachem Begin, President of Egypt Anwar Sadat, and US President Carter - was unconventional too (ibid., 63). They held themselves to be living examples of the prophetic traditions of Abrahamic religions "The words of prophets and the Holy Scriptures were echoing in their minds" (ibid.) which not only created common understanding but also led to conflicts. Religious matters simultaneously supported and hindered the negotiations.

For Begin, Biblical texts delivered advice on how to achieve peace but also how to advance the territorial demands of Israel. By appealing to Carter's knowledge of Biblical texts, Begin tried to persuade the initiator of the conference and the leader of the US to his side. Begin said "President Carter can recite the Bible from memory that's why he knows to whom the land legally belongs" (ibid., 20). That said, Carter was not willing to accept the political consequences of a fundamentalist interpretation of the Bible, even though this kind of interpretation was not unfamiliar to him (his background involved Baptist traditions). The reason is that Begin's proposal was not ethically acceptable to Carter. It also ran counter to UN Security Council Resolution 242, from the time after 1967's "Six-Day War." The core problem was that Begin would not accept this resolution, which demanded that Israel withdraw from the territories it had conquered at that time (ibid.).

Because of the vague formulation of the resolution, the following question arose: what regions did the resolution refer to? Was it all the territories conquered (the Sinai Peninsula, the West Bank, Gaza, and the Golan Heights), as the Arab states and the Soviet Union argued, or did it mean "the" conquered territories, as in the reading of the French version, without emphasis on all-inclusiveness? This was made more unclear by the English text leaving out the defining words "all" and "the." The aim of clarifying this text with so many meanings gave reason to arrange the peace negotiations held at Camp David (ibid., 132).

In the early stages of the peace talks, the interpretation of some Biblical concepts caused problems. That of "land" led to controversy, because of Begin's fundamentalist interpretation
(ibid., 45), but so did that of the exceptional role of the people of Israel in world history as "the chosen people." It sparked heated debate. Sadat and his foreign minister, Mohamed I. Kamel, were fully aware of the text of Koran 5:13, which states that Israel had lost its lot as chosen people because of its transgressions. Here we have two fundamentalist interpretations of holy texts, which led to controversy at the very beginning of the negotiations. Inability to read ancient religious texts in a multidimensional way increased the fixation on a single interpretation alone, which hampered negotiation. The lack of understanding was so great that Kamel, as part of Sadat's group, accused Israel's delegation of being racist because of its interpretation of the Bible, which seemed to demand more rights for Israel than for other nations (ibid., 115).

Hence, the beginning of the negotiations was difficult. The partners and, especially, Carter were disillusioned and at first did not see any possibility of proceeding further. How could a new start be possible, and how was it that Wright would later come to the following assessment. "The struggle for peace at Camp David is a testament to the enduring force of religion in modern life, as seen in its ability to mold history and the difficulty of shedding the mythologies that continue to lure societies into conflicts" (Wright 2014, xiv; Wright 2016, 12.)

What made it possible to change the thinking and acting such that the interpretation of the holy texts would not harm the enterprise of making a peace agreement, especially such that the spirituality and faith of each negotiator, rather than being overlooked, could make a positive contribution to the whole?

It was already evident in the first few days that there were very few opportunities for the Camp David conference to lead to a peace agreement. For the delegations of Israel and Egypt, it had reached a dead end at the very outset. Sadat was convinced that the conflict between Israel and Egypt had a psychological character (ibid., 36). The three men had different backgrounds and life histories; which contributed to their intellectual and emotional reactions – especially how they used religious concepts and referred to the history of their religions. Carter had hoped that he could find a common level of understanding and productive dialogue through his knowledge of Biblical history, but he was disappointed. He was forced to state that the apocalyptic-style speech used by Begin torpedoed any hopes of reasonable negotiation (ibid., 219). Begin used Biblically rooted expressions as a secular Jew, fundamentalist way, which lent him strength to the point of an uncompromising position; He was not used to thinking about how to interpret the ancient texts such that they could give space for consensus in negotiations (ibid.).

Carter as a Baptist had a more holistic understanding of commitment to Biblical texts. He gave more emphasis to the ethical constitution and orientation of the human mind. This had led him to think that Begin and Sadat "would find in themselves their intrinsic goodness," which could help them to meet halfway. This turned out to be wishful thinking during the first encounter at Camp David (ibid. 35).

Therefore, Carter felt that he should change his strategy in the negotiations. At the start of the conference, he had chosen a role of moderator, aiming let Begin and Sadat discuss their differences together without any active contribution from his side in relation to the contents of the disputes. Now he took a leading position and partner's role as US President. This meant that he had to accept the "tragic Old Testament attitude" of the partners. He
started trying to force them to rethink their presuppositions for a peace agreement. Carter's chip in the coming negotiations was, for both Israel and Egypt, an important friendship with the USA. If they were not willing to discuss things in a constructive way, they would place their good relationship with the superpower at risk.

Two things still stood in the way of this process of rethinking. Firstly, all of the partners saw that not only the status quo but also a peace agreement would create difficulties that were not easy to envisage (ibid., 235). Secondly, both Begin and Sadat had life experiences that complicated their relationship to people and politics. Begin had lost both parents in the Holocaust at Auschwitz and was very formal in his social contacts. This may have contributed to his relationship to the emergency faced by Palestinian refugees, which Carter interpreted as “lacking compassion” (ibid., 235).

Both Begin and Sadat had sat in jail because of conspiracies and terrorist activities. For Sadat, the time in prison meant a change of mind or religious awakening. He became a visionary and a peacemaker, reflecting a holistic decision on the Near-East conflict. Sadat's solution took into account both political and religious facets of the conflict: "I dream still more about consultation on Mount Sinai with us; three heads of state, as representatives of three nations and three religions. This is, furthermore; my prayer before God" (ibid., 332).

Delegate for Israel Ezer Weizman assessed the difference in character between Begin and Sadat thus: "Both desired peace. But whereas Sadat wanted to take it by storm [...] Begin preferred to creep forward inch by inch. He took the dream of peace and ground it down into the fine, dry pulver of details, legal clauses, and quotes from international law" (ibid., 127; see the English edition’s p. 98).

Both Carter and Sadat had visions of how peace should be made in the Near East. Begin stayed on the defensive and tried to gain acceptance for the military-political status quo.
Sadat's vision, of a peace deal among the three nations on Mount Sinai that is based on three Abrahamic religions, made him eager to reach positive results at Camp David, although the rest of his delegation was against a peace agreement or at least suspicious.

In Carter's thinking, the Camp David negotiations were bound up with his own vision: "I had a feeling that God wishes for peace in the Holy Land and I could be useful in connection with this issue" (Wright 2016, 63). Through their religiously motivated endeavor, Sadat and Carter became close partners personally, but both seem to have realized that their activity might cause them personal harm and pain;

On the third day of negotiation, the gulf between Israel and Egypt was so great that the delegates on both sides assumed the conference would end then and there. First Lady Rosalyn Carter too saw that Begin and Sadat, with their hardline stances; were not able to come further. She perceived her husband to be the only person who could solve the problem. That is why she asked him, "Are you willing to be the scapegoat?" She got the answer: "What else is new?" Carter replied; (ibid., 65). As a matter of fact, Carter, during his military service, was ridiculed for being a "nigger lover," (see Balmer-Randall 2014) and he had already taken a gamble against his own political interests in order to reach the great aim of peace for the Near East, which many Americans did not understand. Carter saw now that Begin and Sadat needed a partner and a "scapegoat" who could bear the shame for possible failure of the conference (Wright 2016, 65).

The problem for the delegation from Egypt was the inequality of Israel and Egypt. Indeed, this was stated directly: according to Kainel, Egypt was too weak dialogue partner for Israel (ibid., 93). But we could well ask when the states involved could ever be equal. Better than estimating the political and the military power of parties to a potential agreement is to turn the focus to broader, more universal values from which they might establish a platform on which the two partners are equal. From a theoretical point of view, this means that common ideas such as peace are expressed on the same level of symbolizing. A sign of hope in this direction was that all three men at Camp David could cite the vision of peace in the Book of Isaiah (2:4): "And their swords will be turned into plough blades, and their spears into vine knives..." This level of symbolizing a peace process could connect all partners to the common aim. Everyone knew that this was a holistic vision and a metaphor for a total change of mind leading to concrete deeds. In the tradition of the three monotheistic Abrahamic religions, Judaism, Christianity, and Islam, there were connecting teachings, which could bridge the gap in understanding (ibid.).

The theoretical frame of dialogue competence

In order to tackle the research question, of how to bridge the gap of understanding in multicultural peacekeeping and conflict management, we further consider the results of the historical analysis of the peace negotiations at Camp David within the theoretical framework of dialogue competence. If we are to understand the failures and successes of the negotiations, we must assess the partners' values foundation and especially their use of religious-political arguments. Both Sadat and Carter were devout believers, while Begin was more secular but still a traditional practicing Jew. How their religious background influenced their dialogue competence is one of the key issues for our study: it shows the ambivalence of religious
arguments how they in some cases block negotiations and in other contexts promote a breakthrough in negotiations (Appleby 2000). To understand from a theoretical angle when religious language, with its specific concepts, has a dialogue-supporting function and when an isolating one, we need to take a look at the various elements of dialogue competence. In the field of dialogue competence, we can discern three elements. First are some "dialogue rules" derived from the anthropological and religious history studies of Gustav Mensching and Udo Tworuschka (Heinonen 2002; 2009; Tworuschka 1982; Biehl 1989; Fowler 1982). To these belong urging not to generalize from some special features of a culture or of a religion - e.g., by saying that Muslims, Hindus, Christians, and Jews are such-and-such. Usually such generalizations do not fit individual representatives of these groups, so they create prejudices about a situation or encounter. The partner is then taken not as a unique personality but as only representative of a community or nation. This renders a genuine encounter of dialogue partners difficult. Another example of dialogue rules involves how to compare religions and cultures with each other: it is not right to take facts out of practical day-to-day life and compare them with ideal, theoretical doctrines of any other religion or culture: It is important to assess issues practical against practical and theoretical against theoretical (Twòruschka 1982, 105). The dialogue rules that are part of dialogue competence require knowledge of cultural and religious facts. It is necessary to discern what their central, inner values and teachings are, and what relative, historically developed features yield the outlook in public life.

How could we assess the process of negotiation at Camp David from the perspective of the latter element of dialogue competence? Both in Israel's delegation and in Egypt's, there was knowledge about religious issues, but this did not promote dialogue. On the contrary, it sometimes caused conflicts. The superficiality of the knowledge, and applying it against dialogue rules, was one of the reasons for this result. For instance, Kamel had knowledge of material in the Bible, but he used it for accusing Jews for historical transgressions against Yahweh and Moses. His aim in this was to demonstrate how difficult it was to negotiate with Israel's delegation. From the failures of ancient Israelites, Kamel generalized to the character of past Jewish generations and also modern representatives. of the state of Israel, violating dialogue rules via this anachronistic comparison (ibid., 197). If Kamel had borne in mind that not only was Moses rejected at first by the ancient Israelites but also Muhammad was rejected by the ancient Arabs, his knowledge of the Bible could have led to better mutual understanding. Because of his argument's one-sidedness, he applied that knowledge in a manner blocking the discussion and creating more tensions and prejudices (ibid., 46).

One of the great misunderstandings of religious texts, sometimes leading to unethical deeds, has entailed their fundamentalists, word-for-word interpretation. To understand this phenomenon we need to look at the special character of religious and poetic language. For this, we will use symbol theory based on studies by James Fowler and Peter Biehl, for whom the abstraction level and specificity of a concept are divided into five levels or stages of development (Fowler 1982; Biehl 1989). The first of these is the magic-numeric level, on which things and issues are taken as holy phenomena that are experienced as tremendum or fascinosum, as frightening or admirable. Holy places and pictures refer not to something concrete but to being holy itself (Heinonen 2002, 90-91). A picture of a Roman emperor was seen as bringing him to a place because his numenic presence was experienced as real.
Moshe Dajan, who was a member of Israel’s delegation, had committed to politics of "open bridges" after the Six-Day War and showed tolerance towards the citizens of the West Bank such that they could freely move across Jordan. Also, Arab citizens could study at the area’s Universities and meet with friends and family members. Regrettably Dajan’s hope for a friendly coexistence between Israelis and Palestinians proved to be in vain (Wright 2016, 224).

The roadblock to reconciliation was the problem with Jewish settlements in the occupied territories. One reason it was so difficult to solve the problems was a magic-numenic understanding of the land. Because for Dajan, who was a secularly oriented Jew, theological arguments about the ancient life of Israel could not convince, the archeology became more important. Findings from archeological excavations that held proof as to the history of Israel took the role of a religious surrogate (ibid., 225). For most, a magic-numenic understanding of the land made the way to reconciliation with Palestinians difficult, while it was possible for Dajan to be tolerant but only on the basis of his own conditions. In his words after the Six-Day War, he presumably articulated the opinion of many Israelis: "We have come back to our most sacred cities and will never depart from them" (ibid., 223). Here we see how a magic-numenic understanding of land and ancient finds can create barriers between people that are difficult to overcome.

The second level in the symbol theory is the Fundamentalistic level, which refers to reading the meaning of a concept "word for word." The many-dimension religious language is condensed into one-dimensional expression. If this happens and religious language is rendered "absolutely literal, then that must be the end of religion" (Heinonen 1996, 757-761; 1997, 115). The context of the words and concepts is not taken into account. Out of the great variety of lexical meanings of the words, a one-dimensional alternative is used. This makes it understandable why violent radical movements can justify their actions with fundamentalist-interpreted citations from religions’ holy books. Religion is transformed into some kind of ideology or politics, which supplies directions for almost every problem in everyday life.

The main concept provoking conflict during the negotiations was "the Promised Land." The power of the fundamentalist use of this notion was its close link to modern land-ownership. Begin did not recognize the broad metaphorical, symbolic use of the notion of the Promised Land in the history of other cultures, such as how it was used by the Founding Fathers for America. Begin insisted on concrete political implementations based on the Bible, because he used it as, in effect, a codex of law (Wright 2016, 63).

Understanding the problem of this kind of fundamentalism, Carter came to the conclusion
that human problem often have "their own irrational logic" and need an approach other than those that had been planned before (ibid., 237). Carter took issue with Begin's "apocalyptic language," by which he meant a fundamentalist manner of interpretation that, as he described it, torpedoed all reasonable communication. Also, this challenged Carter to change his role in the negotiations (ibid., 219).

The third level of symbolizing involves a slight split from literal interpretation. Understanding on the trivial symbolic level works with cultural, historically formulated symbolic meanings that have formed through the society or community using the concept. Also, care is taken that the symbol is used in line with its meaning in the community. Multidimensional understanding is still absent, with every culture or religion having its own interpretation. At Camp David, all the partners knew that "Jerusalem" was a symbol for the Palestinian movement just as it was for the Jews. The three religions of the Near East (Judaism, Christianity, and Islam) held Jerusalem up as a place where "the Last Judgment" will take place. However, the partners emphasized the differences more than common features.

Their level of symbolizing did not promote dialogue, because it retained features of fundamentalist interpretations. Jerusalem was a symbol for all parties, but it was differently interpreted. Wright concludes, "Because legends of this kind are taken as literal truths, the battle for Jerusalem has no end" (ibid., 241).

Following Carter's thinking, Wright concludes that one of the symbolic actions that pointed to the common heritage of these three religions had been undertaken by Dajan, the hero of the Six-Day War, after that war ended. He draped the flag of Israel on the hill of the temple in Jerusalem as a symbol for reconciliation among the three religions, as a symbol of their equal rights. This symbolic act illustrates the fourth level in symbol theory, the symbol-critical level. It involves understanding of the common universal contents of religions and cultures. Dajan's act may have represented this but could not lead to productive dialogue, because the tolerance was one-sided and initiated by a conqueror. the disparity in power relations hindered mutual solidarity. Furthermore, Dajan's politics of expanding the Jewish settlements in the occupied territories after 1967 blocked the way to peace.

The symbol-critical level highlights what is common among religions and cultures while avoiding acknowledgement of the unique features specific to each of the dialogue partners. thinking on the fourth level recognizes what is common to religions and to cultures but does not consider the differences between them as is necessary for a genuine dialogue (Heinonen 2002, 92; 2009, 59).

For the partners at Camp David, the common aim was to reach a peace agreement. This is expressed metaphorically and poetically in the Bible by Isaiah 2:4, which all the partners knew, the passage continues, "Nation shall not lift up sword against nation, neither shall they learn war anymore," as pointed out by Wright (2016, 335) this was a common ideal basis, but it left open the specific role and contribution of each partner in the process of its realization. Still, the awareness of what the common aim was provided a foundation and increased the ethical commitment of the partners.

On the fifth level, "post-critical" symbolizing, genuine dialogue can be realized: an encounter that enables reciprocity in giving and getting. the common values and principles are comprehended, and the differing, unique features do not alienate the partners from each other (Heinonen 2002, 93; 2009, 59). Vice versa, they are understood as enriching inspiring
discussion of issues and thereby leading to self-understanding and reflections on the basics of one's personal conviction. This is necessary for openness to mutual questions and answers. The ability to be open and change one's interpretations and worldview is important if one is to convince oneself and the others of the earnestness of one's commitment to the aim and action. This devotion is possible because of the common ethical foundation, comprehended in connection with the religious issues on the previous level (the symbol-critical one). An indication that this had been understood at Camp David carne in the mutual commitment to the peace ideal expressed in the verse from Isaiah.

One sign of post critical thinking at Camp David can be found in Sadat's vision of the heads of state meeting as representatives of the three Abrahamic religions on Mount Sinai: 'I have a dream about a meeting on Mount Sinai with us three chiefs of states representing three nations and three religions. This is, furthermore, my prayer before God' (Wright 2016, 127; see also pp. 97-98 of the English edition).

This should demonstrate simultaneously unity in diversity and a guarantee to the religions of the Near East that there will be righteous representation of the most holy place in their shared history. The dialogue is based on unity from common ethical principles and on diversity in the historically different interpretations of doctrine and morals.

For understanding of the results of the peace negotiations, it is necessary to look at the changes in the life history of the partners at Camp David. Reading about their political and social background, one is astonished by the great change in their influence in public life.

All three men had served in military positions. Begin had been a soldier in World War II and, as had Sadat, been jailed. The time in prison influenced the value base of both and molded their character traits. Carter, in turn, had been a submarine officer in the US Navy. In thinking about this article's theme of peacekeeping and conflict management, it is important to notice the connections of the negotiators to military service and intelligence activities. Both Begin and Sadat had blood on their hands, because of their former conspiracy-oriented activities. They all could imagine what a peace agreement would mean in relation to the concrete defense problems of their countries.

The life history and ethics-related thinking of Sadat had received contributions from highly controversial personalities (Wright 2016, 21). For example, Sadat had seen Mahatma Gandhi in Fort Said in 1931 and been impressed by his value-based satyagraha-type resistance. This
also stirred Sadat’s political ambitions. He decided to emulate Gandhi’s struggle for human rights and political independence. The resistance against British colonialism left him blind to the dangers of Hitler’s racist, violent world politics later. Imprisoned by Allied forces after WWII, Sadat changed his worldview. He experienced a religious rebirth and became a confessing Muslim.

It is possible that just the religious commitment of Sadat made him spiritually close to Carter, who had been a practicing Baptist since his youth. The mutual sympathy and the basis for dialogue competence arose from their religious commitment. Religious experiences not only increased their tolerance but also gave them ability to understand different traditions. Religious values established a bridge for mutual understanding between Carter and Sadat. However, Carter's great ethical leap to changing his mind and adapting the conference strategy, combined with his willingness to be open to changes, contributed to the positive end result, including its historic peace agreement, in a decisive way.

Begin too had important wartime experiences. He had been held in a gulag in Siberia, in 1940-1941, where he had learned to respect the spiritual power of human beings. Remembering a Polish corporal in the same jail, Begin said, "It is a fact - and I saw it with my own eyes - that a human being in his misery has nothing to grab on to, nothing that could console him, but faith" (ibid., 212).

The time in prison changed both Sadat and Begin such that they could find a common for theme for discussion and feel freed from the difficult problems of the peace negotiations. For the success of the negotiations, the risk-taking of Carter and Sadat was vital. Their spiritually motivated readiness to realize their visions of peace - whatever this would cost - paved the way for the important Camp David peace agreement of 1979.

Concluding remarks
If we are to be more "people-centered" and "field-oriented" as the HIPPO recommendations urge, it is necessary to focus on the quality of the communication skills needed between peacekeepers and local people. We must be able to bridge the gap in understanding that is seen in relation to various challenging circumstances and actions. This is part of action competence.

This demands a deeper understanding of what dialogue is and how it can be promoted. For this article, the theoretical framework for dialogue competence was divided into three main elements: dialogue rules based on knowledge of religions and cultures; second, a system of symbol theory based on the abstraction level of the concepts, which can be comprehended dependently of their context. The third element of the dialogue competence is the awareness of the combining universal ethical principles and norms (global ethic), which can connect people and create mutual understanding. This element of dialogue competence is necessary also for readiness to embrace openness and for ability to change one’s attitudes, worldview, and values.

We examined how these elements are realized in practical decision making through two cases. Ethical responsibility of soldiers was analyzed in light of Renoir’s The Grand Illusion, in which tensions and discrepancies between group members are created through various ethical loyalties and templates. The second case study, related more obviously to dialogue competence, involved the analysis of the peace negotiations at Camp David 1978. In the
discussions at the peace negotiations, the five levels of symbolizing religious and cultural issues can be identified.

A magic-numerical understanding of "land" can be identified in earlier actions and speeches of Dajan, and the fundamentalist level is visible in the debate between Begin and Egyptian foreign minister Kamel on the meaning of "chosen people." Against Begin's statement about Israel's special, great value in world history, Kamel took issue with the fundamentalist interpretation of the Koran passage stating that Israel had lost this value because of its transgressions. This clash of fundamentalist interpretations brought the whole conference to the brink of collapse.

The third level of symbolizing was reached in the debate on the role of Jerusalem in the three religions. In trivial symbolic thinking, the various symbolic meanings of Jerusalem were predicated upon the history of each religion. Although common, synthesizing meaning could be found for Jerusalem as a holy city, consensus and dialogue could not be established, because this was not accorded as much importance as the differing meanings that the various religion gave to the city.

The fourth level of symbolizing can be identified in the symbolic action of Dajan dropping the flag of Israel at the top of the temple hill after the Six Day War. Although this was part of his reconciliation politics, it could not convince the Palestinians, because his tolerance was one-sided and that of a conqueror the disparity in power relations hindered mutual solidarity. At the symbol-critical level, the understanding highlights what is common among religions and cultures, but it falls short of recognizing the features specific to each dialogue partner.

At Camp David, the metaphorical expressed aim for peacemaking in Isaiah 2:4, which all the partners were familiar with, did not lead to genuine dialogue, because of differences in its interpretation. However, it did increase their understanding of the ethical context of the negotiations and showed the necessity of a radical change of mind.

On the final level of symbolizing, a genuine dialogue can be realized. This enables reciprocity between partners in "give and take." At the post-critical level, the common values and principles are comprehended and the differing, unique features do not alienate the partners from each other. In the Camp David negotiations, this level can be identified in the vision of Sadat, in which he pointed out the common ethical grounding of the three Abrahamic religions Judaism, Christianity, and Islam.

In Sadat's vision, the highest representatives of these religions meet on the mountain where the Ten Commandments were handed down. The unity of the ethical foundations and the diversity of the historical appearance of these religions were illuminated in this vision in peaceful interaction. This is even though both the delegation of Israel and that of Egypt at Camp David held opinions on the aims of the negotiation that lacked internal consistency. Begin was a hard-liner and had difficulties in accepting any concessions, although Dajan and Weizman were not so unbending.

From the Egyptian delegation, Kamel opposed Sadat and was afraid that nearly any kind of result from the meetings at Camp David would get condemned by the Arab states. Against this background arose the ethically motivated decision of Carter to change his role from moderator to partner and his readiness to take the risk of being a scapegoat. This marked a turning point in the negotiations. The ethical commitment of Carter and Sadat to the peace
agreement, which entailed risking personal setbacks; was vital for the achievement of consensus in the peace treaty. As we know from the time after Camp David, not Carter but Sadat had to bear the role of scapegoat. He was assassinated in 1981, but the Camp David Accords and other results of the negotiations survived.

References


Taking into consideration one of the founding values that inspired the creation and the evolution of modern Humanitarian law, the principle of humanity, it is easy to consider how ethics and ethical principles are at the base of this branch of international law. The use of military force, the state sanctioned exercise of violence against other human beings, but at the same time the intrinsic need to limit the suffering we cause, the self-imposition of rules and limitations is, I guess, a clear example of how ethic principles affect our life in extreme situations. War has always been regulated by ethical and moral norms, and commanders and soldiers used to refer to these unwritten rules as “code of honor”. Behaving and fighting with “honor” meant to respect these moral norms, unwritten but well known by all fighters. As a matter of fact, these moral rules were always present in human history, wars are violent events where blood is spilled. During the 18th century there was a quick development of the means available in warfare, new and more powerful weapons, efficient technologies that expanded the harmful effects of the wars. The “honor codes” were not sufficient anymore. The international community felt a need for explicit provisions, specific rules designed to regulate hostilities. This sentiment peaked at the end of the second world war when it become clear that hostilities affected not only the combatant anymore but also civilians. The civilian population was, at that time, affected by the highest level of violence ever reached in a conflict. The necessity to fill the normative gap was satisfied with new provisions introduced by the 4th Geneva convention and the following additional protocols of 1977. A lot of the new provisions were very clear, leaving no space for free or bad faith interpretation but a lot remained as mere guidelines for the main actors. Among these latter provisions is one recently debated and related to humanitarian organizations providing assistance for civilian populations affected by armed conflicts. Targeting civilians, directly or
as side effects of large scale attacks, is, despite the strongest provisions of IHL, a common pattern in modern conflicts and thus is essential to provide them assistance. To protect civilians from the scourge of war and to provide assistance is a primary responsibility of the High Contracting Parties of the Geneva Conventions and is part of the commonly accepted norms of the International Human Rights Law. In reality, fulfilling these obligations is not always possible for States and sometimes they are intentionally neglected. It should not be a matter of internal and international law but also an ethical imperative for those in position of power to guarantee as far as possible the protection and assistance to the civilian population. Recently the international community has witnessed the reluctance of the Syrian authorities in allowing humanitarian activities for civilians. Not only there are substantiated allegations that the reckless conduct of hostilities, in violation of basic IHL provisions, posed by the Syrian regime is, at least in part, causing a large number of civilian casualties and destruction of essential civilian structures. The regime opposes also humanitarian activities carried out by “recognized” humanitarian organizations.
The Syrian behavior was strongly condemned by the United Nations in 2014 through Resolution 2139, deploring the fact that previous demands for aid access in Syria had not been heeded. At that time the Security Council authorized for 180 days, successively extended, relief delivery “across conflict lines”. Through the unanimous adoption of resolution 2165 (2014), the 15-member body decided that United Nations agencies and humanitarian partners could, with notification to the Syrian authorities, “to ensure that assistance, including medical and surgical supplies, reached people in need throughout Syria through the most direct routes”. The resolution threatened also “to take further measures” in the event of non-compliance with this resolution or resolution 2139 (2014) by any Syrian party. It was a strong intervention from the Security Council and many people question whether the laws governing armed conflict work at all or whether the basic human values enshrined in the Geneva conventions are still intact and able to provide the protection they promise. The very existence of the IHL provides a vital framework. This law, like any law, won’t stop all suffering but, without its provisions, an expression of the universally recognized core of Human Being ethical rules there would be no clear way of knowing what is acceptable in war, and what is not.

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THE ROLE OF ETHICS IN HUMAN PERFORMANCE

INTRODUCTION
The term performance is generally used as an umbrella word describing behaviors of living beings or even larger entities such as teams, groups, organizations and countries. Specifically human performance is multifactorial by nature. Any type of performance in athletes, managers, military forces, artists alike is allowed by a delicate and largely individual balance between physical capacities, mental skills and emotional feelings.

Improving performance means therefore becoming better in adapting to specific environmental challenges through a precisely dosed exposure to the characteristics of that environment. A soccer player doesn't necessarily improve in playing tennis nor does a chess player become a better violinist by playing chess. However the exposure to training can make a subject a better trainee in a new discipline. One becomes, so to say, good in being trained.

What distinguishes top performers from average people is that they manage all aspects needed to reach a higher level of outcome and they continue to grow in time. They have or they have been exposed to a multidimensional approach to performance improvement in which physiological and psychological aspects have equally been developed.

Less explored but not of less importance is the role of personal values and ethics in defining the level of performance of a subject. Performance can be defined as the set of specific behaviors that bring a person to reach his or her objectives in the best way and at the minimum costs. In this sense values and ethics are somehow the guardrail of the road towards personal improvement. They are the limits beyond which the person is not willing to go, they are the inflexible element of an

Elite Athlete
otherwise adaptable model. Would I accept doping to improve my performance? Will I sacrifice my family life for my job? Can I accept violence in a peace-keeping operations? These are examples of how personal values are involved in defining human performance.

THE PSYCHO-PHYSIOLOGY OF HIGH PERFORMANCE

The science of performance enhancement is a direct emanation of sports science and sports physiology. Only in more recent times psychological aspects have gained a central role in the study of performance and its improvement. Human performance is rooted in a perfect functioning of the body and its mechanisms. For this reason nutrition and physical training have always been the culprits of performance enhancement. However performance is managed and induced through mental and emotional pathways that can hinder or foster execution. It is well known, for example, that in professional sports the position among the top ten ranking athletes is largely due to microscopic difference in the mindset of the athlete. In other word in professional athletes the difference between the capabilities of the body are extremely small as much as the training methods and nutritional approaches are largely overlapping. Winning or losing is mainly a mental game. Psychology describes components of individual emotion, motivation, perception, action, and cognition as important to human performance.

Within cognition aspects such as memory, problem solving, language processing, attention selection are all involved in determining the level of performance. Social studies analyze the role of interactions among people and their influence on individual and group performance. However from an operational point of view there is a risk of becoming theoretical and academic when following the path of a detailed analysis of performance. A psycho-physiological approach by-passes this problem by studying the interaction between mind and body and its impact on behaviors and performance. Parameters such as brain waves, muscle tension, skin temperature and conductance,
breathing rate and heart rate variability have all been used singularly or together to study the human machine in action, in sports, war, space operations and even artistic endeavors. In a nutshell years of research in the field of psycho-physiology suggest that high performance is defined by

1. The right level of activation and balance between the sympathetic and parasympathetic branches of the autonomous nervous system;
2. A high level of coordination among the different systems involved in the specific performance;
3. A high level capacity to switch off and recover after the effort.

All these aspects can be monitored and trained with the use of biofeedback equipment. The condition "flow" frequently described by top performers could be somehow related to a state of high coordination among the different mental and physical components of performance.

The classic research of Yerks and Dodson determined that each individual has an optimal level of arousal at which performance and attention are maximized. This has been seen in the military field to be in general obtained around 115-145 heart beats per minute.

VALUES AND ETHICS IN HUMAN PERFORMANCE

In recent years researchers have debunked the idea that performance is a question of genetics or talent. Today it is well know that top performance depends on the amount and quality of practice. The term deliberate practice defines a repetition of a task with a maximum level of concentration and focus. Some authors have suggested 10,000 hours of deliberate practice to be the threshold beyond which top performance emerges. Talent most likely is nothing more than the capacity to withstand an enormous amount of deliberate practice.

In this sense there is a tight connection between talent, performance, personal values and ethics. The reason is simple: the exposure to deliberate practice has a profound impact on the entire life of a person and therefore is possible only when there is a profound alignment between values and daily choices the person has to undertake.
For example a person could be forced to sacrifice a large amount of family and personal time or to execute orders with which she or he disagrees or again to accept a secondary role in a team. The amount of effort will be always accepted in relationship with the level of rewards and satisfaction the person perceives. But rewards and perception of satisfaction are also tightly linked to values and ethics. Therefore the ethical set-up of a person could be seen as the ultimate frame within which performance unfolds and it is the less flexible and adaptable of the elements impacting performance. Most likely for this reason maximum performance is reached by those people that stick to a certain task since they are children or adolescents. In this case values and ethics are built while the person is already exposed to the performance needs of a specific environment. The canvas is created and the frame is added afterwards. When the attempt to reach high performance in a specific task follows the age in which our values and ethics crystallize, it challenge become more difficult and complex. Ultimately top performance is reached when there is a complete alignment between body, mind, emotions and values.

**CONCLUSIONS**
While the physiology and psychology of human performance are well established fields, the role of values and ethics in determining performance as been explored far less. Personal values can be seen as the frame that surrounds, defines and determines human performance. They work as boundaries and as navigation systems in the setup of a top performer. Therefore they should be appreciated as active contributors to human performance. Moreover in consideration of the deep impact pursuing high performance has on the life of a person, there certainly is a profound relationship with personal values and ethics. Therefore as the ultimate frame inside which performance unfolds, values and ethics should be considered in the definition of training and performance enhancement protocols.

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REACTION TIMES AND REFLEXES

The speed of our reactions plays a large part in our everyday life. Fast reaction times can produce big rewards, for example, braking in time in front of an obstacle while we are driving, while slow reaction times may come with bad consequences like a crash. Even more the speed of our reaction, plays a very important role, together to the decision making process, in a police and military duty, in particularly during special operation and for this reasons the training could be focus on to increase these specific cognitive functions.

Reaction time is a measure of the speed an organism responds to some sort of external stimulus. Always we also have "reflexes" too. Reflexes and reactions, while seeming similar, are quite different. Reflexes are involuntary, used to protect the body, and are faster than a reaction. Reflexes
are usually a negative feedback loop and act to help return the body to its normal functioning stability, or homeostasis. The classic example of a reflex is one you have seen at your doctor's office: the patellar reflex.

This reflex is initiated by tapping the tendon below the patella, or kneecap. It was first independently described in 1875 by two German neurologists, Wilhelm Heinrich Erb and Carl Friedrich Otto Westphal. In their original papers Erb referred to the reflex as the "Patellarsehnenreflex" while Westphal denoted it as the "Unterschenkelphanomen". Thankfully, we now refer to it as the patellar reflex.

This reflex also called knee-jerk, is a stretch reflex associated with quadriceps femoris muscle stretching. It is a negative feedback circuit that is comprised of three main components:

- A sensory component or afferent neuron. These neurons take in information and translate it to an electrical signal that gets sent to one part of the central nervous system: the spinal cord.
- Integrating center or interneuron. These neurons act as sensory processing centers that determine the magnitude of the response to the incoming stimulus. They are located in the central spinal cord.
- The efferent portion or motor neuron takes the information from the interneuron and sends it to the effectors which activate a response. The effectors are usually muscle fibers as in the patellar reflex (there are many reflex testing useful to the neurological examination where are involved muscle fibers) or a gland such as the salivary gland.

The knee reflex arc is a spinal reflex, and the circuit is drawn below. The picture shows how the sensory (afferent) neuron sends information through the dorsal root ganglion into the spinal cord, where the signal splits into two different paths. The first is the motor neuron (efferent) leading back
to the quadriceps. When your quad muscle's motor neuron receives the information it fires and
causes your lower leg to spring forward up in the air. The second signal from the sensory neuron
travels to an interneuron which sends a signal to the motor neuron (efferent) leading to the
hamstring. This signal tells our hamstring to relax so there is no negative force acting on the
quadriceps muscle when it contracts. Both signals work together and all of this happens in the
spinal cord without going to the brain. It's important to consider that it only takes about 50
milliseconds between the tap and the start of the leg kick and it never needs the brain.
Like every functions in our organism, the patellar reflex is useful. In fact Patellar Reflex is a
proprioreceptive reflex which helps keeping posture and balance. The fact that everything “happens”
at the level of the spinal cord, without involving higher nervous centres, allows for instance to keep
balance without effort (actually, one does not have to focus on keeping an upright position). At this
point the energies are saved for more complex activities. Moreover, Patellar Reflex helps avoiding
strong muscle contractions which could tear the tendon.
In clinical filed the absence or decrease of the Patellar Reflex is known as Westphal’s sign and is
used in determining neurodisorders or diseases such as:
- receptor damage, peripheral nerve disease, involving the dorsal(sensory) columns of the spinal
cord and cerebellar lesions
- lesions present within the motor cortex of the brain or the pyramidal tracts which it combined
  with muscular spasms[clarification needed]
- complete interruption of sensory and/or motor impulse transmission in the femoral nerve.
On the other hand, multiple oscillation of the leg following the blow may be a symptom of
cerebellar diseases.
The “hot stove” reflex is more complex, calling into play many different muscles. Before the hand
is pulled away, an impulse must go from the sensory nerve endings in the skin to a center in the
spinal cord, from there to a motor center, and then out along the motor nerves to shoulder, arm, and
hand muscles. Trunk and leg muscles respond to support the body in its sudden change of position,
and the head and eyes turn to look at the cause of the injury. All this happens while the person is
becoming aware of the burning sensation. A reflex that protects the body from injury, as this one
does, is called a nociceptive reflex. Sneezing, coughing, and gagging are similar reflexes in
response to foreign bodies in the nose and throat, and the wink reflex helps protect the eyes from
injury.
There are, the end, many other reflexes used in neurological clinics to assess the health conditions
of people.
At this point you may be asking how a knee reflex arc, or better “hot stove” reflex, and a fighter
dealing with an incoming hit are different. Are both not reflexes? While it may seem that a fighter
dodges an incoming hit is a simple fast reflex, it is actually a symphony of hundreds of thousands of
neurons working together to produce a conscious decision. Does the fighter blocks, dodges, or parry
the hit? This choice is what makes a reaction. Obviously a reaction, like a dodges is ever a
voluntary reaction however trained and we think that it become an automatism. In fact we speak
about of conditioned reflex is one acquired as the result of experience. When an action is done
repeatedly the nervous system becomes familiar with the situation and learns to react automatically,
and a new reflex is built into the system. Walking, running, and typewriting are examples of
activities that require large numbers of complex muscle coordinations that have become
“automatic”. But it is important to remember so that the reaction times are useful if they are leaded by a thinking. This is very important if only because the reaction times are always longer than reflexes and the reflexes can't be adapted to our professional uses because they don't pass to the brain.

Not only that, but sometimes it is also necessary to control or inhibit reflexes, resulting in an important intervention of upper brain areas (neocortex) and this is especially important in training and tactical activities, both military and police.

So when a fighter realizes the hit is coming towards him, there is visual information that has to be processed and decisions regarding a correct course of action. The brain then needs to send many signals to various muscles: feet, legs and torso begin to move, hands go in front of the face, and abdominals contract, along with many more processes; and after play out an properly reaction. This is the work of many neurons as well as numerous systems and circuits in the brain, and what's more, and you can train and enhance your skill through practice. This is how you get better at sports over time, and the same thing is for the tactical training movement.

Like all science, the history of the reaction time discovery is peculiar. Dutch physiologist F.C. Donders in 1865 began to think about human reaction time and if it was measurable. Prior to his studies scientists thought that human mental processes were too fast to be measured. This assumption was proved incorrect with the help of Charles Wheatstone, an English scientist and inventor. In 1840 Wheatstone invented a device, much like his early telegraph system invention, that recorded the velocity of artillery shells. Donders used that device to measure the time it took from when a shock occurred on a patient's foot until when that patient pressed a button. The button had to be pressed by the left or right hand matching the left or right foot that was shocked.
His study tested 2 conditions: in the first, the patient knew in advance which foot was to be shocked; in the other condition, the patient did not know. Donders discovered a 1/15 second delay between patients who knew which foot was to be shocked versus patients that did not know. Notably, this was the first account of the human mind being measured!

But at this time it needs to introduce a fundamental component of the human reaction in front of something that could be a threat: the Attention. Attention is a complex cognitive function which is essential for human behavior. Without attention we can't have “reaction times” but only reflexes and generally we confuse between attention with time of reaction, while latter is a consequence. Of the Attention, its characteristics and cerebral area involved, we will speak about in the next news.

Written by:

Doctor Davide Perego

Neuroscientist, Psyco-Neuro Physiologist,
expert in psychopathology and neuropsychology
In accordance with the “Ethics” as core subject of the current CoESPU Magazine, I would like to take this opportunity to introduce an annual institutional tradition: the official launch of the Carabinieri Historical Calendar. On 6 November, 2017, the Carabinieri Historical Calendar 2018 was presented at the XXI Century National Arts Museum “MAXXI” in Rome.

The presentation ceremony, headed by General Tullio Del Sette, Carabinieri General Commander, was attended by the highest Italian civil, police and military Authorities. Over the years, the Carabinieri Historical Calendar has become a collectors object with a print run of 1.300.000 issues: 11.000 copies are written in foreign languages such as English, French, Spanish, German, Arabic and, staring from this year, also Japanese, Chinese and Russian.

This internationalization trend represents the most tangible example of the global reach of this calendar, often displayed in public and in private, as a testimony that the Carabinieri are present everywhere within society.

Launched for the first time in 1928, with a stop in the issues from 1945 to 1949 due to the Second World War, the publications started again in 1950. Since that time, the Historical Calendar has been a faithful witness of the Carabinieri life within Italian society.

Obviously, this Calendar is particularly appreciated by Carabinieri personnel because it encompasses all the values of
their Institution. In particular the Carabinieri Historical Calendar 2018 is focused on the theme of “Ethics and social values in the Carabinieri”: a virtual tour of the many Carabinieri activities performed at home and abroad in supporting other Police Forces in crises areas around the world. In particular, attention is dedicated to 12 topical issues through the frame of Human Rights, Protection of Civilians, Cultural and Heritage Protection, Environmental Protection, Gender Protection (with a specific focus on women and children) and International Cooperation: 12 subjects for 12 months, illustrated through the artwork of 12 contemporary artists, on behalf of a Country where Carabinieri have provided humanitarian support.
I warmly invite you to flip through the Carabinieri Historical Calendar 2018, now available on the institutional Carabinieri web-site www.carabinieri.it on the following web-page: http://www.carabinieri.it/Internet/ImageStore/Magazines/CalendarioStorico/2018/index.html
Happy reading and good luck to you all!

Written by:
Capt. Alberto Veronese
CoESPU Magazine Chief Editor
When I was a young Carabinieri Lieutenant, I had the opportunity to serve in a small town in Sardinia, for three years. In the light of the experience I gained in that period of my life, I can now state that it was a real chance, totally amazing, even if my first time in Barbagia grounds was a rather strong emotional impact at the beginning. Several years later, I still remember my initial feeling of full alienation about that landscape, rich in cultural traditions and values that characterise the most impenetrable area of Sardinia.

Nevertheless, in a short time I was able to achieve a quite proactive integration into the local social system: in this direction it was crucial the closeness and the unconditional support of my Carabinieri, at all subordinate levels. They were mostly Sardinian with previous experiences of service in the mainland, especially in Liguria and Piemonte regions. So they knew what it means to be in a “overseas” land, away from your loved ones, your family and your home cultural background. They welcomed me with all due respect and frankness, willing in return to be measured in the same way. At first they protected me in every critical situation, like only a real “family” is able to do. And when I was ready to “run on my own legs”, as we say, i.e. when I had enough experience, they started trusting me in my role of Commanding Officer. That was the most wonderful appreciation.
I ever felt, and I noticed that all by looking in their eyes. There is a common saying among Sardinian Carabinieri: “One comes into Sardinia crying, and will leave Sardinia crying as well”. No doubt about it: this adage is totally true, especially if you are not a native of Sardinia. When I left, I particularly missed the moral closeness of my Sardinian Carabinieri. Before my departure, they gave me a DVD of a Sardinian film titled “The Destination” (“La Destinazione”), asking me to never forget my first time in their own land.

In honour to their loyalty, I take this opportunity to introduce you all to this film, that is like a jump into Sardinia, a world all of its own, steeped in centuries-old traditions.

“The Assignment” is a 2003 drama movie written, directed and co-produced by Piero Sanna, a Sardinian Carabinieri in real life as well.

This film tells the story of Emilio, an ordinary boy, enrolled in the Carabinieri Corps and assigned to Coloras, a small town in Barbagia. Emilio comes from Emilia Romagna, a region in the North of Italy on the Riviera of Adriatic sea, and the only idea that he has of Sardinia is the hot happy tourist season during the summertime. However, once in Barbagia, the most remote internal region of Sardinia, Emilio faces a totally different reality: bandits, bloodthirsty revenges, fear, psychological pressure, silence, resignation, mistrust.

A brutal murder turns off Emilio’s lightness, recalling the reality of the agro-pastoral environment, too often forgotten or even unknown to the rest of Italy.

Not without reason, Barbagia is well renowned to have been home to bandits, in the real meaning, since time immemorial. At the beginning of 1900 the Italian government sent
police and military forces to defeat the banditry, that in Barbagia, and more generally in Sardinia, was a terrible plague which came from poverty and a peculiar anthropological history. Even if brigands are not that popular anymore and they are more threatened, some criminals still exist and operate with brutal violence. Furthermore, Sardinian lifestyle has changed very little, especially for people who work in the sheep farming, where rules and laws still keep alive ancient codes, and where the daily Carabinieri service is really one of most challenging and demanding experience for anybody, especially for non-native people.

Inviting you to watch this authentic movie, I wish you a good view, hoping it will give you the chance to feel the great emotions I felt in my first assignment in Sardinia.

Written by:
Capt. Alberto Veronese
CoESPU Magazine Chief Editor
ALUMNI PROGRAM page.
Alumni Program

- There already exists a sense of fraternity and “belonging” that arises from individual participation in the various courses hosted at the CoESPU. The Alumni Program aims to build upon that collegiality by encouraging a social network among the graduates, as well as providing them access to the CoESPU’s resources, such as developing doctrine and the latest TTPs.
- The Alumni Program is a nascent, internet-based program that has been designed in order to encourage CoESPU alumni to self-report on their current jobs, assignments and work history in an effort to follow the training outcomes and to assess the long-term effectiveness of the training that has been provided by the CoESPU, in partnership with the US Department of State.
- The access to the social network is simple and requires to fill in a registration form; to have access to the whole potential of the program, the registrants will need to periodically complete a survey of the past, current and expected future positions. In this manner, it will be possible to create a self-reporting data base, to allow the Center to obtain a greater insight into the alumni’s job assignments and careers and to follow the professional usage of the skills, tools and education acquired during their time at the CoESPU.

- Fill the Alumni Program Survey
  Click here to Fill the Alumni Program

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