

Dialogikompetenssi ja eettisyys

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Merisotakoulu

Sotatieteiden päivät

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Maanpuolustuskorkeakoulu

International Law

- Hugo Grotius (1583-1645)
 - The founder of international law
- *The Rights of War and Peace* (1625)
 - Three kinds of war – private, public, and mixed
- A profound influence in the way of humanizing war and promoting the cause of world peace
- The word “war” is usually limited to public wars: there are two kinds of them, namely international and civil
 - Asymmetrical wars
 - Terrorism

(Knudson 1947)

Enlightenment; human reason

- Immanuel Kant (1724-1804)
- Three Critiques:
 - Critique of Pure Reason (1781/1787);
 - Critique of Practical Reason (1788);
 - Critique of the Power of Judgment(1790)
- *Perpetual Peace* (1795)
 - A plan for establishing universal peace
- Before Kant's contribution: Abbe de Saint-Pierre (1658-1743) and Jean Jacques Rousseau (1712-1778)

Vienna Convention 1961

The States Parties to the present Convention,

Considering the fundamental role of treaties in the history of international relations,

Recognizing the ever-increasing importance of treaties as a source of international law and as a means of developing peaceful cooperation among nations, whatever their constitutional and social systems,

Noting that the principles of free consent and of good faith and the *pacta sunt servanda* (“agreements must be kept”) rule are universally recognized,

Affirming that disputes concerning treaties, like other international disputes, should be settled by peaceful means and in conformity with the principles of justice and international law, (...)

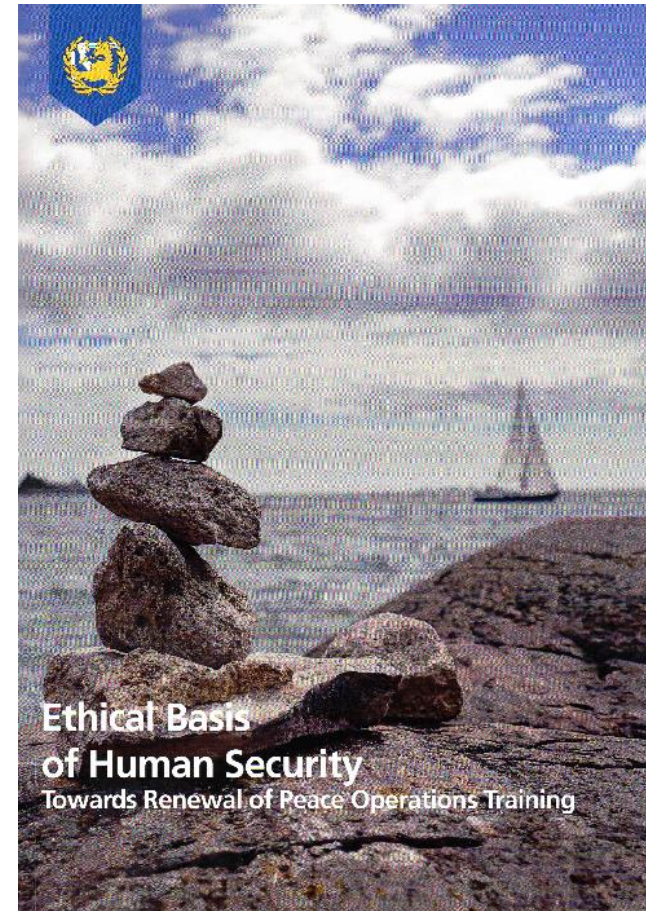
Having in mind the principles of international law embodied in the Charter of the United Nations, such as the principles of the equal rights and self-determination of peoples, of the sovereign equality and independence of all States, of non-interference in the domestic affairs of States, of the prohibition of the threat or use of force and of universal respect for, and observance of, human rights and fundamental freedoms for all, (...)

Eettinen perusta

”The present book project was formally started on December 9th, 2016 when the project was introduced to the UN Under-Secretary-General for peacekeeping operations Hervé Ladsous at the Finnish Defence Command.

The book is intended to answer the need for knowledge about ethics and ethicality in UN peacekeeping operations. The book can be used as a text book at peacekeeping education courses and as a sourcebook for further study. “

J-P Schroderus



Ethical Basis: Sisälllys

- I THEORETICAL BASIS

- V. A. Heiskanen, The Scopics of International Conflicts
- J. S. Wiewiura & V. F. Hendricks, Opinions, Bots, and Public Spaces

- II ETHICAL BASIS

- J. Toiskallio, From Ethics to Ethical Action Competence
- R. Heinonen, Bridging the Gap of Understanding: Dialogue Competence in the Renewal of UN Peacekeeping and Civil Crisis Management
- V.-M. Värri, Instrumentalization of Education As a Threat to a Good Life: An Introduction to Education in the Midst of Wicked Problems

- III APPLIED PERSPECTIVES

- J. Rautjärvi, A Practitioner's Reflections: Ethical Action Is Not Performed; It Takes Place
- R. Gullberg & T. Mero, Global Ethics and Ethicality in Peacekeeping – Experiences from the Field
- H. Ranta, Universality of Human Rights

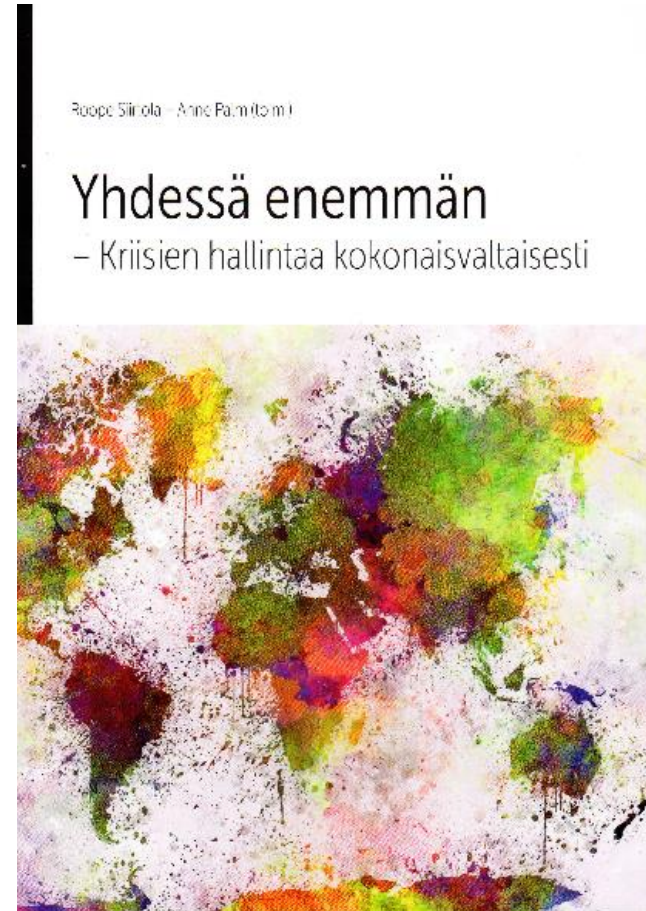
International Dispute

- “Similarly, in law, the parties to an international treaty or a private contract are in a symmetric (super)position so long as a dispute has not arisen between them – they are simultaneously both a potential claimant and respondent. However, as soon as a dispute arises between them, the symmetric superposition breaks down, or decoheres, and one of the parties becomes a claimant and the other a respondent, with their respective (asymmetric) claims for relief.” (Heiskanen 2017)

Kriisien hallinta

Toiminta kriisialueilla yhdessä on monimutkaista, mutta mitä enemmän käsittelemme asiaa, sitä paremmin voimme tehdä vaikuttavaa työtä ja varautua tulevaisuuteen. Vaikka viralliset dokumentit ja puheet korostavat kokonaisvaltaisuutta, on vielä paljon matkaa siihen, että kaikki toimii moitteettomasti.

Siirtola & Palm 2018



Intuitiosta

Eräs julkisuudessa viime aikoina esiintynyt (tohtorin tutkinnon suorittanut) ”intuitiotutkija” julisti Ylen verkkosivuilla 5.4.2018 julkaistussa kritiikittömässä haastattelussa, että ”meillä on vatsassa viiden rotan aivokapasiteetin verran älykkyyttä”. Tällaisilla väitteillä lienee suunnilleen yhtä paljon tieteellistä pohjaa kuin puheilla taivaankappaleiden vaikutuksesta ihmiskohtaloihin tai enkeliterapeuttien satuilulla enkelten värähtelytasoista.

Pihlström 2018

<https://etiikka.fi/nykypaivan-pseudotiedetta/>

Information:

- “...*pluralistic ignorance, bystander-effects and informational cascades*. These phenomena emerge when people observe other people’s actions or opinions in the attempt to figure out what they themselves should do. The danger of pluralistic ignorance arises when each decision-maker in a group has too little information to solve a given problem, and instead of scrutinizing the issue, further observes others in the hope of becoming wiser. But when everyone else does the same, everyone simply observes the lack of reaction, and therefore based on this very lack of reaction easily makes a wrong inference.”

Hendricks and Hansen 2014, 5

Etiikasta ja eettisyydestä

Onnellisuusraportissa tarkastellaan onnellisuutta *arvona*. Se on tavoittelemisen arvoinen asia, joka on itsessään hyvä ja finaalin arvo (erotuksena välinearvosta). Kysymyksessä on yksi hyvän elämän elementeistä (kenties hyvän elämän tärkein elementti).

Tällöin puhutaan myös *prudentialisesta* arvosta, asiasta, jota ihmiset haluavat itselleen tai niille, joista he välittävät. Kysymyksessä on itsekeskeinen hyvä. Se on asia, jota järkevä ihminen tavoittelee.

Konkka 2018

<https://etiikka.fi/miten-suomi-on-onnellinen/>

Kts. myös Konkan artikkeli kirjassa Hyöty:

<http://julkaisut.turkuamk.fi/isbn9789522166616.pdf>

Arkikäsitys eettisyydestä

- Teet vain parhaasi
 - Trolley cases
- Teet vain velvollisuutesi
 - Velvollisuuden luonne, von Wright
- Teet vain työsi
 - Jännitteiset tavoitteet; duty-bound
- Ns. arkikäsitys perustuu intuitiiviseen ymmärrykseen eettisyydestä
 - Kenen intuitio?
 - Aristoteles dialektiikka
 - WEIRD (Western, Educated, Industrialized, Rich, and Democratic)
- X-PHI
 - Naturalismi; Quine
 - Eksperimentaalinen filosofia; Levy, Baz
 - “The philosophical landscape has been transformed over the past several decades by what might be called the empirical turn.” (Levy 2014, 381)

Kolme esimerkkiä

- Lifeboat: A single person, White, is stranded on one rock, and five people are stranded on another. Before the rising tide covers both rocks, we could use a lifeboat to save either White or the five.
- Tunnel: A runaway train is headed for a tunnel, in which it would kill the same five people. As bystanders, we could save these five people's lives by switching the points, thereby redirecting the train into another tunnel. Unfortunately, White is in this other tunnel.
- Bridge: The train is headed for the five, but there is no other tunnel. White is on a bridge above the track. Our only way to save the five would be to open, by remote control, the trap-door on which White is standing, so that she would fall in front of the train, thereby triggering its automatic brake.

Parfit 2002

A goal of human life: human security

- Security is a deep concern for humankind. Perhaps for this reason human security is a notion with several meanings.
- We will classify the meanings into the following two different classes:
 - subject-centered which is, as the name of the class implies, related to some subject
 - > Safety
 - non-subject-centered meanings of the notion which refers to “objective” security
 - > administrative or sociological meanings or general politics

Security and Safety

- “(...) reason for rethinking peacekeeping and civil crisis management (...) [is] the question of what security means from a collective and individual-level perspective today. ”

Heinonen 2017

Expertise

- Expertise is conditional on education and experience, which implies that there are several possible extents of expertise. Hubert Dreyfus (2006) classifies expertise levels as follows: i) novice, ii) advanced beginner, iii) competence, iv) proficiency, v) expertise, vi) mastery, and vii) practical wisdom.
- Epistemic and ethical responsibility go hand in hand for the competence of an expert.
 - Knowledge and ethicality
- See also Feyerabend 2006; Horkheimer & Adorno 1944

Ethical competence

- Ethicality is a personal responsibility that shows itself in action.
- Ethicality and rules of ethics are not independent of each other:
 - ethicality entails context-sensitive commitment to the good.
 - Ethics rules have a pedagogical role in the search for ethicality; they give linguistic expression to how we understand ethicality and how to make our action more ethical.
- Conscience tells us that something is right or is not right, and in this sense it is an internal “moral alarm bell.”
- Ethics rules are explicated codes for how we understand, or should understand, right and wrong, and in this sense they are external “moral alarm bells.”

Security Sector: the actor in conflicts

- Security is provided by the so-called security sector. If security disappears in a certain area, then the security sector may restore security in that area. This may be understood as the normalization of the situation.
- In the case of a natural catastrophe, it is clear that the situation should be normalized, but in the case of some catastrophes there is no baseline normality that could be restored.
- The security sector may provide security but, in a sense, the presence of a security sector underlines human feelings of unsafety.
- Safety is something that cannot be provided by the security sector or by any other agent. Safety is susceptible to collapse: it is difficult to achieve but easy to lose.
- One has to cherish safety; security, on the other hand, is something one has to provide

Dialogitaito

- Professori Reijo E. Heinonen (2017) luonnehtii dialogia sanomalla, että se on ”avointa, pakotonta vuoropuhelua ilman ennakkoluuloja ja omia tarkoitushakuisia taka-ajatuksia”. Luonnehdinta tuo esiin, että dialogi on eettistä ja vastuullista toimintaa.
- Dialogi liittyy keskeisesti turvallisuusalaan sekä diplomatiaan ja politiikkaan, oikeastaan kaikkeen inhimillisesti ja kulttuurisesti herkkiin aloihin, jotka edellyttävät toimijoiltaan laajaa ja syvällistä ymmärrystä ihmisyydestä.
- Dialogin eräänä perustana on yksilön eettisyys. Vaikka eettisyys on syvällä ihmisyydessä olevaa, ei sitä tule mystifioida joksikin myötäsyttyiseksi kyvyksi tai piirteeksi, joka joko on tai ei ole yksilössä. Eettisyyteen on mahdollista kasvaa ja kasvattaa, yksilöä on myös mahdollista johdattaa pois eettisyydestä

Dialog competence

- Rules for dialogue
- Symbol theory and levels of understanding
- Global ethical principles as the third main element of dialogue competence – awakening of moral awareness
- When engaging in such dialogue, we have to understand the lesson of history laid out by Glover and the others. However, even more important is to have a conceptual sensitivity that has been created through philosophical analysis of ethics and ethicality. Our understanding of ethics and ethicality is anchored to the history of these notions, no matter how well we may or may not be aware of it.

Heinonen 2017

Ethical action competence as foundational notion

- Ethical action competence refers to deeply humanistic aspects of human action. It refers to value bases of human action that manifest the values held by the individual. The notion of moral resource is closely related to ethical action competence.
- As are other aspects of action competence, ethical action competence needs to be exercised. The moral resources of an individual are not a fixed container but a dynamic potentiality, which may flourish via conditions of good exercise and fade in conditions of lack of exercise.
- Pedagogical foundation: ethicality.
- Dialog competence is based on ethical action competence.

Toiskallio 2017

Pedagogy

- The aim of education is deeply anchored to the history of Western thinking. The foundational ideas were formulated with ancient Greek philosophy; especially the philosophy of Socrates, Plato, and Aristotle play central role in Western education. Military education is connected to the general educational tradition.
- From a theoretical standpoint, education has a dual nature: it is a particular phenomenon of life alongside other phenomena and social institutions (...), but at the same time it is intimately intertwined with the socio-cultural situation of its time and the ideas, ideologies, ideals, and power relations that prevail in it, and in this sense it is culturally and sociologically defined (...)

Värri 2017