13.1 Introduction
There is a great demand in modern society for people who can give reliable judgements. By “reliable judgements” we mean judgements that are well balanced, knowledgeable and, where appropriate, inventive. Other people can rely on that judgement because they are easily able to understand how it has been reached. The judgement given is not completely predictable – if it were, it might just as well have been given by a machine – nor is it in any way arbitrary or unfathomable. An inventive judgement is innovative and can also be understood by others. The person who gives the judgement is able to justify it. Society’s demand for this skill is obvious: there is little need for judgements that are arbitrary, impulsive or unpredictable. Cooperation would become virtually impossible.

The requirement for skills in reaching judgements has increased at a time where both the traditional role patterns and the norms and values that offered a stable basis in the past have lost most of the influence they had on society. These skills can be learned. They are of particular importance to the Armed Forces. In military practice, impulsive decisions can easily have consequences that get out of hand, with a concomitant escalation in violence. This chapter will examine how these skills can be learned, with particular emphasis on judgements in moral dilemmas.
We begin in paragraph 13.2 by examining the link between moral education on the one hand and reaching a judgement and dilemma training on the other hand. In paragraph 13.3, we will discuss a model for reaching judgements that has been developed by Bos. Paragraphs 13.2 to 13.3.2 give a global overview. Paragraphs 13.3.3 ff. go into greater detail. For the reader encountering this model for the first time, it may be helpful not to read it through in one sitting, but to take a break after paragraph 13.3.2.

It is intended for all leaders, but especially for leaders at lower levels (sergeant to captain). The text can be distributed freely to junior officers and cadets in preparation for a seminar. Depending on the initial level of NCO students, the text may also be given to them for preparation. The instructor may prefer to hand out the text afterwards, however, after the NCOs have discussed the subject.

In his dissertation entitled *Forming judgements in groups* (our transl. of “Oordeelsvorming in groepen”), Bos refers to his judgement model as a “flow model” because of its dynamic nature. We have adapted the model somewhat to render certain aspects of moral education and moral dilemmas more visible. The model works best in a direct communication situation, in other words a situation that does not use telephone, e-mail or similar communications system.

As we have argued in Chapter 1, our basic assumption is that, morally speaking, no-one is a better soldier simply because he or she holds a higher rank or post. General or corporal, rank has no relevance for the moral integrity with which a decision is taken. It is therefore important that all groups within the armed forces receive ethics education and dilemma training.

All paragraphs in this chapter have been written primarily for the student. This means that this chapter contains no scientific discussion of the subject. In addition, the question of how the contents of this chapter can be taught is dealt with only very briefly. Chapter 14 is intended for teachers interested in such questions. It contains some background information of interest to instructors dealing with ethics and dilemma training. Chapter 14 also contains some remarks about the relationship between the flow model and existing military decision-making models.

### 13.2 Moral Education and the Ability to Judge and Choose

While it is important to acquire skills that make it possible to form reliable judgements, that in itself is insufficient. Forming a judgement is not a “trick.” In addition to acquiring the necessary skills, more fundamental preparation is needed. Members of the armed forces and the police are regularly called upon to operate in situations that border on the uncivilized – the so-called “underbelly of society.” They may encounter extreme forms of immoral and criminal behaviour. They may also come up against extreme cases of desperation and need. Such experiences can be shocking and surprising. They can produce paralysis or very strong emotions. All this may make it difficult to reach a well-balanced judgement (Van Baarda, 2004). It is therefore important that instruction in forming a judgement go hand in hand with a process of