

**The Pedagogy of Moral Reasoning of U.S. Marine Corps Lieutenants**

**while at The Basic School**

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By

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### **Abstract**

The Commanding Officer of The Basic School (TBS) initiated a study into the ethics curriculum to determine if TBS is accomplishing its five horizontal themes, one of which is to be a man or woman of exemplary character.

The purpose of this study was threefold: 1) identify the difference, if any, in moral reasoning between pre and post TBS lieutenants and non-military college undergraduates; 2) evaluate courses and teaching methods that are relevant to character education (CE) and make modification as needed; and 3) if necessary, implement the modified CE program and assess its effectiveness.

There were 530 TBS student lieutenants that participated in this study, 213 in the control group (195 males, 17 females, 1 did not report), 157 in the pre-test group (133 males, 24 females), and 160 in the post-test group (128 males, 31 females, 1 did not report). The Defining Issues Test-2 was used to measure moral reasoning.

There was no significant difference between pre TBS lieutenants and non-military college undergraduates; or when considering commissioning source or sex. There was no significant difference between post old POI and pre new POI TBS lieutenants, or by considering commissioning; however, there was a significant difference by sex, with females scoring higher on the P scale (p-value 0.008) and the N2 scale (p-value 0.017).

Modifications of TBS's CE paradigm included changes in the moral education theory, including Rest's four-component model and schema theory, and curriculum, where minor changes were made. Major changes in pedagogical method were made including instructor skills in determining which schema is used to reason through a moral

dilemma and a greater reliance on the Socratic Method. Environmental changes integrated character education through all aspects of the POI.

The modified POI resulted in post new POI lieutenants scoring significant higher than pre new POI lieutenants on both the P scale (p-value 0.05) and the N2 scale (p-value 0.009). No difference was found when considering commissioning; however, females scored significantly higher on the N2 scale (p-value 0.011) than males. Given a sound curriculum, pedagogy appears to be the driving force in character education.

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Cease to do evil, Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow. Isaiah 1:16-17

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To: Corporal John Stalvey, June 6, 1983 to October 3, 2005 and Staff Sergeant Scott Wood, November 8, 1976 to November 20, 2011; two honorable and virtuous Marine warriors, each in their own right.

They shall grow not old, as we that are left grow old;

Age shall not weary them, nor the years condemn.

At the going down of the sun and in the morning

We will remember them.

Laurence Binyon

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## **Chapter I: Introduction**

### **Background of the Problem**

“The United States Marine Corps fires 13 officers for cheating at The Basic School” (McCullough, 2010)!

During a change of command ceremony in the summer of 2010, at the United States Marine Corps’ The Basic School, Major General Spiese touched on the crux of an emerging problem, to paraphrase: how are we going to deal with a different value system of those who are to become Marine Officers? When Mr. Adam Ballard (who was “fired”) told the Marine Corps Times that he felt the “... problem is more widespread than the Corps wants people to believe...” (McCullough, 2010), Ballard is probably closer to the truth than we want to believe. Perhaps Mr. Ballard may be on to something and perhaps the problem is more daunting than others might think. First, this is not the first time that officers have been relieved or dismissed for cheating while in school or training (Gowen, 2010; Lawson, 1996). Second, there is no shortage of unethical conduct in the armed forces both in garrison and in combat. In 2006, the Mental Health Advisory Team (MHAT) IV reported on four areas of battlefield ethics (attitudes regarding treatment of insurgents and non-combatants, battlefield ethical actions and decisions, reporting ethics violations, and battlefield ethics training) of soldiers and Marines as they were departing the theater of operations and found that while most soldiers and Marines had been trained on battlefield ethics, this training seems to be ineffective (Office of the Surgeon & Office of the Surgeon General, 2006). Third, there seems to be growing evidence of a widening gap between the Core Values of the Marine

Corps (and military in general) and the values of those who are entering the Marine Corps.

This is of no small interest because a military member's conduct can, and often does, have moral consequences that may result in the death of other humans. This alone is argument enough to be concerned with moral conduct but military members (whether or not they want to be) are direct representatives of the United States and have an added moral and ethical duty to conduct themselves in a morally praiseworthy manner. In fact, there is a legal requirement for commissioned officers to not only *be* of exemplary character but they are charged with *ensuring* that those under their charge are also of exemplary character:

All commanding officers and others in authority in the naval service are required to show in themselves a good example of virtue, honor, patriotism, and subordination; to be vigilant in inspecting the conduct of all persons who are placed under their command; to guard against and suppress all dissolute and immoral practices, and to correct, according to the laws and regulations of the Navy, all persons who are guilty of them; and to take all necessary and proper measures, under the laws, regulation, and customs of the naval service, to promote and safeguard the morale, and the physical well-being, and the general welfare of the officers and enlisted persons under their command or charge (Title 10 United States Code: Armed Forces, 1995).

Given that there is an ethics curriculum already in place at TBS and the apparent difference between what *ought* to be and what *is*, what can the United States Marine

Corps, and TBS in particular, do to shift pedagogical emphasis toward what ought to be instead of what is?

### **Statement of the Problem**

The first purpose of this study is to identify the difference, if any, in moral reasoning among United States Marine Corps Second Lieutenants, at The Basic School (TBS), and non-military college graduates. The second purpose is to evaluate courses and pedagogical methods within the current program of instruction (POI) that are relevant to character education and modify pedagogy or design courses as needed that will facilitate higher moral reasoning. The third purpose is to implement and assess the effectiveness of the implemented modifications to the POI.

### **Hypotheses**

Sub-Problem One:

Ho<sub>1</sub>: There is no difference in the moral reasoning of pre New-POI or post Old-POI officers at TBS and undergraduate college students.

Ho<sub>1a</sub>: There is no difference, by commissioning source, in the moral reasoning of pre New-POI or post Old-POI officers at TBS.

Ho<sub>1b</sub>: There is no difference, by sex<sup>1</sup>, in the moral reasoning of pre New-POI or post Old-POI officers at TBS.

Ho<sub>1c</sub>: There is no difference in the moral reasoning of pre New-POI and post Old-POI officers at TBS.

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<sup>1</sup> The Marine Corps uses the terms sex to denote male and female, i.e., biological sex. Gender refers to role, not biological sex, and is cultural (American Psychological Association., 2010). Gender roles are not applicable within the culture of the Marine Corps; as such the researcher chooses to use the term that is used within the Marine Corps.

Ho<sub>1d</sub>: There is no difference, by commissioning source, in the moral reasoning of pre New-POI and post Old-POI officers at TBS.

Ho<sub>1e</sub>: There is no difference, by sex, in the moral reasoning of pre New-POI and post Old-POI officers at TBS.

Sub-Problem Three:

Ho<sub>3</sub>: There is no difference in moral reasoning of pre-New-POI and post New-POI at TBS.

Ho<sub>3a</sub>: There is no difference in moral reasoning, by commissioning source, of pre New-POI and post New-POI at TBS.

Ho<sub>3b</sub>: There is no difference in moral reasoning, by sex, of pre New-POI and post New-POI at TBS.

### **Significance of the study**

Officers in the U.S. Marine Corps are entrusted with great authority and responsibility to the American public and are required by public laws to be of exemplary character. Not only is there a mandate to *be* of good character, the commissioned officer is charged with guarding against and suppressing all dissolute and immoral practices. The junior officer is *by law* the moral compass of the small unit, but are they *in fact* that moral compass? If so what is the Marine Corps doing to assist them in their role, if not how is the Marine Corps educating them to embody that role?

All newly commissioned officers in the U.S. Marine Corps attend The Basic School at Quantico Virginia. Of the 1,427 hours of instruction, under the old POI, there were only six and one half hours dedicated to ethics. An additional four hours of classroom time is dedicated to Officership Fundamentals and Standards of Conduct, with



an additional two hours dedicated to a small group discussion of one of several books that are dedicated to the ethical conduct of service persons. The present study will provide the U.S. Marine Corps' The Basic School with either conformation that their POI does, in fact, increase moral reasoning, or it will provide them with valuable information on where to modify their current POI in order to better affect the character of junior Marine officers and assess whether those modifications are successful in increasing moral reasoning.

While this study has significant implications for the U.S. Marine Corps in particular, i.e., closing the ethical and moral gap, there are broader implications for the U.S. military at large. The U.S. Marine Corps is the only service that requires all of its officers, regardless of military occupational specialty (MOS), to attend a unified basic school of this magnitude; as such the Marine Corps has a unique opportunity to affect the character of its junior officers. Other military services should be able to implement pedagogical changes where appropriate.

### **Delimitations**

This study is delimited to the following:

1. All participants were commissioned officers assigned to The Basic School for duty as students or instructors. Except where specifically noted student and lieutenant are used interchangeably in this study.
2. The Defining Issues Test 2 (DIT-2) will be used to measure general moral reasoning.
3. Administration of the data collection was conducted during the first and last week of the POI via a web based survey tool.

4. One hundred and twenty-five commissioned officers who were assigned to The Basic School and who were in their last week of training under the old POI, post-Old-POI group (control group).
5. One hundred and twenty-five commissioned officers who were assigned to The Basic School and who were in their first week of training under the new POI, pre-New-POI group (experimental group).
6. One hundred and twenty-five commissioned officers who were assigned to The Basic School and who were in their last week of training under the new POI, post-New-POI group (experimental group).
7. One training company was evaluated during selected events during the course of the Old-POI.
8. One training company was evaluated at selected events during the course of the New-POI.
9. Instructors within TBS's Warfighting section receive the pedagogical education intervention.
10. This study was conducted during an eight month period between June 2011 and January 2012.

### **Limitations**

The following limitations were included in this present study:

1. All participants had to remain anonymous, by mandate of the Marine Corps Internal Review Board. Several options were suggested as a possible way to achieve anonymity yet retain the capability to conduct a pre and post matched pair test; however, all options were denied.

2. Participants cannot have any undue Marine Corps command influence to participate in this study; as such each potential participant was given the web address and instructions at the end of a normal training day and were permitted to take the DIT-2 in the privacy of their own living quarters. The researcher scheduled several opportunities to remind the students of the importance of the survey without the presence of the command.
3. Both limitations one and two were stipulations by Leah Watson (personal communication, June 22, 2011), Human Research Protection Official, United States Marine Corps (MC-IRB), Marine Corps Combat Development Command, Quantico, Virginia.
4. Due to limitations one and two independence of pre and post intervention samples cannot be assured as such a larger sample size was needed to conduct a two-sample test to compensate for lower inferential power of the statistical analysis.
5. Some training was conducted simultaneously with sub-units within the training company; as such, the investigator was not personally present at every individual training event.

### **Assumptions**

The following assumptions were made:

1. The test instrument is valid and reliable measure of general moral reasoning.
2. The participants fully understood the directions as they were intended and completed the instrument to the best of their ability.

3. The participants were an accurate representation of U.S. Marine Corps officers assigned to TBS as students and instructors.

### **Constant variables**

Status (commissioned officer)

### **Dependent variable**

Moral reasoning scores as measured by the Defining Issues Test 2 (DIT-2).

### **Independent variable**

1. The TBS POI (Old-POI, New-POI)
2. Commissioning Source (Officer Commissioning Course, Platoon Leaders Course, Reserve Officers Training Corps, Military Service Academy)
3. Sex

### **Definitions<sup>2</sup>**

**Action** – A physical or mental activity that someone is consciously aware of and wills their self to do or not to do.

**Applied Ethics** – The practical application of ethical theory directed toward issues in life and certain professions, i.e., medical ethics, sport ethics, business ethics, law ethics and so forth. Applied ethics is synonymous with Practical Ethics.

**Behavior** – “That portion of an organism’s interaction with its environment that is characterized by detectable displacement in space through time of some part of the organism and that results in a measurable change in at least one aspect of the environment” (Johnston & Pennypacker, 1993, p. 23), i.e., everything that people do.

However, to distinguish between unconscious and conscious, for this study behavior is a

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<sup>2</sup> Definitions with (MC) after them are taken directly from *Marine Corps Values: A user's guide for discussion leaders* (USMC, 1998, pp. 2-2 - 2-4)

physical or mental reaction that someone unconsciously performs given a certain situation or stimuli. This is done to distinguish behavior from action.

**Beneficence** – The ethical position whereby one attempts and is actually obligated to do no harm, remove harm, prevent harm, and actually do good.

**Character** – A moral demeanor that refers to one's outward demeanor as judged by society. Positive moral character refers to one's ability to know the right and to have the courage to follow the right. Character refers to one's virtue, or how one lives by a set of moral values. A person of character is one who is known to be honest, just, fair, and decent to others. A person with character is a person of honor and integrity.

**Code of Ethics** – Written guidelines for a professional body to follow. These guidelines are always developed by the professional body, monitored by that body, and enforced by that body.

**Commitment (MC)** – The promise or pledge to complete a worthy goal by worthy means which requires identification with that goal and demonstrated actions to support that goal, including, but not limited to: competence, teamwork, selflessness, concern for people, and spiritual heritage.

**Competence (MC)** – Maintaining and improving one's skill level to support the team. Commitment to growing toward a standard of excellence second to none.

**Concern for People (MC)** – The Marine Corps is the custodian of this nation's future, her young people. We exist to defend the nation, but as importantly, we are in the business of creating honorable citizens. Everyone is of value, regardless of race, nation of origin, religion, or gender. Concern includes a commitment to improving the level of

education, skill, self-esteem, and quality of life for Marines and their families. On the battlefield, a Marine is the fiercest of all warriors and the most benevolent of conquerors.

**Conduct** – Is either action or behavior, or a combination of the two, and is used when a distinction between action or behavior need not (or cannot) be made.

**Core Values (MC)** – Beliefs and values that define a person or an organization (see Marine Corps Core Values).

**Courage (MC)** – Moral, mental, and physical strength to resist opposition, face danger, and endure hardship, including, but not limited to self-discipline, patriotism, loyalty, and valor.

**DG (Decision-Making Game)** – A scenario based practical application of a particular topic where the student is given a limited amount of information on a situation and then devises a solution, briefs his or her solution to the instructor and group, and then justifies their solution. The DG can cover a wide range of topics including both tactical (TDG) and non-tactical (DG).

**Dilemma** – 1) (MC) The necessity to choose between competing obligations in circumstances that prevent one from doing both. 2) Ethical or moral dilemmas occur when someone has moral or ethical reasons to take at least two courses of action but taking more than one course of action is not possible. There are three main components to moral dilemmas; a person has the ability to take each action, the person can only take one action, and regardless of the action taken the person feels that they have done wrong by not taking the alternative action (McConnell, 2010).

**Ethics** – The theoretical study of morality. Ethics is also the standard of morality that a profession should follow.

**Honesty (MC)** – Telling the truth. Overt honesty in word and action and clarifying possible misunderstanding or misrepresentation caused by silence or inaction when you should speak up. Respecting other's property and demonstrating fairness in all actions. Marines do not lie, cheat, or steal.

**Honor (MC)** – Marines must possess the highest sense of gallantry in serving the United States of America and embody responsibility to duty above self, including, but not limited to, Integrity, Responsibility, Honesty, and Tradition.

**Integrity (MC)** – Demonstrating the highest standards of consistent adherence to right, legal and ethical conduct.

**Justice** – A universal moral value in which the essential nature of fairness and equity should be applied to all peoples. Justice in sport refers to "making the field" level either in constitutive rules or for past inadequacies, social injustices, or physical/mental handicaps.

**Loyalty (MC)** – Steady reliability to do one's duty in service to the United States of America, the United States Marine Corps, one's command, one's fellow Marines, Sailors, Soldiers, Airmen, citizens, oneself, and to family.

**Marine Corps Core Values (MC)** – Honor, Courage and Commitment.

**Marine Warrior Ethos** – Distinctive and fundamental character that sets the U.S. Marine apart from other military men and women, they have inculcated Marine Corps' common heritage, purpose, mission, Core Values, developed self-control, self-discipline, they have learned the responsible use of force, and a sense of self-sacrifice. In short they have developed the character of a Marine. It should be noted that not all Marines embody the Marine Warrior Ethos.

**Moral** – the perspective in which one knows the good, proper and right. The moral perspective is played out through one's motives, intentions, and actions as they impinge on or affect other human beings.

**Morality** – The motives, intentions, and actions of an individual as they are directed toward others and how these are judged by the greater society.

**Moral Development** - A growth process by which one learns to take others into consideration when making decisions that are morally evaluable and conducting one's self in a morally praiseworthy manner. Moral Development is usually considered to occur through stages, or schemas, from a lower reasoned perspective to a higher reasoned perspective.

**Moral Intuition** – The sudden appearance in consciousness of a moral judgment, including an affective valence (good-bad, like-dislike), without any conscious awareness of having gone through steps of searching, weighing evidence, or inferring a conclusion (Haidt, 2001, p. 818).

**Moral Judgment** – The ability to form an opinion on moral issues.

**Moral Reasoning** – The ability to consciously and systematically think through a moral problem taking into consideration one's own values and beliefs while weighing them against what others and society values and believes.

**Moral Value** – The worth each individual places on specific nonmoral values, such as winning, which affect and impinge others. Moral values are usually highly specific, such as honesty, justice, responsibility, and beneficence.



**Non-moral Value** – The perspective taken toward an issue in which good and bad are determined based on non-moral issues. The question is based on intrinsic or extrinsic values. For example, Jane has a good car.

**Patriotism (MC)** – Devotion to and defense of one's country. The freely chosen, informed willingness to support and defend the Constitution of the United States.

**Pedagogy** – The science and art of teaching; it encompasses all aspects of teaching to include (but not limited to) curriculum, delivery method, teaching aids and setting, assessment, and evaluation (McNeil, 2009; Scott, 2008).

**Principle** – A written affirmation on one's values. Always written in the negative, a principle states what one will not do, based on what morally values. If one values honesty, the principle becomes, "Do not lie, cheat, or steal". Principles do have exceptions or qualifiers. For example if a principle violates another principle, qualifiers may exist. "Do not lie, cheat, or steal, unless doing so places another human being in personal jeopardy."

**Relativism** – The popular position that states either that (1) there is no standard of right and wrong, (2) no one has the right to make moral judgments, (3) right and wrong is unknowable because of different societies and cultures, and (4) no one should judge others concerning right and wrong.

**Respect** – The moral value in which one holds someone or something in high regard.

**Reversibility** – The moral perspective of placing the onus of on oneself. It is asking the question, "What would it feel like if this was done to you?" Reversibility in common usage is "The golden rule."

**Responsibility (MC)** – Personally accepting the consequences for decisions and actions.

Coaching right decisions of subordinates. A chain is only as strong as the weakest individual link, but a battalion of Marines is more like a cable. Together we are stronger than any individual strand, but one strand may hold us together in a crisis if it's strong enough. One Marine taking responsibility for a situation may save the day.

**Self-Discipline (MC)** – Marines hold themselves responsible for their own actions and others responsible for their actions. Marines are committed to maintaining physical, moral, and mental health, to fitness and exercise, and to lifelong learning.

**Selflessness (MC)** – Marines take care of their subordinates, their families, their fellow Marines before themselves. The welfare of our country and our Corps is more important than our individual welfare.

**Spiritual Heritage (MC)** – The U.S. Constitution, the Pledge of Allegiance, and the creeds that guide our nation recognize the value of religious and spiritual heritage of individuals and base our understanding of rights and duties on the endowment of all people, by God, with the inalienable rights of life, liberty, and the pursuit of happiness. Marines maintain spiritual health and growth to nurture enduring values and acquire a source of strength required for success in battle and the ability to endure hardship.

**Teamwork (MC)** – Individual effort in support of other team members in accomplishing the team's mission. Marines take care of their own. All worthwhile accomplishments are the result of a team effort.

**Tradition (MC)** – Demonstrating respect for the customs, courtesies, and traditions developed over many years for good reason, which produce a common Marine Corps

history and identity. Respect for the heritage and traditions of others, especially those we encounter in duty around the world.

**Universality** – An ethical perspective in which decisions are decided based on whether the decision can be applied across all societies and cultures in every instance.

**Value** – Individual relative worth placed on some intrinsic or extrinsic object, experience, or persons.

**Valor (MC)** – Boldness and determination in facing danger in battle, and the daily commitment to excellence and honesty in actions small and large.

**Virtue** – The quality of living by one's stated moral values. A person has virtue if they are fair, honest, responsible, and beneficent.

## Chapter II: Review of Literature

### Introduction

In recent times, much has been said about morals and ethics within the Marine Corps, both at the officer and enlisted levels (Hoban, 2007; Keenan, 2007; Pearce, 2007; Reid, 2009; Silver, 2006). This study comes on the heels of the 2010 land navigation cheating scandal at The Basic School (Gowen, 2010). The same type of discussion came after the land navigation cheating scandal in 1996 (Lawson, 1996), the Haditha or Hamandiya incidents in Iraq (Perry, 2007; Ricks, 2006), or the Nangarhar incident in Afghanistan (Talton & Naylor, 2008). As is often the case, this discussion comes on the heels of a lapse in moral or ethical conduct; unfortunately this study does not break that mold.

This study is different in that it will assess whether or not a program of instruction, where character development is one of its goals, affects moral development. The following review of literature will highlight for the reader what moral development is, moral development within a military and non-military context, current pedagogical methods used within the military and collegiate settings, and current moral reasoning assessment instruments.

### Moral Development

Before discussing what moral development is let us make the distinction between *morals* (e.g. to be a moral person, to have a good set of morals, to act morally, or to have a good sense of morality, etc.) and *ethics* (e.g., to be an ethical person or to act ethically). In this study, morals are the values, principles, and practices of a person or group of people. Ethics, on the other hand, are values, principles, practices, and rules that are

explicitly (often in written form) stated and held by a person or group. Typically, professionals such as doctors, lawyers, and members of the military have a code of ethics to which the group adheres. Often “morals” and “ethics” are interchanged with each other and mean the same thing (Fox & DeMarco, 2000).

Moral development is a growth process by which one learns to take others into consideration when making decisions that can be evaluated morally or ethically and conducting one’s self in a morally or ethically praiseworthy manner. Moral Development occurs through stages, or schemas, typically moving from a lower reasoned perspective to a higher reasoned perspective. When does moral development occur? Are there key times when moral development occurs?

**“Windows” of opportunity for moral development.**

According to Lamb (1991), there is evidence for the beginnings of moral thought and action starting as early as the second year of life. During the second year of life, there are indications that pro-social and empathic behavior is starting to emerge. This empathic behavior, along with an awareness of standards which also developing during the second year, suggests that the beginning of a moral sense is emerging during this time. At around 19 months of age along with this proto-moral behavior, a moral language is also being learned (e.g., good, bad, naughty, nice). It appears that two-year-old children are in the genesis of moral and empathetic thought and speech; this thought and speech is still mostly egocentric and does not “... suggest a reflective awareness of another’s intention or internal state...” (Lamb, 1991, p. 176). The next “window” is typically seen at around age 11-14 years old, i.e., middle school (Rest, 1988; Rest, Robbins, & Davison, 1978).

According to Rest and Narvaez (1991) the third “window” of opportunity comes between the years of 18 and 22, typically the collegiate years. Gazzaniga (2005) also reports that the greatest growth in the moral brain occurs within the ages of 16-22 (Gazzaniga, 2005). Rest’s and Narvaez’s study indicates that those who completed college continued to increase in their moral reasoning for up to eight years after graduating from college, perhaps because those who finish college typically seek and receive jobs that require continued education. This continuing education allows for further cognitive growth within the neural networks of the brain, which if given the right conditions would also increase moral reasoning. Those who had some college, but did not graduate, tended to plateau out after leaving college. This “plateau” occurs perhaps because the person is no longer in an active learning environment allows for the cognitive stimulation that is need for moral reasoning to increase. Those who did not attend college tended to continue to increase in their moral reasoning up to two years after high school; they then plateau between years two to four after high school and finally asymptote in moral reasoning between years four to ten after high school. However, it should be noted that averages for groups and individual development varies and the non-college group did not digress below their initial high school moral reasoning scores (Rest & Narvaez, 1991).

Does this mean that those who do not go to college are less moral than those who do not go to college? While one might make this inference, we should remember that there are many factors other than college that may affect one’s moral reasoning. We should also understand that moral reasoning may be at different stages and moral

reasoning (regardless of which stage we are in) does not necessarily mean moral action. It is this moral action, which indicates whether or not one is considered a moral person.

Rest and Narvaez ask the question, “If the college experience has such a positive influence on moral judgment [and moral reasoning], what, then is the evidence that people are morally better” (Rest & Narvaez, 1991, p. 243)? This is one of the most relevant questions that should be asked with regard to moral development. It is particularly salient given the current state of affairs in the United States with regard to the proliferation of amoral and immoral conduct among the age group that make up the military – and most Marines are not college graduates.

To summarize, the first “window” of moral development occurs at around the age of two (i.e., proto moral words and conduct begins to occur) with the second being from 11 to 14 years old (i.e., deliberate application of knowing, valuing, and doing begin to occur). During these periods the family, or primary care giver, and the peer group, are in the most authoritative position to affect moral development with teachers and role models also contributing to one’s moral development. In the college years, 18 to 22 years of age, we see an incredible opportunity to affect the moral reasoning and development of young people; however, peer and social groups have, for the most part, assumed the authoritative role with regard to moral development and moral conduct. This is not to say that moral development only occurs during these three “windows,” moral development can occur at any age, but it is to say that these “windows” are opportunities for great gains in moral reasoning (Kohlberg, 1984; Rest, 1980; Rest, et al., 1978).

### **The effect of the first two moral development “windows.”**

While the Marine Corps does not have the capacity to affect either of the first two “windows” of opportunity for moral development these “windows” certainly affect those who join the Marine Corps. Let us briefly examine the effects of the modern works on moral education.

In 2006, The Josephson Institute of Ethics surveyed over 36,000 students at the secondary education level and found 98% of those students stated that “... honesty and trust are essential in personal relationships...” and 83% said “It’s not worth it to lie or cheat because it hurts your character” (Josephson, 2006). However, 82% of those students admitted to lying to a parent and 62% admitted to lying to a teacher about something significant (Ethics, 2006). There definitely seems to be an inconsistency between what these students say is morally important and their actual actions.

How do high academic achievers and leaders within secondary education fare? Lanthrop and Foss (2005) examined high school students who were high academic achievers, (i.e., the 3,000 students who were among *Who’s Who Among American High School Students*), and found that 80% of them admitted to cheating (Lanthrop & Foss, 2005). Strom and Strom (2010) report that 95% of youth leaders have admitted to cheating on assignments and test, and state they “... were never caught and consider themselves to be morally responsible individuals” (Strom & Strom, 2007). With cheating rates as high as these, it is hard to conceive that Marine Corps recruiters are able to select those who have not cheated. One might think that as students get older and mature that rates of cheating would decrease and to a limited extent they would be correct (Miller,



Murdock, Anderman, & Poindexter, 2007). How do collegiate students fair with regard to cheating?

Aurora Teixeira and Maria Rocha (2010) conducted a meta-analysis of cheating within undergraduate economics and business students citing 10 different studies conducted at universities within the United States. Self-report rates of cheating over the 10 different studies range from a low of 12.8% to a high of 70% (Teixeira & Rocha, 2010). Harding et al. (2004) found that of 130 engineering students at two private technically-oriented universities 10% of students said they have cheated frequently during the last semester, 53.8% of students cheated “a few times,” and 15.4% of the students said they had cheated in high school before they arrived at the collegiate level. As for their university work, 96% of the students indicated that they had cheated at least one time in college (Harding, Carpenter, Finelli, & Passow, 2004).

These studies cover a wide range of academic disciplines; however, how do students with a commitment to a high ethical standard (i.e., students at religious universities) compare? It seems that the rates of cheating are comparable to rates of those who attend non-religious universities. Rittinger and Kramer (2009) found that 11.17% of students at religious universities had directly cheated on an exam and 34.63% knew of someone else who had directly cheated on an exam. Rates of plagiarism were somewhat higher with 19.4% directly plagiarizing and 40.63% knowing someone else who had directly plagiarized works (Rittinger & Kramer, 2009). Further Shipley (2009) found “...cheating is not a foreign subject to college students. They are quite aware that cheating takes place. Of students in that study, two-thirds admit that they have observed another student cheating in class; yet nearly all of them (96%) indicate they have never

reported another student for cheating...” (Shipley, 2009). Due to the evidence presented here, the Marine Corps should not assume that those entering the Marine Corps are more morally developed than those in these studies.

Now that we understand what moral development ought to be and what it might be, we must also understand theories and measurements on moral development.

### **Kohlberg’s stages of moral development**

Lawrence Kohlberg formally put forth his three levels (each with two stages) of moral development centered on the universal value of justice in 1981 in his seminal work *Essays on Moral Development: Volume One, The Philosophy of Moral Development*. Since that time his six stages, or some version of them, have been the signpost for the pedagogy of moral development. Kohlberg’s stage theory, with justice as the anchor, is derived from Kant’s categorical imperative (Kant, 1991) and Rawls’ “veil of ignorance” and theory of justice (Rawls, 2005). When people are faced with competing moral claims Kohlberg contends that the equilibrium that is sought is some form of justice. Kohlberg’s theory requires that a decision that can be morally evaluated is universal. This universality is derived from Kant’s categorical imperative, that is, to act in such a way that the outcome of one’s conduct could be universal to all (Kant, 1991). This equilibrium is achieved when the agent makes a decision based on the ability to put self in Rawls’ “original position” and behind the “veil of ignorance” (Rawls, 2005); this is Kohlberg’s notion of having an unbiased view. Kohlberg contended that moral development progressed through various stages, stages were not skipped, the highest stage was universal ethical principles, and the stages themselves were universal (i.e., the

same across time and cultures) (Kohlberg, 1981). The following is a brief overview of Kohlberg's levels and stages of moral development.

Level one is the preconventional level and has stages one (punishment and obedience) and two (individual instrumental purpose and exchange). In stage one, punishment and obedience, the right is literal obedience to rules and authority. That is a person does not consider the interest of others nor does the person recognize being separable from others. In stage two, the right is serving one's own or others and the reciprocity of concrete exchange (Kohlberg, 1981).

Level two is the conventional level and has stages three (mutual interpersonal expectations, relationships, and conformity) and four (social system and consciences maintenance). In stage three, the right thing to do is playing a good role, maintaining loyalty and trust while being concerned about the feelings of others in their group. In stage four, the right thing to do is upholding social order and welfare of the society by doing one's duty (Kohlberg, 1981).

Level three is the postconventional and principled level and has stages five, (prior rights and social contract or utility) and six (universal ethical principles). In stage five one upholds the basic values, rights, and legal contracts of society even when they differ with actual rules and laws of society. In stage six, one is guided by universal ethical principles that everyone should follow (Kohlberg, 1981).

### **Bandura's social cognitive theory of moral thought and action.**

In contrast to Kohlberg's reasoned stage theory, Albert Bandura's social cognitive theory places more emphasis on the social aspects of both moral thought and action (Bandura, 1991). Bandura contends that agents use salient factors when making moral

decisions. Bandura takes issue with Kohlberg's strict progression from lower stages to higher stages; where once someone begins to reason at a high level they will no longer reason at a lower level. For Bandura, reasoning at a lower level can be more moral than reasoning at a higher level. The abstract principle of justice may not be the best principle to use in a given situation, that is, beneficence or caring may be more salient in a given situation. In this regard Bandura agrees with Gilligan.

By what logical reasoning is morality rooted in law and order (stage 4) morally superior to one relying on social regard and concern for others (stage 3)?

Minorities oppressed by a social order that benefits the majority and those subjected to the rule of apartheid would not think so (Bandura, 1991, pp. 47-48).

Bandura also takes issue with the ambiguity of abstract principles (i.e. justice), which according to him, do not provide causal link from moral thought to moral action. Another issue that Bandura has is that abstract principles, in this case justice, do not provide a clear boundary between what is just and what is unjust. According to Bandura, one could have a well-reasoned argument based on the abstract principle of justice, which leads to morally unpraiseworthy action. With this being said, Bandura's does not dispute that there is *some* universal order that occurs in moral development but rather, he disputes Kohlberg's distinct progressive stages.

Bandura contends that moral thought and action is multidimensional containing many factors that are weighted (more or less) depending on the one's thoughts, self-sanctions, conduct, and the perceived social influencers. Bandura groups these factors into "... sources of influence - behavior, cognition and other personal factors, and environmental influences..." (Bandura, 1991, p. 70). One's thoughts and conduct

(previous successful or unsuccessful attempts at self-sanctions) contribute to one's self-efficacy of future self-regulation. Modeling plays a key role as well; however, modeling is complicated because it is done both intentionally and unintentionally and is received from a myriad of sources. The positive impact of modeling is reduced when a model's moral conduct is inconsistent with another model's moral conduct. This positive impact is also reduced when a model teaches one type of moral conduct yet displays another, that is, does not practice what they preach.

Parents play a significant role in modeling in the early years (i.e., the first two windows of moral development); however, peers and social groups have a greater influence on one's pre-existing morals later life. Social groups that have formed an ethic also play a critical role in the modeling process but the agent must internalize the ethic, and it should be positively and consistently modeled by those in the organization that have power (either de facto or de jure) if it is to be effective. These external factors can play a positive or negative role in the formation of one's character. As such, if one does not have a high degree of self-efficacy with regard to moral self-regulation one may be susceptible to justifying morally questionable conduct in order to be socially acceptable with one's peer or social group (Bandura, 1991).

Interactions between personal and social sanctions inhibit conduct that is incongruent with either personal morals or the ethic of the group. This inhibition is strongest when both the personal morals and group ethic are compatible. When a person's (or sub-group) morals are not compatible with the group's ethics, conflicts arise. If the self-regulatory capabilities of the individual are not strong enough to inhibit aberrant conduct, the agent will most often use one of four disengagement mechanisms to

explain the aberrant behavior. With regard to reprehensible conduct, the agent will either morally justify the conduct or displace the responsibility of the conduct. With regard to detrimental effects of the conduct, the agent will again try to displace the responsibility of the conduct, or they will try to minimize the effects of the conduct. Lastly with regard to the victim, the agent will either dehumanize the victim or blame the victim (Bandura, 1991).

In summary for Bandura, moral thought and conduct cannot be explained by isolated autonomous reason alone. Moral thinking and acting is a multidimensional process which includes reason as a component but also includes other influencers such as one's cognition, other personal factors, and environmental influences (Bandura, 1991). Bandura's theory does not have a strict progression from a lower stage to a higher stage and it allows for principles other than justice to be the prime mover in the process in contrast to Kohlberg's strict stage theory.

### **Schema Theory (Rest, et al.) and the Defining Issues Test (DIT).**

James Rest (1986) had a major revision to Kohlberg's stage theory that allowed for a flexible interpretation of an individual's level of moral reasoning. Rest and colleagues (1986, 1999, & 2000) theory allows for moral principles other than justice, such as beneficence, to be affective in the decision process. The schema theory consolidates Kohlberg's six levels into three schemas, and it brought the theory in line with cognitive psychology's schema theory. Rest et al. believed that Kohlberg's Moral Judgment Interview (MJI), an earlier evaluative instrument, that will be discussed later in this chapter, was cumbersome and allowed for too much variation in identifying one's moral reasoning level, as such, Rest and colleagues developed the Defining Issues Test

(DIT) (Rest, 1986; Rest, Narvaez, Bebeau, & Thoma, 1999b; Rest, Narvaez, Thoma, & Bebeau, 2000).

Before delving into the Defining Issues Test, a brief word is needed on the concept of schemas as put forth in cognitive psychology. Schema theory assumes that there is an organized pattern of thought and behavior, that there is a structured cluster of pre-conceived ideas. Schemas also comprise mental structures that represent some aspect of the world and there is a cognitive representation of the self. Further, schemas are mental frameworks that contain specific themes that help us to organize social information. One of the uses of these schemas is in the interpreting and processing information (Johnson, 1993; Sternberg & Mio, 2009), moral information is no different.

The neo-Kohlbergian schema theory includes the personal interest schema (Kohlberg's stage 2 and 3), maintaining norms schema (Kohlberg's stage 4), and postconventional schema (Kohlberg's stage 5 and 6). People who reason at the personal interest schema justify a morally right decision by appealing to the personal stake one has in the consequences of their action. People at the maintaining norms schema perceive a need for social norms to govern the group; these norms apply to the entire group and the norms should be plain, consistent, and definite. There should also be reciprocity of the norms within the group. The group must be organized into some hierarchical chain of command and one must obey authorities within the chain of command out of respect for the group. Social norms define morality. The last schema is the postconventional schema where people reason first from a moral criterion; there is an appeal to an *ideal*, these ideals are shared, and there is full reciprocity (Rest, Narvaez, Bebeau, & Thoma, 1999a).

According to Rest (1980), the last of the three ways which psychological research affects education is by providing tools to evaluate education programs (Rest, 1980) and moral education programs are no exception. Lawrence Kohlberg developed the Moral Judgment Interview (MJJ) for use in his longitudinal study in the 1950s, 60s, and 70s. The MJJ used a semi-structured interview technique in which the interviewer asked the subjects to discuss how they would resolve hypothetical moral dilemmas. This conversation was then analyzed and themes were codified into one of Kohlberg's six moral stages (Kohlberg, 1981). While this technique allows and facilitates a "free flow" dialogue between the researcher and the subject it often resulted in very intriguing insight but it was very laborious to transcribe and codify. While the MJJ results could be "very accurate," (there is some debate on this accuracy) in assessing the moral stage development the time consuming nature of the technique made it impractical for large populations. James Rest, therefore during the late seventies, developed the Defining Issues Test (DIT).

According to Rest (1980), the DIT was developed from the moral dilemmas that Kohlberg used with his MJJ; however, the DIT uses a multiple-choice format and "... therefore can be objectively and easily scored" (Rest, 1980, p. 602). The DIT is comprised of a short moral dilemma scenario after which the subject is asked to answer a series of multiple-choice questions. Kohlberg's MJJ analysis places participants into one of his six moral stages; Rest's DIT uses three schemas which are presumed to be ordered, but not as rigid. Those schemas are Personal Interest (S23), Maintaining Norms (S4), and Postconventional (S56) (Rest, et al., 1999a). The first question asked is on the overall morality of the action that the protagonist should take. Next the subject rates a



series of twelve statements as to their relevance to the dilemma and what the protagonist should do. This is done with a 5-point Likert scale ranging from 'Great' to 'No.' Finally the subject ranks from "Most important item" to "Fourth most important" the 12 previous statements. Schema scores are derived from the subject's answers. There are several consistency checks within the DIT. First, several items detect the endorsement of "big" words or "complex" meanings without actually knowing what they mean. Second, there are reverse consistency checks that would invalidate the individual instrument if someone uses some pattern when filling out the form vice answering the questions. While Kohlberg's MJI has been successfully used with children as young as seven, the reading ability of the DIT should only be used with those who are at least 13 years old (Rest, 1980).

With longitudinal studies, most subjects tended to exhibit an upward move to more advanced moral reasoning; however, there were about six to seven percent who showed no upward advance and some of those showed a downward trend (Rest, 1980). There may be many factors for this deviation from the norm, that is, Kohlberg's (1981) assertion that there must be an overall advancement in the state of moral reasoning. Based on current neuroscience, some subjects may not be "wired" normally and are unable to make normative moral judgments (Tancredi, 2005). Analysis of other studies would help to clarify this downward movement in a small portion of the population. Rest "... reports that the correlation of the DIT with various cognitive measures (IQ...) are usually statistically significant and mostly in the .20s to .50s range" (Rest, 1980, p. 604). However, the DIT correlates to personality measures inconsistently and usually with non-significance. Kohlberg's MJI and Rest's DIT measure a deeper cognitive understanding

of the moral issues at hand as opposed to catch-words that may be used, what Rest calls “verbal garnish” (Rest, 1980, p. 604). As for the DIT, Kohlberg was not that impressed, “To Kohlberg, assessment by simply getting ratings and rankings from participants without analyzing their responses was too good to be true; it was a ‘quick and dirty’ method” (Rest, et al., 1999a, p. 295); however Rest et al. were convinced that an objective method was better. Rest et al. (1999) infer that when researchers reported their interviews they seemed to take on the style of the researcher, that is, “... when Gilligan reported interviews, the participants sounded like gender feminists...” (Rest, et al., 1999a, p. 295). Rest et al. (1999) also state that it is assumed, when conducting interviews, that we are able to verbalize and explain how it is we come to our decisions, which may not be the case. This leads researchers to rely more on an implicit method that attempts to remove both the interviewer’s biases and the interviewee’s inability to articulate clearly their judgment process.

Postconventional (Stage 5 and 6) moral reasoning is rarely seen when using Kohlberg’s MJJ. This presents a problem because Stage 5 and 6 are the height of moral reasoning within the sequence. Stages 5 and 6 are seen more frequently using the DIT than when using the MJJ. This lack of postconventional stages for the MJJ might be due to the “thinking too much” heuristic. The “thinking too much” heuristic occurs when non-experts are given too many, and sometimes irrelevant, queues in which to make a judgment or decision. Non-experts tend to get cognitively overloaded and concentrate on irrelevant queues, while experts tend not to be distracted. This heuristic also occurs when asking someone to explain why they are making the decision that they are making, again choosing irrelevant queues to provide reasons for their decisions (Wilson & Schooler,

1991). The DIT, while allowing for introspection does not have the interviewer interviewee interactions and focuses more on intuition, this should be less affected by this heuristic. “In a sense, the DIT is a ‘projective test’ in that the fragmented nature of the items require the participant to supply meaning to the items that they are rating” (Rest, et al., 1999a, p. 301). This “projective” nature of the test provides just enough of the right queues (based on one’s level of moral reasoning) while allowing them to fill in the blanks arriving at moral decision. This is a better representation of the schemas with the participant already has in their long-term memory. One interesting aspect is that the “higher level” schemas, while taking different paths (i.e. various philosophical frameworks), arrive at the same moral destination (Narvaez & Bock, 2002). These varying paths allow for more than just Kohlberg’s justice theory.

Moral judgment is related to moral action and according to Rest (1980) some studies using multiple regression models have tenuously linked MJJ and DIT scores to action; however, others have been unable to do so. Rest (1980) provides three alternatives; first, moral reason equals moral action, second, moral reason does not equal moral action, and third, moral reason is needed for moral action but reason alone does not necessitate moral action. More recent studies, however, have found a high correlation between answers on the DIT and certain areas of “real life” action; one such area is that of “... political choice and attitude... typically the magnitude of this relation is in the range of  $r = .45$  to  $.65$ . Moral judgment as measured by the DIT seems to be a construct not confined to a few hypothetical dilemmas but that predicts to important phenomena beyond the test” (Rest, et al., 1999a, p. 319).

Kohlberg's MJI assess moral reasoning through one's ability to verbally articulate moral aspects of a dilemma. Rest's DIT assess moral schemas at an intuitive level; however, it still requires a "high" level of reading ability and one must attend to the relevant cues. Narvaez and Bock argue that this is the domain where we make moral judgments, decisions, and take moral action in everyday life (Rest, 1980).

#### **Four-Component Model (FCM)**

As with Bandura's social cognitive model, Rest et al. (1999) agree that moral development is dependent on a multifaceted array of inputs that lead to one's conduct. However, few theories explain the link between how one begins to think about moral stimuli and one's conduct; the FCM is an attempt to explain the link. The FCM consists of four psychological processes that give rise to one's conduct. The four components are: moral sensitivity, moral judgment, moral motivation, and moral character (Bebeau, Rest, & Narvaez, 1999; Rest & Narvaez, 1991; Rest, et al., 1999b).

Moral sensitivity is one's ability to identify situations that can be evaluated morally and how one's conduct may (or may not) affect all involved. In short, moral sensitivity allows one to be "... aware that there is a moral problem when it exists" (Rest, et al., 1999b, p. 101). Moral judgment is the ability to decide which course of action is the most morally justifiable. Moral judgment, or how one reasons to arrive at their judgment, is what moral evaluation instruments, such as Kohlberg's MJI and Rest's DIT, attempt to measure. Moral motivation, as defined by Rest et al., is not only how committed one is in taking a particular moral course of action and taking personal responsibility for that action, but it is how one prioritizes values (both moral and non-moral values), that is, their moral identity (Rest, et al., 1999b). The DIT accounts for

how one prioritizes one's values but does not do a good evaluating commitment or personal responsibility. Rest et al. defined the last component, moral character, as having the courage to overcome obstacles that allows one to persist in the implementation of conduct, which has moral implications (Bebeau, et al., 1999; Rest & Narvaez, 1991; Rest, et al., 1999b).

The FCM is not a linear decision-making model; it is a naturalistic decision-making model and is open to being non-linear, non-logical, non-deliberative, and non-interactive (Bebeau, et al., 1999). The DIT measures moral judgment, and to a limited extent moral sensitivity. Moral sensitivity precedes moral judgment. The DIT only captures one component in most cases and the DIT only explains about 20% of this behavior (Rest, et al., 1999b). Bebeau (2002) summarized 33 studies across five professions and found that those education programs that incorporated all four components and required documenting one's argument prior to group discussion achieved the best results for moral development. Bebeau also suggest that placing a greater emphasis on *moral and ethical sensitivity*, that is, being able to identify moral (from one's own perspective) and ethical (from the organizations perspective) situations, is important as the genesis of the moral and ethical process (Bebeau, 2002).

Bebeau also suggests that the DIT can be used as an empowering measure of outcomes (i.e., increased understanding of moral development) for the student when constructive feedback is given, and if it is incorporated it into the overall curriculum. She also states that a complete assessment of moral development, using instruments to measure moral sensitivity, moral motivation, and moral character, is also needed to assist

in individual moral development. Assessment is also needed to evaluate the effectiveness of a character education program (Bebeau, 2002).

Common sense tells us that our moral conduct is not always arrived at through deliberately reasoning through a moral problem. When we examine Rest's (1980) FCM, Bandura's (1990) social cognitive model, Bebeau's (1999) expansion the FCM, and other theories and modes (Greene & Haidt, 2002; Greenwald, McGhee, & Schwartz, 1998; Lickona, 1991; Lieberman, 2000) we find that one's moral conduct may occur through a quick non-deliberative process.

### **Moral Intuition**

Intuition, or to be intuitive, is defined by Merriam-Webster's Online Dictionary as the power of faculty of attaining to direct knowledge or cognition without evident rational thought and inference. Haidt defined moral intuition as "... the sudden appearance in consciousness of a moral judgment, including an affective valence (good-bad, like-dislike), without any conscious awareness of having gone through steps of searching, weighing evidence, or inferring a conclusion" (Haidt, 2001, p. 818).

Benjamine Libet (1999) conducted a study where he measured a specific electrical change in the brain and found that readiness potential (RP), for an unplanned event, starts to occur about 500 ms before an act occurs (1000 ms for a preplanned event.) Cognitive awareness occurred at about 200 ms before the act (about 300 ms after the RP was recorded.) With about 50 ms being needed to send the signal from the brain to the motor neuron in the muscles, this leaves about 150 ms from cognitive awareness to initiation of the action, for the conscious brain to reason on whether or not to act. Libet argues that because most of the processing is occurring in the unconscious mind that the

150 ms of awareness is more of a “free won’t” as opposed to a “free will” (Libet, 1999).

This begs the question, is our conscious reasoning process more of an override for our intuition?



Figure 1: Adapted from Libet's "Self-initiated act: sequence" (Libet, 1999, p. 51)

Jonathan Haidt proposed the social intuitionist model with regard to moral judgments. Haidt argues that moral reasoning is done most often after the fact and used to influence the moral judgments and actions of others (Haidt, 2001). In other words, when people are required to provide justification for their moral judgment, they look for reasons after they have already intuitively arrived at that judgment. According to Haidt, moral judgments are good versus bad evaluations of a person's actions or character with regard to the culture's obligatory virtues (Haidt, 2001). Moral reasoning is a conscious cognitive process that evaluates people's actions and arrives at a moral judgment about them or their action. Haidt defines moral intuition as "... the sudden appearance in consciousness of moral judgment, including an affective valence (good-bad, like-dislike), without any conscious awareness of having gone through steps of searching, weighing evidence, or inferring a conclusion" (Haidt, 2001, p. 818).

Narvaez and Bock argue that most of our responses, including moral responses, are based on predetermined schemas that are activated based on stimuli. Moreover, we are unaware of these activations, which lead to the many cognitive processes, including

moral processes that occur within the decision maker. This automatic (intuitive) process seems to be the default process (Narvaez & Bock, 2002; Reber, 1993). Haidt's intuitive model is fast and effortless; it is automatic, unintentional, and does not demand attentional resources. We only know the results and are unaware of the process, it is bottom-up, holistic, metaphorical, and uses pattern matching to arrive at a decision and action. Haidt compares this to the reasoned thought model, which is top-down, slow and deliberate; it is controllable. We are aware of the process, as well as the results. Bottom-up intuition demands limited attentional resources while top-down analytical method requires more attentional resources (Haidt, 2001).

There also seems to be an emotional component to moral thoughts. Velez Garcia and Ostrosky-Solis argue that moral thought stems from emotions, and as such moral judgment and acts are intuitive in nature. Moral behavior is thought to be culturally dependant and learned through social interaction at an early age. The key element in learning moral behavior and decision making is emotion (Vélez García & Ostrosky Solís, 2006). This assertion was later supported by Koenigs' et al. (2007) study that indicated damage to the prefrontal cortex increases utilitarian moral judgments and showed that emotion plays a necessary role in moral judgements (Koenigs et al., 2007). This seems to indicate that while reason plays a role, the emotional (intuitive) role may be more important than previously thought. Other researchers are not convinced with the primacy of intuition when it comes to moral thought and action.

### **Issues with Intuition**

Cordelia Fine (2006) argues that the formation of moral judgments are not ultimately subservient to moral intuitions. Her main premise is that the intuitiveness of



moral judgments does not mean that moral reasoning did not occur at a previous time. According to her, moral intuition is merely the automatization of reasoned judgment (Fine, 2006). She cites Thompson's and colleagues (1994) study as evidence for her premise. Thompson's and colleagues found that while one can be primed to make a stereotypical initial judgment of a person, when motivated, one can override that priming to make an accurate judgment. After adding a cognitive load to the participant's attentional resources, a digit rehearsal task, participants were still able to make an accurate judgment, albeit somewhat slower. This increased load should have interfered with their automated intuitive judgment, indicating that their judgment was a controlled reasoned process (Thompson, Roman, Moskowitz, Chaiken, & Bargh, 1994). Fine also cites studies conducted by Devien (1989), Monteith, Sherman and Devine (1998), Greene et al. (2004) that reinforce the idea that moral judgment and action is influenced by prior moral thought, thus automating much of the process. The work of Greene and Paxton supports this conclusion (Greene & Paxton, 2009). Much like other skills that are automatic, it does not mean that conscious reflection and reasoning did not happen earlier (Fine, 2006). Fine's (2006), along with Narvaez's and Bock's (2002) assertion that moral schemas have been laid down prior to, argument may lead us back to Haidt's (2001) assertion that our prior social constructs affect our moral judgment and decisions.

If one's moral judgments and moral conduct are the result of moral intuition, a moral development program in order to be effective must also address moral intuition.

### **Moral Development within the United States Military<sup>3</sup>**

What are the current pedagogical<sup>4</sup> methods the U.S. Military uses to build character? This is a complicated question. Each branch of service has its own method

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<sup>3</sup> This section is taken from *A Pedagogy of Applied Military Ethics* (Culp, In Publication)

and within each branch different methods are used for entry level training verses follow-on or professional development. To complicate matters, there are differences in pedagogical methods between enlisted and officer training and education. Because there is a wide variation in the moral sophistication of individuals, presumably, the appropriate method is used at the proper time to facilitate moral development. This variation is seen at all levels within the military; two 18-year-old enlisted persons can be at different levels of moral reasoning. The same can be said of 22-year-old newly commissioned officers, as well as with seasoned veterans. However, it can be generally stated that the older (i.e., more life experience) one is and the more education one has (i.e., critical thinking and reasoning skills) the more sophisticated their moral reasoning will be (Kohlberg, 1981; Lickona, 1991; Rest, et al., 2000).

### **Enlisted Character Education**

At the enlisted level (e.g., in recruit training or initial entry training) the system is primarily a rule based system of punishments and rewards; its intent is to instill habitual and immediate obedience to orders. While this method is a good initial start, one has to question whether 13 weeks<sup>5</sup> can have an effect after 18 years of life experience.

Lieutenant Colonel Williams' (U.S. Army) study of moral reasoning using the DIT2 indicated that, at least for a nine-week initial entry training program, moral reasoning is not affected (Williams, 2010). After initial entry training and occupational specialty schools, there is no formal ethics training until the service member attends a non-commissioned officer's course. So, it seems, for the most part, the military takes a

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<sup>4</sup> Pedagogy is the science of teaching, it encompasses all aspects of teaching to include (but not limited to) curriculum, delivery method, teaching aids and setting, assessment, and evaluation; (McNeil, 2009; Scott, 2008)

<sup>5</sup> The U.S. Marine Corps has the longest enlisted initial entry training at 13 weeks long.

pragmatic approach, that ethics is “caught,” not necessarily “taught,” to its enlisted members.

### **Officers Character Education**

When one examines the pedagogical methods used for teaching ethics to officers, this too is varied, more so than enlisted ethics training. In part, this variation is due to the multiple programs for which one can receive a commission. The service academies<sup>6</sup> each have their own highly developed ethics education programs. There are hundreds of Reserve Officers Training Corps (ROTC)<sup>7</sup> programs and each base their ethics education program on their respective service academy’s model; however, they also rely on the liberal education that the cadet or midshipmen receive from their prospective university. The final major commissioning sources are Officers Candidate and Training Schools (OCS / OTC) and the Direct Appointment (DA) process where the prospective officer’s pre-commissioning ethics education is fully dependent on the particular degree program within their respective university.

Much has been said about the pedagogical methods used at the academies with regard to ethics education and how to improve an already successful system (Cook, 2008; Ficarrota, 2010; J. J. Miller, 2004; J. Wilson, 2008). The academies (arguably) have an advantage over ROTC programs due to the lack of “undue” outside influences that the cadets and midshipmen would otherwise be exposed to if not at one of the academies. However, an argument can be made that by exposing ROTC cadets and midshipmen to a

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<sup>6</sup> U.S. Military Academy at West Point, the U.S. Naval Academy at Annapolis, and the U.S. Air Force Academy at Colorado Springs, U.S. Coast Guard Academy at New London, and the Merchant Marine Academy at Kings Point.

<sup>7</sup> There are six senior military colleges, North Georgia College, Norwich University, Texas A&M University, The Citadel, Virginia Military Institute, and Virginia Polytechnic Institute each having a very developed ethics education program and are part of the ROTC.

liberal arts education may expose them to a broader spectrum of ethics, this lends itself to experiences that are more practical. The academies are also able to take advantage of a multi-modal pedagogical method, starting with one similar to those used in initial entry training for enlisted personnel. Typically, the methods shift from the authoritative boot camp model during the first year to motivational speakers and role models during the second and third years, and then adding formal classes and case studies during their last year. As described, formal classes in military ethics at the academies are taught by civilian professors, most of whom have degrees in philosophy, some of whom have a military background. The idea is to provide a broad overview on several ethical theories, as well as provide an environment that allows for an open and honest dialogue on ethical issues, which the soon to be junior officer may face. However, what occurs most often is a move from a dialectic method to a didactic method where the student seeks the approved solution to the problem at hand, which does not necessarily increase moral reasoning (Priest & Beach, 1998; Priest & Krause, 1999).

If this move (from dialectic to didactic) occurs at the service academies, where educated philosophy professors teach formal classes, one has to wonder how ethics education is being done within the more prevalent ROTC programs, which accounts for 30% of new officers. One should also wonder about the remaining commissioning sources, i.e., OCS/OTC and DA which account for another 45% of commissioned officers (DoD, 2009). Little attention has been paid to ROTC programs. This researcher is familiar with the ROTC program, and I will direct my comments to this program.

### **ROTC Ethics Education**

It is assumed by the Marine Corps that if one is a senior company grade officer or a field grade officer and passes the requirements to be assigned to an ROTC<sup>8</sup>, one is capable of teaching ethics. Certainly, that officer has the capacity to lead by example, but is there more to character education than experience as an officer? While certain individuals are more than capable of teaching ethics, they are probably the exception. Not every rifle expert makes a good marksmanship coach, and not every engineer makes a good engineering educator. The military is very good at training, and most officers have been in the role of a trainer prior to being assigned to an ROTC unit. This is part of the problem; training does not equal education. J. Joseph Miller articulates this dichotomy in what he calls using the technician's method (i.e., asking 'how' questions) in contrast to the philosopher's method (i.e., asking 'why' questions) ( Miller, 2004). The military sends excellent trainers who are well versed in the technician's method to ROTC units. This pays off, to some degree, in that they train young would-be-officers on the rules and how to use the rules as a formula for making ethical decisions. All things being equal this method serves the novice well, in that the method is easy to train and easy to arrive at an ethical decision; however, all things are rarely equal. Most ethical issues are messy and cannot be neatly "plugged" into a technical formula. A few pitfalls which often occur at ROTC units are:

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<sup>8</sup> The requirements vary greatly across the branches of service, individual colleges and universities also have their requirements that the services must meet prior to an officer being assigned to an ROTC.

1. Formal classes in ethical theory.
2. Applying ethical theories to a particular “real world” problems.
3. Over reliance and improper use of case studies.
4. Overuse of the didactic method.
5. Lack of horizontally integrating ethics education.

### ***Formal Classes***

As previously alluded to, the military sends well-meaning and for the most part, morally upright individuals to be instructors at ROTCs; however, few if any are educated in teaching ethics or ethical theory. When one examines the course material for a typical “Leadership and Ethics” ROTC course, typically there are readings on act and rule utilitarianism ethics, Kantian ethics, virtue ethics, Just War Theory (i.e., *Jus ad Bellum* and *Jus in Bello*) as well as others. Each theory requires more than a passing glance at selected readings in order to be fully understood. However, this is typical for an ROTC course. Most ROTC instructors mean well but are ill-equipped to teach an in-depth study in ethical theory; as such, the theories presented are often misplaced, misunderstood, and misused. We must remember that ROTC courses are in addition to courses that are required for the midshipmen’s or cadet’s degree. Midshipmen and cadets are also required to participate in physical training courses and leadership billets in addition to their course work. These requirements result in a ROTC student having a higher than normal course load, typically 15 to 18 hours per semester. If the student is in a technical major, this course load can easily exceed 18 hours per semester and often times 21 hours per semester.

Given the amount of reading, reflection time, writing time, and discussion time that are required to delve deep into any one ethical theory, it is easy to see that it would be difficult, if not impossible, to cover all the ethical theories in the text during one semester. ROTC programs require “Leadership and Ethics” courses; however, they are not typically required for their university diploma. Given the emphasis on graduating (i.e., getting a university diploma) before receiving one’s commission, it is easy to understand why cadets and midshipmen prioritize their course work, with those assignments that are not “needed” to achieve their college diploma either dropped or given less weight.

### ***Applying the Theory***

A natural result from the formal classes is a misuse of the various ethical theories. This often manifests itself in questions such as: “What would Mill say about *gundecking*<sup>9</sup> maintenance records?” This results in a misapplication of utility, which typically seeks ways to morally justify why one should (or presumably should not) falsify or cheat on the maintenance record. This line of questioning usually digresses into a “battle” between Mill and Kant (or other ethical theorist), when, in reality, both would probably agree that *gundecking* is wrong.

### ***Case Studies***

Case studies are “easy,” to apply, in fact; most ROTCs have volumes of case studies, which tend to be the default method used in ethics courses. While case studies can be a good method for educating about ethics, typically one of two things happens when using case studies. First, the student often uses the “applying the theory” approach

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<sup>9</sup> Gundecking is a nautical term equivalent to cheating (i.e., purposefully over estimating or underestimating) or outright falsifying activity, documents, or reports.

to the case. This allows the particular theorist to do the heavy lifting resulting in a misplaced or shallow application of the particular theory. This misplaced or shallow application often fails to tie the organization's Core Values with the particulars of the specific case. Second, when case studies are used in group discussions, consensus building often occurs to arrive at an answer. In business applications, consensus building is valid and often a reliable method to arrive at a decision. However, consensus building may not be the best method when dealing with military or ethical decisions; these decisions should be based on sound reasoning processes and Marine Corps' Core Values verses "force of personality." The lure of consensus building is that it looks and sounds like moral reasoning is occurring; however, the "answer" is often dependent on the views of the dominant individual within a group and not on sound moral reasoning.

### ***The Didactic Classroom***

In most military situations, one often defers to authority or at the very least, there is an initial hesitancy to challenge authority; the classroom is no exception. It takes special effort on both the student and the educator to overcome this phenomenon. As soon as the educator exerts authority or indicates that there is a *right* answer, students quickly *seek* the approved answer over the reasoned answer. Worse yet, the educator "lectures" or "preaches" on the proper application of ethics, as if they were the gatekeeper of such knowledge.

Knowledge of the subject is not enough; the teacher must use pedagogical techniques particular to the discipline of moral development. "General pedagogical skill is insufficient to ensure student learning; every discipline has its own approaches to instruction" (Stooksbury, p. 45). Danielson further suggests that "... the balance between



content and pedagogical knowledge varies from one discipline to another” (Stooksbury, p. 45) and many would argue that the pedagogy of moral development is as important, if not more important, as content (Bebeau, 1993; Fox & DeMarco, 2000; Gibbs, 2003; Gill, 1993; Hoffman, 2000; Kohlberg, 1981; Lickona, 1991; Lumpkin, Stoll, & Beller, 2003; Reimer, Pritchard Paolitto, & Hersh, 1983).

### ***Lack of Horizontal Integration***

Teaching ethics can, and more often does, occur outside the classroom yet these opportunities are rarely taken advantage of. When a ROTC student does something right or wrong, we rarely link their conduct to the organizations’ values and principles.<sup>10</sup> A pat on the back for a job well done, without mention that the conduct exemplified the organization’s Core Values, is often the case resulting in a missed opportunity to reinforce right conduct. In contrast when someone does wrong, punishment occurs according to the rules, and seldom, if ever, is the offender told which values were broken.

This is by no means an all-inclusive list of potential pitfalls, that occur during character education at ROTC (or anywhere, for that matter), but the list is sufficient for the purpose of identifying areas to improve character education.

### **Character Education at The Basic School**

All education and training at TBS is based on the Commandant’s Planning Guidance which emphasizes: values-based training (honor, courage, commitment, selflessness, and taking care of fellow Marines), honorable service to the Nation, and treating others with respect, dignity, and compassion. The objective is to reduce incidents of illegal/immoral/indecent acts among Marines both inside and outside the

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<sup>10</sup> The values of the U.S. Military are derived from the Declaration of Independence, the Constitution of the United States, Section 5947 Requirement of exemplary conduct of Title 10 United States Code, the Oath of Office and the Core Values for the particular branch of service.

Marine Corps (General Amos, 2010). Within this guidance, the Commanding Officer of TBS has developed five horizontal themes: 1) be a man or woman of exemplary character, 2) be devoted to leading Marines 24/7, 3) be able to decide, communicate, and act in the fog of war, 4) be a warfighter who embraces the Corps' warrior ethos, and 5) be mentally strong and physically tough. The methodology that TBS uses to implement their ethics education includes:

First, train the trainer (i.e., educating the Staff Platoon Commanders and instructors prior to providing instruction to the lieutenants).

Second, lectures and guest speakers in ethics.

Third, small discussion groups (DG) using case studies and ethical decision making games (EDG).

Fourth, physical EDGs which are field-based scenarios that place physically and mentally fatigued students in a "real world" position of having to make an ethical decision in a stressful environment.

The following is a brief overview of the TBS leadership and ethics training and education.

Current ethics education at TBS is comprised of three lectures:

Ethics I (one hour)

Ethics II (1.5 hours)

Ethics III (1.5 hours).

Ethics I is accompanied with a 1.5 hour small group discussion and Ethics II has a one hour small group discussion. The lecture classes are given in an auditorium lecture hall to the entire company (approximately 250 students) using a power point direct lecture method, (i.e., using the didactic method). The small group (15 to 45 students) discussions are led by Assistant Instructors (AI) the platoon's Staff Platoon Commander

(SPC) using a standard Marine Corps guided discussion format focusing on one of several case studies. The dedicated Ethics curriculum at TBS is 6.5 hours out of a 1427 hour POI (0.45%). If one were to evaluate character education at TBS using only the dedicated Ethics curriculum, one would be missing the holistic nature of the Marine Ethos and the process of creating an officer of Marines.

There are several additional classes that should also be considered as part of the Ethics curriculum. The following lectures and DGs fall into this category:

Officership Foundations (two hours)

Human Factors (two hours)

Introduction to Combat Hunter (one hour)

Law of War/Introduction to Rules of Engagement (1.5 hours)

Standards of Conduct DG (two hours)

Constitution DG (one hour)

Martial Arts Responsible Use of Force (one hour)

Decision Making (one hour) with a one hour decision making TDG

Combat Hunter Profiling (one hour)

Tactical Planning (one hour) and TDG (one hour)

Rifle Squad in the Offence TDG (one hour)

Fire Support Plan TDG (1.5 hours)

Security Patrol TDG (one hour)

Rifle Platoon in the Offence TDG (one hour)

Rifle Platoon in the Defense TDG (one hour)

Fire Support Plan in the Defense TDG (one hour)

Field Exercise TDG (one hour)

TBS CO Leadership II (one hour)

Commanding General's Leadership Discussions (three one hour blocks)

Urban Patrolling TDG (1.5 hours)

Urban Patrolling Leadership Discussion (one hour)

Marine Air Ground Task Force Night discussion group (two hours)

USMC Counseling and Mentoring Programs (two hours)

All Command Evaluation Counseling sessions (two sessions at 10 to 20 minutes each) are opportunities for character development. These additional lectures and discussion total 33 hours (2.3 % of the POI) of instruction and discussion; however, it should be noted that the primary purpose of these classes are basic technical military skills rather than ethics or character development.

There are several hours designated as Interview time (approximately 30 to 45 minutes per student) and Company Commander's Time (122 hours) both of which are opportunities for character development as well; however, much of this time is administrative in nature, e.g., field exercise preparation, weapons cleaning, uniform preparation, and so forth.

With the exception of the 6.5 hours of dedicated ethics education, the primary mode of inculcating the organization's ethic into the new Marine lieutenant's morals appears to be by osmosis.

### **Battlefield Ethics**

In 2006, the Office of the Surgeon Multinational Force Iraq and the Office of the Surgeon General of the United States Army Medical Command commissioned the

Mental Health Advisory Team (MHAT) IV Operation Iraqi Freedom (OIF) 05-07 study. This study was the fourth in an ongoing series of studies designed to assess the mental health of soldiers and Marines after having served in OIF; however, what sets this study apart from the previous studies is that it also assessed battlefield ethics. The MHAT IV assessed battlefield ethics in four areas: 1) attitudes regarding treatment of insurgents and non-combatants, 2) battlefield ethical actions and decisions, 3) reporting ethics violations, and 4) battlefield ethics training (Office of the Surgeon & Office of the Surgeon General, 2006).

Over four-fifths (81-87 %) of Marines reported that they had received clear training on how they should behave toward and proper treatment of non-combatants and felt that their training was adequate. However, one-third (33 %) thought their Non-Commissioned Officers (NCO) and Officers were ambiguous that they should not mistreat non-combatants, further, one-third (31%) stated that they encountered ethical situations in which they did not know how to respond (Office of the Surgeon & Office of the Surgeon General, 2006). With this in mind, it is not difficult to understand the results of the MHAT IV's first three areas.

Marine attitudes reported by percentage regarding treatment of insurgents and non-combatants are as follows:

All non-combatants should be treated with dignity and respect, 38%

All non-combatants should be treated as insurgents, 17%

Torture should be allowed if it will save the life of a Marine, 44%

Torture should be allowed in order to gather important information about  
insurgents, 39%

I would risk my own safety to help a non-combatant in danger, 24%

Battlefield ethical behaviors reported by percentage of Marines who either did or witnessed someone else doing:

Insulted/cursed at a non-combatants in their presence, 30%

Damaged/destroyed Iraqi property when it was not necessary, 12%

Physically hit/kicked non-combatant when it was not necessary, 7%

Members of unit modified Rules of Engagement (ROE) in order to accomplish the mission, 9%

Members of unit ignore ROE in order to accomplish the mission, 7%

Marines who would report a unit member for the following battlefield ethical violations reported by percentage:

Injuring or killing an innocent non-combatant, 40%

Stealing from a non-combatant, 33%

Mistreatment of a non-combatant, 32%

Not following general orders, 35%

Violating the ROE, 34%

Unnecessarily destroying private property, 30%

In some respects, these are surprising and in other respects they are not. First, the results are not surprising given the 18-22 years of inculcating a value system, prior to the Marine Corps, that is, for the most part, incongruent with the value structure of the Marine Corps (reference the above section on the effect of the first two moral development windows). The results are surprising given the amount of training and concerted effort to instill Marine Corps Core Values into each Marine. This leads to one conclusion –the current pedagogical methods are not as effective as they should be.

**Summary**

It is apparent that both reason and intuition, or habit, must be included in any character development program. This integration must both be vertical, i.e., with dedicated values and ethics classes and associated discussion groups, as well as horizontal, i.e., embedded in all aspects of a program to include ethical decision making exercises where the individual has to make a decision which has moral consequences. Based on what we know about character education perhaps research is needed on the pedagogy of character development within the officer programs of the United States Marine Corps.

### **Chapter III: Methodology**

The first purpose of this study is to identify the difference, if any, in moral reasoning among United States Marine Corps Second Lieutenants, at TBS, and non-military undergraduate college students. The second purpose is to evaluate courses and pedagogical methods within the current program of instruction (POI) that are relevant to character education and modify pedagogy or design courses as needed that will facilitate higher moral reasoning. The third purpose is to implement and assess the effectiveness of the implemented modifications to the POI.

#### **Participants**

Participants are officers assigned to the United States Marine Corps' The Basic School located at Quantico, Virginia. Each TBS class has approximately 250 students and is comprised of lieutenants who have recently graduated from either a university or one of the Service Academies.

This study focuses on the classes that have a historical distribution of officers commissioned through the Service Academies, MECEP, and ROTC. These companies include, but may be different based on current information, Companies A (predominantly MECEP and ROTC), B (predominantly OCC and ROTC), F (predominantly Platoon Leaders Course and SA), and G (predominantly SA) (Meade, 2011). Selecting these classes should result in the historical demographics for newly commissioned officers in the Marine Corps, i.e., 17% from the SA, 30% from ROTCs / MECEP, and 45% from OCC, the remaining 3% come from other sources (DoD, 2009). These same selection criteria have a high probability of resulting in other demographic diversity, e.g., sex.



In order to maintain a power of between .95 and .99 the sample size for this study was determined to be between 105 and 148, assuming a normal distribution, and is based on a class size of 250 ( $n=250$ ), a standard deviation of 15.44 as derived from meta data of college level seniors from the DIT-2 handbook (Bebeau & Thoma, 2003). With a bound on the error of 0.5, that is, a difference of one half of a standard deviation (7.72), a sample size of 125 will be needed (Scheaffer, Mendenhall, & Ott, 2006, equation 4.11 ). Power for a 2 sample t-test with a sample size of  $n=125$  was calculated at 0.976.

$$n = \frac{N\sigma^2}{N-1 D + \sigma^2} = \frac{250 \ 15.44}{250 - 1 \ 0.0625 + 15.44} = \frac{3860}{31.0025} = 124.506 = 125$$

$$D = \frac{B^2}{4} = \frac{.5^2}{4} = 0.0625$$

Figure 2 Sample Size Equation

The large sample size was needed to overcome the limitation of not being able to use a quasi-experimental design that utilized matched pairs, that is, a matched pair t-test.

### **Institutional Review Board**

This study was approved by the University of Idaho's Institutional Review Board (UI-IRB), approval number 10-010 and by the Human Research Protection Official, United States Marine Corps (MC-IRB), Marine Corps Combat Development Command, Quantico, Virginia reference number 3900, C 4623, dated 3 May 11 (see Appendix A). The Commanding General Training Command and the Commanding Officer TBS have approved this study and permission to proceed was granted by the United States Marine Corps (see Appendix A). Informed consent forms and privacy act statements were distributed to all participants prior to their participation (see Appendix B). The informed

consent form met both the UI-IRB and the MC-IRB standards. The privacy act statement is an additional requirement by the MC-IRB. The researcher provided brief instructions as to the nature of the study and instructions on how to participate. All subjects were at least 18 years of age and were volunteers.

## **Design**

This study utilized a pretest-posttest, quasi-experimental design to answer the first purpose (sub-problem one) of this study: to determine the difference in moral reasoning among pre New-TBS POI, post Old-TBS POI, and non-USMC lieutenants. A qualitative method was used to answer the second purpose of this study: evaluate courses and pedagogical methods of the Old-POI that are relevant to character education and modify pedagogy or design redesign courses as needed. The third purpose of this study, assess the effectiveness of the implemented modifications to the New-POI, and used a pretest-posttest quasi-experimental design. The Defining Issues Test-2 (DIT-2) was used to measure moral reasoning (and judgment).

### **Design for sub-problem one.**

The first purpose of this study is to identify the difference, if any, in moral reasoning between United States Marine Corps Second Lieutenants while at The Basic School and non-military college undergraduates. As well as the difference, if any, in moral reasoning between pre New-POI lieutenants and post Old-POI lieutenants.

$O_1$

$T_1 \quad O_2$

$O_3$

Where  $T_1$  is the Old-POI POI

$O_1$  USMC officers pre New-POI test

$O_2$  USMC officers post Old-POI test

$O_3$  normed DIT-2 scores for non USMC Officers, (i.e., college undergraduate students)

A one-sample t-test was used to compare mean moral reasoning scores of pre New-POI lieutenants and non-military college undergraduates as well as post Old-POI lieutenants and non-military college undergraduates ( $O_1 - O_3$  and  $O_2 - O_3$ ). ANOVA procedures were used to compare mean moral reasoning scores of pre New-POI and post Old-POI lieutenants ( $O_1 - O_2$ ). Within each group ANOVA procedures were used and where appropriate Tukey's post-hoc tests were used to analyze main effects (class) and second order interactions (class by commissioning source and class by sex). Alpha was set at .05.

#### **Design for sub-problem two.**

The second purpose of this study was to evaluate courses and pedagogical methods within the current POI that are relevant to character education and modify pedagogy or modify and design courses as needed.

A qualitative design was used to analyze the current character development process at TBS. This analysis process included formal and informal observations, document analysis (including but not limited to, overall class schedules, class outlines and handouts, assignments, quizzes, exams, small group discussions, interviews with students and instructors, and personal interactions). This type of research is directly connected with the lived experience and aimed at understanding those experiences (Flick,

2006; Sherman & Webb, 1988). This method allowed the researcher to analyze all aspects of the POI and make appropriate recommendations.

### ***Documents***

All student and instructor documents as well as all supporting material was reviewed and analyzed for curriculum and pedagogical themes which either support or detract from character development.

### ***Observations***

The researcher's intent was to act as a non-participant observer collecting data on instructor-student interactions e.g., body language, instructor and student behavior, guided discussion style, question and answer style, deliberate and non-deliberate silence, and assessments.

The researcher prioritized each POI event into one of three categories: primary, secondary, and tertiary. Events that TBS has explicitly identified as ethics training and events that the researcher has identified as having a high potential for character development were placed in the primary category. Events that have a potential for character development were placed in the secondary category and events that have a low potential for character development were placed in the tertiary category (See Appendix D). Observations of class, discussion groups and field exercise of a preceding company, i.e., the Old-POI, were done and made then recommendations for changes were made for F Company's POI. Field notes were gathered during all observations and an observation instrument was used during formal observations (see Appendix E).

### ***Intervention***

Intervention with the instructors covered four skills: 1) Rest's four component model, 2) the three Marine Corps modes of decision making, 3) identifying Rest's schemas (providing reasons for one's decision and action), and 4) developing Socratic lines of questioning that promote moral growth. However, the focus was on the last two skills, identifying schemas and developing Socratic lines of questioning. The intervention was accomplished by:

Observing and addressing pedagogical techniques.

Education and training on the four skills, with a focus on the last two.

Conducting and critiquing rehearsals.

Observing and evaluating pedagogical technique during an actual class or group discussion.

This is only an outline of the intervention. The intervention was done on scene and fulfilled the specific needs of TBS as such it was fluid in nature. The intervention will be detailed in chapter four.

### ***Interviews***

Interviews with instructors were conducted at periodic intervals discussing instructional style as well as their perceptions of their student's character development. Interviews with students were conducted at periodic intervals to capture their perceptions of education methodology and its effectiveness. Interviews were used largely anecdotally; however, they provided insight for the effectiveness of the POI. Peer debriefing was conducted to ensure that emerging themes are clarified (Patton, 1990).

### **Design for sub-problem three.**

The third purpose of this study was to implement and assess the effectiveness of the implemented modifications to the POI.

O<sub>1</sub>      T<sub>2</sub>      O<sub>4</sub>

            T<sub>1</sub>      O<sub>2</sub>

T<sub>1</sub> Old-POI

T<sub>2</sub> New-POI

O<sub>1</sub> USMC officers pre New-POI test

O<sub>4</sub> USMC officers post New-POI test

O<sub>2</sub> USMC officers post Old-POI test

A two-sample t-test was used to compare mean moral reasoning scores of post New-POI lieutenants and post Old-POI lieutenants ( $O_4 - O_2$ ). Within the post New-POI group the effects of commissioning sources and sex were examined using ANOVA procedures. Where appropriate Tukey's post-hoc tests were used to analyze main effects (class) and second order interactions (class by commissioning source and class by sex). Alpha was set at .05.

### **Dependent variables.**

Moral reasoning scores as measured by the Defining Issues Test 2 (DIT-2).

### **Independent variables.**

1. The TBS POI (Old-POI, New-POI)
2. Commissioning Source (Officer Commissioning Course, Platoon Leaders Course, Reserve Officers Training Corps, Military Service Academy)
3. Sex

### **Constant variables**

Status (commissioned officer)

### **Instruments**

#### **DIT-2.**

A hypothetical moral dilemma is presented to the subject after which they make an action judgment that the protagonist in the dilemma should make (see Appendix F). The subject then rates each of 12 issues concerning the dilemma from one to five with 1) great importance, 2) much importance, 3) some importance, 4) little importance, and 5) no importance. Finally the subject places in order the top four most important issues as listed in the previous step. This process continues for five different scenarios. At the end of the fifth scenario, the subject is asked some demographic information about self (J. Rest, 1988). Instrument will be issued online via a survey web site, the online instrument is comparable to the paper and pencil version (Xu, Iran-Nejad, & Thoma, 2007).

Rest et al. provide seven criteria for construct validity for the DIT. 1) It is assumed that groups have more or less expertise with regard to moral reasoning (e.g., young adults such as high school students would score lower than those with a graduate degree in moral philosophy). 2) Longitudinal studies will show significant upward change in moral reasoning. 3) The DIT should be sensitive to intervention programs that focus on moral development and 4) there should be evidence of a hierarchy within moral development. 5) The DIT should predict real-life moral conduct. 6) The DIT should predict real world political attitudes and choices. 7) The DIT should have adequate reliability (Rest, et al., 1999b).

Rest et al. cite over 400 published articles and studies which have addressed one or more of the above criteria and are summarized as follows: 1) education level attributes 30% to 50% of the variance of the DIT2. 2) Longitudinal studies across both college and non-college subjects show improvement, with effect sizes as high as .80. College students consistently show the largest gains. 3) The DIT2 significantly correlates ( $r$  .60s) to cognitive capacity measures of moral comprehension. 4) The effect size of over 50 moral dilemma intervention studies showed moderate gains (.41). 5) Many studies (32 out of 47) were moderately correlated with actual behavior such as community involvement ( $r$  .38) and civic responsibility ( $r$  .44). 6) While non-political attitudes and choices typically account for 5% to 20% of the variance, in behavioral measures political attitudes and choices is as high as 40% in some studies. A few of the political issues studied were free speech, women's roles in society, rights of the accused, and abortion. 7) The Cronbach Alpha for the P index ranges between .76 to .78 and between .80 to .83 for the N2 index (Bebeau & Thoma, 2003; Rest, et al., 1999b).

### **Formal classroom observation.**

Formal classroom observations documented the interactions of instructors and students with the goal of identifying the practices of the participants, what is participants' role within the class, what pedagogical method is used in the class (e.g., dialect or didactic). After examining several forms, the researcher chose to use a form based on the classroom observation log that was used by Laursen et al., (Laursen, Hassi, Kogan, & Hunter, 2011). The form has been modified to capture subtleties of character education pedagogy (see Appendix E) and is divided into three main areas. First is administration information, which includes date, start and end time, location, class, and instructor



information. The second is the general class activity area, which includes time, main activity, and, an area for notes. The last area contains questioning-answering behaviors and includes an index to track specific questions throughout the class, who asked a question, who answered the question, and the nature of the question and answer.

## **Procedure**

### **Sub-problem one.**

Initial briefing was given at the end of the working day just prior to being dismissed on liberty.

1. The researcher was introduced to the TBS class (this will be in an auditorium type classroom) by a representative of TBS.
2. The representative departed the classroom leaving only the researcher and the students. This was done to insure that TBS staff members or members of the students' chain of command did not exert any undue influence on the volunteer nature of the student's participation.
3. The researcher handed out the informed consent statement (ICS), the privacy act statement (PAS), and the questionnaire instruction sheet, ensuring that each student has an individual copy.
4. The researcher then read the ICS and PAS to the students, emphasizing the following: The purpose of the study, what is to be done in the study, anonymity, voluntary participation, risk, benefits, and who to contact if they have questions (see Appendix B).
5. The researcher explained the online DIT-2 instructions (see Appendix C). If an overhead projector and computer with internet connection was available

the researcher walked through the online DIT-2 instructions survey as an illustration. The link to the online DIT-1 instructions survey is:

[http://www.surveymonkey.com/s/TBS\\_CE\\_Survey\\_I](http://www.surveymonkey.com/s/TBS_CE_Survey_I).

6. The researcher asked if there were any questions and refrained from answering any questions on how one should answer a particular question.
7. The researcher then provided the students with the actual link to the survey:  
[http://www.surveymonkey.com/s/TBS\\_CE\\_Survey](http://www.surveymonkey.com/s/TBS_CE_Survey).
8. The researcher then thanked the students for their participation and turned the class back over to TBS staff.
9. The students were then dismissed from their normal working routine and free to take the survey in the privacy of their own living quarters.

Follow-up briefings were given at the end of the working day just prior to being dismissed on liberty for approximately one week.

1. The researcher was again introduced to the TBS class by a representative of TBS.
2. The representative was then departed the classroom leaving only the researcher and the students. This was done to insure no undue influence is exerted on the students by the TBS staff or their chain of command.
3. The researcher thanked those who had already taken the survey.
4. The researcher explained the nature of the study (see 4 above) and asked the students for the voluntary participation if they have not already participated.
5. The students were then dismissed from their normal working routine and free to take the survey in the privacy of their own living quarters.

**Sub-problem two.*****Documentation protocol.***

1. All student documents and instructor documents and supporting material was reviewed and analyzed for curriculum and pedagogical themes which either support or detract from character development.
2. Field notes were kept with each document.

***Observation protocol.***

1. Prior to the class the researcher read the class materials (both instructor and student) and prepared the class observation form when making a formal observation.
2. The researcher (observer) took a position in the class setting to best observe both the instructor and the students while being as unobtrusive as possible.
3. The researcher (observer) took formal observation notes using Appendix E or recorded informal observations in a field journal.
4. After the class, the researcher summarized the observations made and made overall comments for the period of observation.
5. Where appropriate, the researcher interviewed instructors and students to verify the researcher's observations.

**Sub-problem three.**

Initial briefing, during the final week of the POI, was given at the end of the working day just prior to being dismissed on liberty.

1. The researcher was introduced to the TBS class (this will be in an auditorium type classroom) by a representative of TBS.

2. TBS representatives departed the classroom leaving only the researcher and the students. This was done to insure that TBS staff members or members of the students' chain of command did not exert any undue influence on the volunteer nature of the student's participation.
3. The researcher displayed on the overhead the informed consent statement (ICS), the privacy act statement (PAS), and the questionnaire instruction sheet.
4. The researcher then read the ICS and PAS to the students, emphasizing the following: The purpose of the study, what is to be done in the study, anonymity, voluntary participation, risk, benefits, and who to contact if they have questions (see Appendix B).
5. The researcher explained the online DIT-2 instructions (see Appendix C).
6. The researcher asked if there are any questions and refrained from answering any questions on how one should answer a particular question.
7. The researcher then provided the students with the actual link to the survey:  
<http://www.surveymonkey.com/s/TBSPost>.
8. The researcher then thanked the students for their participation and turned the class back over to TBS staff.
9. The students then were dismissed from their normal working routine and were free to take the survey in the privacy of their own living quarters.

Follow-up briefings were given at the end of the working day, for approximately one week, just prior to being dismissed on liberty.

1. The researcher was again introduced to the TBS class by a representative of TBS.
2. The representative then departed the classroom leaving only the researcher and the students. This was done to insure no undue influence was exerted on the students by the TBS staff or their chain of command.
3. The researcher thanked those who have already taken the survey.
4. The researcher explained the nature of the study (see 4 above) and asked the students for the voluntary participation if they have not already participated.
5. The students were then dismissed from their normal working routine and free to take the survey in the privacy of their own living quarters.

## **Chapter IV: Results**

The first purpose of this study is to identify the difference, if any, in moral reasoning among United States Marine Corps Second Lieutenants, at The Basic School (TBS), and non-military college undergraduates. The second purpose is to evaluate courses and pedagogical methods within the current program of instruction (POI) that are relevant to character education and modify pedagogy or design courses as needed that will facilitate higher moral reasoning. The third purpose is to implement and assess the effectiveness of the implemented modifications to the POI.

For ease of reading, the descriptive statistics for the study and then the inferential statistics for sub-problems one and three will be presented first. The processes and results for sub-problem two will then be detailed.

### **Descriptive Statistics**

The participants of this study were 530 Second and First Lieutenants whose moral reasoning was measured by the DIT2 and 14 instructors (two Majors and 12 Captains) who were subject to the pedagogical intervention. All participants were Commissioned Officers in the United States Marine Corps and assigned to The Basic School at Quantico, Virginia.

The participants came from two different training companies, B Company (the control group) who did their training from December 2010 to June 2011 and F Company (the experimental group) who did their training from July 2011 to January 2012. B Company was the post Old-POI group and was comprised of 213 students, of which 195 were male and 17 were female, one did not report. The B Company students (control group) were commissioned from the following sources: 96 from Officers Commissioning

Course (OCC), 26 from Platoon Leaders Course (Junior and Senior) (PLC Jr/Sr), 35 from Platoon Leaders Course Combined (PLC Comb), 13 from a Naval Reserve Officers Training Corps, 14 from Marine Enlisted Commissioning Education Program or Enlisted Commissioning Program (MECEP/ECP), nine from the United States Naval Academy, and two from other sources. Details and breakdown by class and sex (see Table 1 for details).

F Company (experimental group) was comprised of two groups, the pre New-POI group and the post New-POI group. The use of two groups was a limitation that was placed on the researcher by Navy Marine Corps Internal Review Board and was compensated by having a larger sample size for each group. The pre New-POI group was comprised of 157 students, of which 133 were male and 24 were female. The pre New-POI students were commissioned from the following sources, three from Officers Commissioning Course (OCC), two from Platoon Leaders Course (Junior and Senior) (PLC Jr/Sr), three from Platoon Leaders Course Combined (PLC Comb), 31 from Marine Enlisted Commissioning Education Program or Enlisted Commissioning Program (MECEP/ECP), 31 from a Naval Reserve Officers Training Corps, 76 from the United States Naval Academy, and one from other sources. Details and breakdown by class and sex are found in Table 1.

The post New-POI group and was comprised of 160 students, of which 128 were male, 31 were female, and one did not report. The post New-POI students were commissioned from the following sources, seven from Officers Commissioning Course (OCC), three from Platoon Leaders Course (Junior and Senior) (PLC Jr/Sr), five from Platoon Leaders Course Combined (PLC Comb), 23 from a Naval Reserve Officers

Training Corps, 18 from Marine Enlisted Commissioning Education Program or Enlisted Commissioning Program (MECEP/ECP), and 72 from the United States Naval Academy, and one from other sources. A detailed breakdown by class and sex are found in Table 1.

Table 1: N Size and Percentage by Class and Sex by Commissioning Source

N Size and Percentage by Class and Sex by Commissioning Source								
By Class and Sex	OCC	PLC (Jr/Sr)	Commissioning Source					Total
			PLC (Comb)	NROTC	MECEP ECP	USNA	Other	
B Co post Old-POI								
Male	96	26	35	13	14	9	2	195
Female	10	0	3	2	2	0	0	17
Did Not Report	0	1	0	0	0	0	0	1
Total	106	27	38	15	16	9	2	213
%	50	13	18	7	8	4	1	100
F Co pre New-POI								
Male	3	2	3	31	17	76	1	133
Female	0	1	1	3	1	17	1	24
Did Not Report	0	0	0	0	0	0	0	0
Total	3	3	4	34	18	93	2	157
%	2	2	3	22	11	59	1	100
F Co post New-POI								
Male	7	3	5	23	18	72	0	128
Female	1	1	4	2	1	22	0	31
Did Not Report	0	0	0	1	0	0	0	1
Total	8	4	9	26	19	94	0	160
%	5	3	6	16	12	59	0	100
All	117	34	51	75	53	196	4	530
%	22	6	10	14	10	37	1	100

The predominant age range for the participants in this study was 21 to 25 years old. B Company had 66% of their class in this age range, with another 26% in the 26 to 30 age range, 8% being 31-35 years old. F Company, pre New-POI, was comprised of



88% in the 21 to 25 age range, 10% in the 26-30 age range, 1% in the 31 to 35 age range, with one who did not report age. F Company, post New-POI, was comprised of 83% in the 21 to 25 age range, 9% in the 26 to 30 age range, 6% in the 31 to 35 age range, 1% in the 36 to 40 age range, one who did not report age. A detailed breakdown of age by class and sex is reported in Table 2.

Table 2: N Size and Percentage by Class and Sex by Age Group

N Size and Percentage by Class and Sex by Age Group						
	21-25	26-30	31-35	36-40	Did Not Report	All
B Co post Old-POI						
Male	129	53	13	0	0	195
Female	11	3	3	0	0	17
Did Not Report	1	0	0	0	0	1
Total	141	56	16	0	0	213
%	66	26	8	0	0	100
F Co pre New-POI						
Male	115	15	2	0	1	133
Female	23	1	0	0	0	24
Did Not Report	0	0	0	0	0	0
Total	138	16	2	0	1	157
%	88	10	1	0	1	100
F Co post New-POI						
Male	101	15	10	2	0	128
Female	31	0	0	0	0	31
Did Not Report	0	0	0	0	1	1
Total	132	15	10	2	1	160
%	83	9	6	1	1	100
All	411	87	28	2	2	530
%	78	16	5	0	0	100

## Inferential Statistics

### Sub-Problem One

**H<sub>01</sub>:** There is no difference in the moral reasoning of pre New-POI or post Old-POI officers at TBS and undergraduate college students.

A two tailed one-sample t-test, where equal variances was not assumed with a confidence level of 95.0, was used to compare the means between all F Company pre New-POI students to the mean scores of college undergraduates.<sup>11</sup> There was no significant difference in moral reasoning scores, as measured by the DIT2, across all schemas as well as the N2 Score. The S2/3 Score (personal interest) p-value was 0.226, the S4 Score (maintaining norms) p-value was 0.062, the P Score (post conventional) p-value was 0.220, and the N2 Score p-value was 0.311 (See t-test on Table 3 for details).

Table 3: Two Tailed Single-Sample t-Test: pre New POI vs. DIT2 Grand Means

Two Tailed Single-Sample t-Test: pre New POI vs. DIT2 Grand Means							
Schema	N	Mean	StDev	SE Mean	95% CI	T	P
Test of mu = 25.04 vs not = 25.04							
S 2/3 Score	157	23.86	12.162	0.971	(21.943, 25.777)	-1.22	0.226
Test of mu = 35.06 vs not = 35.06							
S 4 Score	157	37.02	13.05	1.04	(34.96, 39.08)	1.88	0.062
Test of mu = 35.09 vs not = 35.09							
P Score	157	33.73	13.82	1.1	(31.55, 35.91)	-1.23	0.220
Test of mu = 34.76 vs not = 34.76							
N2 Score	157	35.757	12.277	0.98	(33.821, 37.692)	1.02	0.311

A two tailed one-sample t-test, where equal variances was not assumed with a confidence level of 95.0, was used to compare the means between all B Company post

<sup>11</sup> Grand means scores of college undergraduate students are reported by The Center for Ethical Development, University of Alabama (Dong, nd).

Old-POI students to the mean scores of college undergraduates. While there was a significant difference in moral reasoning scores on the S4 schema, with B Co scoring higher and significantly lower on the P schema, there was no significant difference on the N2 score, the score of interest. The S2/3 Score (personal interest) p-value was 0.074, the S4 Score (maintaining norms) p-value was 0.000, the P Score (post conventional) p-value was 0.001, and the N2 Score p-value was 0.983 (See t-test on Table 4 for details).

Table 4: Two Tailed Single-Sample t-Test: post Old-POI vs. DIT2 Grand Means

Two Tailed Single-Sample t-Test: post Old-POI vs. DIT2 Grand Means								
Schema	N	Mean	StDev	SE Mean	95% CI		T	P
Test of mu = 25.04 vs not = 25.04								
S 2/3 Score	213	23.615	11.577	0.793	(22.051, 25.179)		-1.8	0.074
Test of mu = 35.06 vs not = 35.06								
S 4 Score	213	39.117	13.325	0.913	(37.318, 40.917)		4.44	0.000
Test of mu = 35.09 vs not = 35.09								
P Score	213	31.859	13.871	0.95	(29.986, 33.733)		-3.4	0.001
Test of mu = 34.76 vs not = 34.76								
N2 Score	213	34.779	12.836	0.88	(33.045, 36.513)		0.02	0.983

As a result we fail to reject  $H_01$ , i.e., there is no difference in the moral reasoning of pre New-POI or post Old-POI officers at TBS and undergraduate college students.

**$H_{01a}$ :** There is no difference, by commissioning source, in the moral reasoning of pre New-POI or post Old-POI officers at TBS.

Three commissioning sources of OCC, PLC, and Other, for the pre New-POI lieutenants, do not receive specific military ethics classes prior to arriving at TBS.

Because the n sizes for those three commissioning sources were small, they were combined into one group for analysis. The commissioning sources of NROTC, MECEP,

and USNA, for the post Old-POI lieutenants, do receive specific military ethics classes prior to arriving at TBS. Because the n sizes for those three commissioning sources were small they were combined into one group for analysis. The Other commissioning source was included in with OCC due to a low n size and because they did not receive specific military ethics classes prior to arriving at TBS.

An ANOVA was used to compare pre New-POI lieutenants by commissioning source. There was no significant difference in moral reasoning scores, as measured by the DIT2, by commissioning source across all schemas as well as the N2 score. The S2/3 Score (personal interest) p-value was 0.941, the S4 Score (maintaining norms) p-value was 0.370, the P Score (post conventional) p-value was 0.689, and the N2 Score p-value was 0.886 (See Table 5 for details).

An ANOVA was used to compare post Old-POI lieutenants by commissioning source. There was no significant difference in moral reasoning scores, as measured by the DIT2, by commissioning source across all schemas as well as the N2 score. The S2/3 Score (personal interest) p-value was 0.695, the S4 Score (maintaining norms) p-value was 0.683, the P Score (post conventional) p-value was 0.912, and the N2 Score p-value was 0.900 (See t-test on Table 6 for details).

As a result we fail to reject  $H_{01a}$ , i.e., there is no difference in the moral reasoning of pre New-POI or post Old-POI officers, by commissioning source.

Table 5: One-Way ANOVA: pre New-POI by Commissioning Source

One-Way ANOVA: pre New-POI by Commissioning Source					
Source	DF	SS	MS	F	P
<b>S 2/3 score</b>					
ComS2	3	59	20	0.13	0.941
Error	153	23013	150		
Total	156	23073			
S = 12.26 R-Sq = 0.26% R-Sq(adj) = 0.00%					
<b>S 4 score</b>					
ComS2	3	539	180	1.06	0.37
Error	153	26042	170		
Total	156	26581			
S = 13.05 R-Sq = 2.03% R-Sq(adj) = 0.11%					
<b>P score</b>					
ComS2	3	284	95	0.49	0.689
Error	153	29517	193		
Total	156	29801			
S = 13.89 R-Sq = 0.95% R-Sq(adj) = 0.00%					
<b>N2 score</b>					
ComS2	3	99	33	0.22	0.886
Error	153	23415	153		
Total	156	23513			
S = 12.37 R-Sq = 0.42% R-Sq(adj) = 0.00%					

Table 6: One-Way ANOVA: post Old-POI by Commissioning Source

One-Way ANOVA: post Old-POI by Commissioning Source					
Source	DF	SS	MS	F	P
<b>S 2/3 score</b>					
ComS2	2	98	49	0.36	0.695
Error	210	28314	135		
Total	212	28412			
S = 11.61 R-Sq = 0.35% R-Sq(adj) = 0.00%					
<b>S 4 score</b>					
ComS2	2	137	68	0.38	0.683
Error	210	37505	179		
Total	212	37642			
S = 13.36 R-Sq = 0.36% R-Sq(adj) = 0.00%					
<b>P score</b>					
ComS2	2	36	18	0.09	0.912
Error	210	40756	194		
Total	212	40792			
S = 13.93 R-Sq = 0.09% R-Sq(adj) = 0.00%					
<b>N2 score</b>					
ComS2	2	35	17	0.1	0.900
Error	210	34896	166		
Total	212	34930			
S = 12.89 R-Sq = 0.10% R-Sq(adj) = 0.00%					

**H<sub>01b</sub>:** There is no difference, by sex, in the moral reasoning of pre New-POI or post Old-POI officers at TBS.

An ANOVA was used to compare pre New-POI lieutenants by sex. There was no significant difference in moral reasoning scores, as measured by the DIT2, by commissioning source across all schemas as well as the N2 score. The S2/3 Score (personal interest) p-value was 0.735, the S4 Score (maintaining norms) p-value was 0.048, the P Score (post conventional) p-value was 0.007, and the N2 Score p-value was 0.027 (See Table 7 for details). Tukey's post-hoc simultaneous test indicate that moral

reasoning scores for males are significantly higher on the S4 score p-value 0.0475;

however, females score significantly higher on P score p-value 0.007 and the N2 score p-value 0.027 (See Table 8 for details).

Table 7: One-Way ANOVA: pre New-POI by Sex

One-Way ANOVA: pre New-POI by Sex						
Source	DF	Seq SS	Adj SS	Adj MS	F	P
<b>S 2/3 score</b>						
sex	1	17.1	17.1	17.1	0.11	0.735
Error	155	23056	23056	148.7		
Total	156	23073				
Total	156	23073				
S = 12.20   R-Sq = 0.07%   R-Sq(adj) = 0.00%						
<b>S 4 score</b>						
sex	1	667.1	667.1	667.1	3.99	0.048
Error	155	25914	25914	167.2		
Total	156	26581				
S = 12.9300   R-Sq = 2.51%   R-Sq(adj) = 1.88%						
<b>P score</b>						
sex	1	1362.2	1362.2	1362.2	7.42	0.007
Error	155	28439	28439	183.5		
Total	156	29801				
S = 13.5453   R-Sq = 4.57%   R-Sq(adj) = 3.96%						
<b>N2 score</b>						
sex	1	728.7	728.7	728.7	4.96	0.027
Error	155	22785	22785	147		
Total	156	23513				
S = 12.1243   R-Sq = 3.10%   R-Sq(adj) = 2.47%						

Table 8: Tukey Post-Hoc Simultaneous Tests

Tukey Post-Hoc Simultaneous Tests						
sex	N	Mean	Difference of Means	SE of Difference	T-Value	Adjusted P-Value
<b>S 4 score</b>						
male	133	37.89	-5.728	2.868	-1.998	0.0475
female	24	32.17				
<b>P score</b>						
male	133	32.48	8.185	3.004	2.725	0.0072
female	24	40.67				
<b>N2 score</b>						
male	133	34.84	5.987	2.689	2.226	0.0274
female	24	40.83				

An ANOVA was used to compare post Old-POI lieutenants by sex. There was no significant difference in moral reasoning scores, as measured by the DIT2, by sex across all schemas as well as the N2 score. The S2/3 Score (personal interest) p-value was 0.423, the S4 Score (maintaining norms) p-value was 0.644, the P Score (post conventional) p-value was 0.371, and the N2 Score p-value was 0.270 (See Table 9 for details).

As a result, we reject  $H_{01b}$  in favor for the alternative hypothesis, i.e., there is a difference in the moral reasoning, by sex, for pre New-POI officers; however, we would fail to reject the null hypothesis for post Old-POI officers.



Table 9: One-Way ANOVA: post Old-POI by Sex

One-Way ANOVA: post Old-POI by Sex						
Source	DF	Seq SS	Adj SS	Adj MS	F	P
<b>S 2/3 score</b>						
sex	1	86.2	86.2	86.2	0.64	0.423
Error	210	28081	28081	133.7		
Total	211	28168				
S = 11.5638 R-Sq = 0.31% R-Sq(adj) = 0.00%						
<b>S 4 score</b>						
sex	1	38.2	38.2	38.2	0.21	0.644
Error	210	37556	37556	178.8		
Total	211	37595				
S = 13.3731 R-Sq = 0.10% R-Sq(adj) = 0.00%						
<b>P score</b>						
sex	1	154.9	154.9	154.9	0.8	0.371
Error	210	40534	40534	193		
Total	211	40689				
S = 13.8931 R-Sq = 0.38% R-Sq(adj) = 0.00%						
<b>N2 score</b>						
sex	1	201.6	201.6	201.6	1.22	0.27
Error	210	34581	34581	164.7		
Total	211	34783				
S = 12.8325 R-Sq = 0.58% R-Sq(adj) = 0.11%						

**H<sub>01c</sub>:** There is no difference in the moral reasoning of pre New-POI and post Old-POI officers at TBS.

A two tailed two sample t-test, where equal variances was not assumed and a confidence level of 95.0, was used to compare the means between F Company pre New-POI (experimental group) and B Company post Old-POI officers (control group). There was no significant difference in moral reasoning scores, as measured by the DIT2, across all schemas as well as the N2 Score. The S2/3 Score (personal interest) p-value was 0.845, the S4 Score (maintaining norms) p-value was 0.131, the P Score (post

conventional) p-value was 0.199, and the N2 Score p-value was 0.458 (see Table 10 for details).

As a result we fail to reject  $H_{01c}$ , i.e., there is no difference in the moral reasoning of pre New-POI (F Company) and post Old-POI officers (B Company) officers at TBS.

Table 10: Two Tailed Two Sample t-Test post Old-POI vs. pre New-POI

Two Tailed Two Sample t-Test post Old-POI vs. pre New-POI					
Schema	class	n	Mean	SD	p-value Overall
S 2/3 Score	B Co	213	23.615	11.577	0.845
	F Co	157	23.86	12.162	
S 4 Score	B Co	213	39.117	13.325	0.131
	F Co	157	37.02	13.05	
P Score	B Co	213	31.859	13.871	0.199
	F Co	157	33.73	13.82	
N2 Score	B Co	213	34.779	12.836	0.458
	F Co	157	35.757	12.277	

**H<sub>01d</sub>:** There is no difference, by commissioning source, in the moral reasoning of pre New-POI and post Old-POI officers at TBS.

An ANOVA with two fixed factors, class (two levels) and commissioning source (seven levels), with a confidence level of 95.0, was used to compare the means between F Company pre New-POI and B Company post Old-POI. There was no significant difference in moral reasoning scores, as measured by the DIT2, for the interaction of class by commissioning source, across all schemas as well as the N2 Score (see Table 11 for details).

As a result, we fail to reject  $H_{01c}$ , i.e., there is no difference in the moral reasoning, by commissioning source, of pre New-POI (F Company) and post Old-POI officers (B Company) officers at TBS.

Table 11: ANOVA Class by Commissioning Source, using Adjusted SS for Tests

ANOVA Class by Commissioning Source, using Adjusted SS for Tests							
Schema	Source	DF	Seq SS	Adj SS	Adj MS	F	p-value
S 2/3 Score	Class	1	5.4	10.8	10.8	0.08	0.782
	ComS	6	159.4	159.4	26.6	0.19	0.980
	Error	362	51325.9	51326	141.8		
	Total	369	51490.8				
	S = 11.9073 R-Sq = 0.32% R-Sq(adj) = 0.00%						
S 4 Score	Class	1	397.9	29.7	29.7	0.17	0.678
	ComS	6	1867	1867	311.2	1.81	0.097
	Error	362	62356	62356	172.3		
	Total	369	64621				
	S = 13.1246 R-Sq = 3.50% R-Sq(adj) = 1.64%						
P Score	Class	1	317.2	40.2	40.2	0.21	0.647
	ComS	6	1228.3	1228.3	204.7	1.07	0.381
	Error	362	69364	69364	191.6		
	Total	369	70910				
	S = 13.8425 R-Sq = 2.18% R-Sq(adj) = 0.29%						
N2 Score	Class	1	86.4	13.7	13.7	0.09	0.769
	ComS	6	840.9	840.9	140.1	0.88	0.509
	Error	362	57603	57603	159.1		
	Total	369	58530				
	S = 12.6145 R-Sq = 1.58% R-Sq(adj) = 0.00%						

**$H_{01e}$ :** There is no difference, by sex, in the moral reasoning of pre New-POI and post Old-POI officers at TBS.

An ANOVA with two fixed factors, class (two levels) and sex (two levels), with a confidence level of 95.0 was used to compare the means between F Company pre New-

POI and B Company post Old-POI. Tukey's simultaneous post-hoc test was used where appropriate. There was no significant difference in moral reasoning scores, as measured by the DIT2, for the interaction of class by sex for the S 2/3 and S 4 Scores. There was a significant difference with regard to sex on the P Score (p-value 0.009) and the N2 Score (p-value 0.018), see Table 12 for details. Tukey's Post-Hoc Simultaneous Test showed that females had significantly higher P and N2 Scores with p-values 0.0089 and 0.0179 respectively (see Table 13 for details).

As a result we would reject  $H_{01e}$  in favor of the alternative hypothesis, i.e., there is a difference in the moral reasoning of pre New-POI (F Company) and post Old-POI officers (B Company) officers by sex at TBS.

Table 12: ANOVA Class by Sex, using Adjusted SS for Tests

ANOVA Class by Sex, using Adjusted SS for Tests							
Schema	Source	DF	Seq SS	Adj SS	Adj MS	F	p-value
S 2/3 Score	class	1	2.6	7.1	7.1	0.05	0.821
	sex	1	85.2	85.2	85.2	0.61	0.436
	Error	366	51155.2	51155	139.8		
	Total	368	51243.0				
	S = 11.8224 R-Sq = 0.17% R-Sq(adj) = 0.00%						
S 4 Score	class	1	384.9	282.4	282.4	1.62	0.203
	sex	1	552	552	552	3.18	0.076
	Error	366	63623	63623	173.8		
	Total	368	64560				
	S = 13.1846 R-Sq = 1.45% R-Sq(adj) = 0.91%						
P Score	class	1	332.9	196.4	196.4	1.04	0.309
	sex	1	1292.7	1292.7	1292.7	6.84	0.009
	Error	366	69197	69197	189.1		
	Total	368	70822				
	S = 13.7500 R-Sq = 2.30% R-Sq(adj) = 1.76%						
N2 Score	Class	1	96.6	40.6	40.6	0.26	0.611
	sex	1	879.5	879.5	879.5	5.61	0.018
	Error	366	57417	57417	156.9		
	Total	368	58393				
	S = 12.5250 R-Sq = 1.67% R-Sq(adj) = 1.13%						

Table 13: Tukey's Post-Hoc Simultaneous Tests

Tukey's Post-Hoc Simultaneous Tests							
Schema	Sex	n	Mean	Difference of Means	SE of Difference	t-value	Adjust p-value
P Score	Male	328	32.07	5.995	2.293	2.615	0.0089
	Female	41	38.07				
N2 Score	Male	328	34.66	4.945	2.088	2.368	0.0179
	Female	41	39.61				

### **Sub-Problem Three**

**H<sub>03</sub>:** There is no difference in moral reasoning of pre New-POI and post New-POI officers at TBS.

A one tailed two sample t-test, where the mean of the pre New-POI scores are less than the post New-POI scores. Equal variances were not assumed and the confidence level was set at 95.0. There was no significant difference in moral reasoning scores, as measured by the DIT2, for the S 2/3 and S 4 Scores, with p-values of 0.944 and 0.496 respectively. There was a significant difference with regard to the P and N2 scores with p-values of 0.050 and 0.009 respectively (see Table 14 for details).

As a result we reject H<sub>03</sub> in favor for the alternative hypothesis, i.e., there is a difference in the moral reasoning of pre New-POI (F Company) and post New-POI (F Company) officers at TBS.

Table 14: One Tailed Two Sample t-Test pre and post New-POI

One Tailed Two Sample t-Test pre and post New-POI					
Schema	Pre / Post	n	Mean	SD	p-value
S 2/3 Score	Pre	157	23.9	12.2	0.944
	Post	160	21.7	11.4	
S 4 Score	Pre	157	37	13.1	0.496
	Post	160	37	12.8	
P Score	Pre	157	33.7	13.8	0.050
	Post	160	36.3	13.6	
N2 Score	Pre	157	35.8	12.3	0.009
	Post	160	39	12	

**H<sub>03a</sub>:** There is no difference in moral reasoning, by commissioning source, of pre New-POI and post New-POI at TBS.

Three commissioning sources (OCC, PLC, and Other) do not receive specific military ethics classes prior to arriving at TBS. Because the n sizes for OCC, both PLCs, and Other were small they were combined into one group to be analyzed.

An ANOVA with two fixed factors, class (two levels) and commissioning source (five levels), with a confidence level of 95.0 was used to compare the pre and post New-POI means of F Company. Tukey's simultaneous post-hoc test was used where appropriate. There was no significant difference in moral reasoning scores, as measured by the DIT2, for the interaction of class by commissioning sources for all Scores. There was a significant difference with regard to pre and posttest on the N2 Score (p-value of 0.012); however, the interaction was not significant (see Tables 15 and 16 for details).





Table 16: Tukey Post-Hoc Simultaneous Tests for Class

Tukey Post-Hoc Simultaneous Tests for Class							
Schema		n	Mean	Difference of Means	SE of Difference	t-value	Adjust p-value
N2 Score	Pre	157	34.04	3.455	1.368	2.525	0.0116
	Post	160	37.5				

**H<sub>03b</sub>:** There is no difference in moral reasoning, by sex, of pre New-POI and post New-POI at TBS.

An ANOVA with two fixed factors, class (two levels) and sex (two levels), with a confidence level of 95.0 was used to compare the pre and post New-POI means of F Company. Tukey's simultaneous post-hoc test was used where appropriate. The interaction between class and sex for the S 4 and P Scores was not significantly different. Within class there was a significant difference in sex. N2 Score did have a significant interaction between pre and posttest class by sex (p-value 0.022 for class and 0.012 for sex) and Tukey's simultaneous post-hoc p-values of 0.0213 by class and 0.0114 by sex (see Tables 17 and 18 for details).

As a result we reject H<sub>03b</sub> in favor of the alternative hypothesis, i.e., there is a difference in the moral reasoning of pre New-POI (F Company) and post New-POI (F Company) officers at TBS by sex.



Table 18: Tukey's Post-Hoc Simultaneous Tests, by sex

Tukey's Post-Hoc Simultaneous Tests, by sex							
Schema	Sex	n	Mean	Difference of Means	SE of Difference	t-value	Adjust p-value
S 4 Score	Male	261	37.78	-4.735	1.904	-2.487	0.0129
	Female	55	33.05				
P Score	Male	261	33.92	6.619	1.999	3.311	0.0009
	Female	55	40.54				
N2 Score	Pre	157	37.32	3.116	1.353	2.303	0.0213
	Post	159	40.44				
	Male	261	36.62	4.513	1.784	2.529	0.0114
	Female	55	41.14				

### Summary of Results for Inferential Statistics

There was no difference in the moral reasoning of pre New-POI officers at TBS and undergraduate college students.

There was no difference, by commissioning source, in the moral reasoning of pre New-POI officers and undergraduate college students.

There was no difference between pre New-POI male officers and undergraduate college males; however, there was a difference between females by commissioning source.

There was no difference in the moral reasoning of pre New-POI and post Old-POI officers at TBS.

There was no difference in the moral reasoning, by commissioning source, of pre New-POI and post Old-POI officers at TBS.

There was a difference, by sex, in the moral reasoning of pre New-POI and post Old-POI officers at TBS with females scoring higher.

There was a difference in the moral reasoning of pre New-POI and post New-POI officers at TBS, with post New-POI scores higher than pre New-POI scores.

There was no difference in the moral reasoning, by commissioning source, of pre New-POI and post New-POI officers at TBS.

There was a difference in the moral reasoning, by sex, of pre New-POI and post New-POI officers at TBS with female scores higher than male scores.

### **Intervention - Sub-Problem Two**

The second purpose of this study is to evaluate courses and pedagogical methods within the current POI that are relevant to character education and modify pedagogy or modify and redesign courses as needed. This was a continuous process with the researcher evaluating the classes and pedagogical methods being used with a control group that preceded the experimental group. The researcher then made recommendations for curriculum and pedagogy which was implemented by the Warfighting Section and the Training Company Staff for F Company students (experimental group), (see Figure 3).

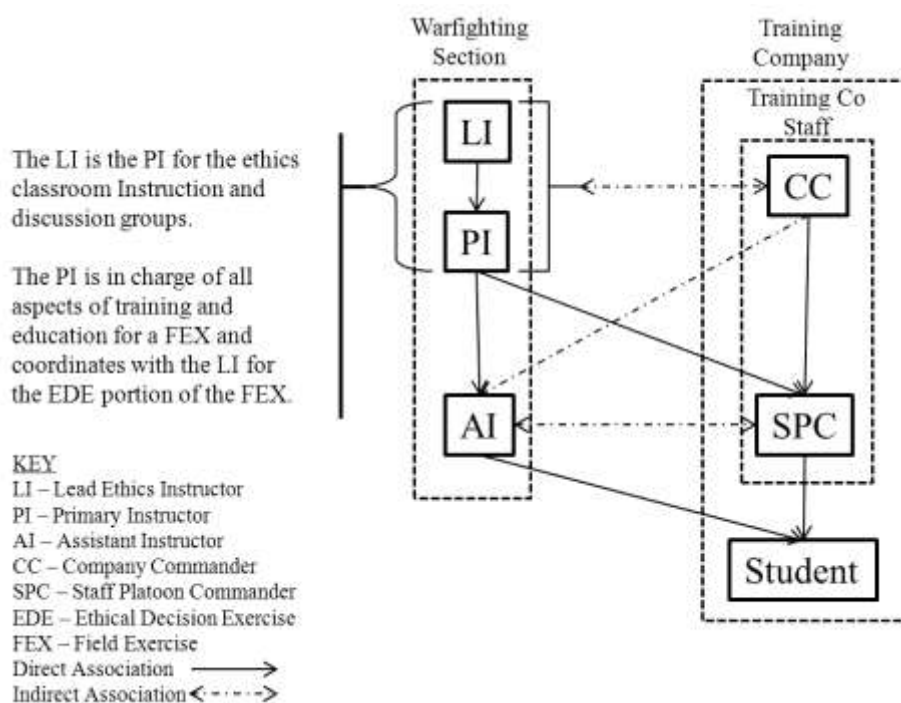


Figure 3: Instructor to Student Relationship

### Documents

Of the 97 student handouts, 24 were reviewed and analyzed for curriculum and pedagogical themes which either supported or detracted from character development, see Appendix G. With few exceptions the student handouts supported the emphasis on character development. Of the 24 student handouts that were reviewed, there were seven where recommendations for change were made. See Table 19 for example changes and Appendix H for an example of a Student Handout mark-up.

1. Standards of Conduct
2. Ethics I
3. Ethics II
4. Law of War / Intro to Rules of Engagement
5. Officership Foundations
6. Tactical Planning
7. Cultural Awareness

Table 19: Example Changes to Student Handouts for Ethics I & II Class

Example Changes to Student Handouts for Ethics I & II Class

Old Content	Recommendations for New Content	Reason for Change
<b>Definition of Ethics (modification)</b>		
A set of standards or value system by which free, human actions are ultimately determined as right or wrong, good or bad.	<b>An explicitly stated</b> set of standards or value system by which free, human actions are ultimately determined as right or wrong, good or bad.	The definition of ethics needs to be distinguishable from morals; ethics are external to the agent.
<b>Definition of Morals (addition)</b>		
None	Practices and customs of a person or group by which the individual determines their own actions as right or wrong. I.e., internalized ethics.	The definition of morals needs to be distinguishable from ethics; morals are internal to the agent.
<b>Definition of Moral/Ethical Dilemma (addition)</b>		
None	Moral/Ethical dilemmas occur when someone has moral or ethical reasons to take at least two courses of action but taking more than one course of action is not possible.	There needs to be a clear definition of what a dilemma is; there is a difference between a ethical/moral failure and an ethical/moral dilemma.
<b>Sentence Change</b>		
The class and discussion	The class and discussion	Moral/Ethical dilemmas

Example Changes to Student Handouts for Ethics I & II Class

Old Content	Recommendations for New Content	Reason for Change
group focus on the influences of moral friction and command authority in the battlespace.	group focus on the influences of moral friction and command authority in <b>both</b> the battlespace <b>and in garrison</b> .	occur in both combat and non-combat situations.
<b>Sentence Change</b> Future success will depend on their ability to value ethical training as much as they do to the study of tactics and techniques.	Future success will depend on their ability to value ethical <b>education and</b> training as much as they do to the study of tactics and techniques.	Ethics training is just that training, i.e., it is rules based, it is not education to build one's character.
<b>Sentence Change</b> ... the Marines and Sailors will weather the moral corrosive effects of combat and continue to fight with success and pride.	... the Marines and Sailors will weather the moral corrosive effects of combat and continue to fight with success, pride, <b>and honor</b> .	Need to link this to a Core Value and not just to pride.
<b>Sentence Change</b> It is your responsibility to ensure that you and your Marines embrace our Core values and Horizontal themes, and live them as a matter of habit.	It is your responsibility to ensure that you and your Marines embrace <b>and embody</b> our Core values and Horizontal themes, and live them as a matter of habit.	In order to live them as habit one must do more than embrace the Core Values and Horizontal Themes; they must embody them.
<b>Sentence Change</b> However, through focused ethical training, good officers recognize these pitfalls and effectively insulate themselves and their units from the corrosive effects of the battlefield.	However, through focused ethical <b>education and</b> training, good officers recognize these pitfalls and effectively insulate themselves and their units from the corrosive effects of the battlefield.	Ethics training is just that training, i.e., it is rules based, it is not education to build one's character.
<b>Sentence Change</b> Pride or guilt is the officer's only lasting reward.	Pride <b>of having done the honorable thing</b> or guilt <b>of</b>	Pride in itself can be misdirected; pride in

### Example Changes to Student Handouts for Ethics I & II Class

Old Content	Recommendations for New Content	Reason for Change
	<b>having done the dishonorable thing</b> is the officer's only lasting reward.	having done the honorable thing links the pride to Core Values.

Of the 11 Discussion Group (DG) Assistant Instructor Guides (AI Guides), six were reviewed and analyzed for curriculum and pedagogical themes which either supported or detracted from character development and recommendations were made (see Table 20 for example changes).

1. Standards of Conduct
2. U.S. Constitution
3. Ethics I
4. Rules of Engagement Extension
5. Ethics II
6. Counterinsurgency

Table 20: Example of Changes to Discussion Group (DG) AI Guides for Ethics I DG

### Example of Changes to Discussion Group (DG) AI Guides for Ethics I DG

Old Content	Recommendations for New Content	Reason for Change
<b>Overall Structure of the AI Guide</b>		
Introduction	Purpose, Method, Endstate, and AI Preparation	The purpose was to provide the AI with more detail and a better structured guide with which to lead the small group discussion and facilitate critical thinking
Preparation		
The Milgram Experiment Background	The Milgram Experiment Background	
The My Lai Massacre Background	The My Lai Massacre Background	
Discussion Guide	Land Navigation Dilemma	



Example of Changes to Discussion Group (DG) AI Guides for Ethics I DG

Old Content	Recommendations for New Content	Reason for Change
Command Climate Ethics Discussion with Core Values	Domestic Violence Dilemma Core Values & Horizontal Themes Discussion Group Questions Marine Corps Core Value Inventory	among the students which links decisions to Core Values and Horizontal Themes.
<b>General Discussion Questions</b>		
Define ethics and discuss the value of moral philosophy (thinking about right and wrong in the profession of arms).	What are ethics to you? The discipline dealing with what is good and bad and with moral duty and obligation. A set of moral principles. A theory or system of moral values. A set of standards or a values system by which human actions are ultimately determined right or wrong.	New question provides the AI with examples of what ethics are and links them to a value system.
What are the standards or values system that the Marine Corps uses? What are the five Horizontal Themes of officership at TBS?	What are the values that the Marine Corps uses? What does each mean to you? What components are in each?  What are the five Horizontal Themes at TBS? Why are they important with respect to Decision Making?	These questions were moved to ahead of the case study section in order to lay the foundation of the discussion. It also links the previous question (What are ethics to you?) to the value structure of the Marine Corps and the Horizontal Themes.
N/A	What would be an example of a moral or ethical dilemma?	Assess if the student understands that a moral/ethical dilemma is and links to a conflict in moral or ethical values.
N/A	Why is it a dilemma? What are ways we make decisions? Which do you have control	Links the decision-making class with ethical and moral reasoning.

Example of Changes to Discussion Group (DG) AI Guides for Ethics I DG

Old Content	Recommendations for New Content	Reason for Change
	over?	Shows that we cannot know all the rules nor can the rules “predict” every situation. However, if we have strong a character, which is grounded in the Core Values, we can make character based decisions when the rules do not provide specific guidance.
<b>My Lai Case Study Discussion Questions</b>		
Were the orders to “Destroy” the village and its inhabitants lawful and legitimate?	Was the tactical task to “Search and Destroy” a legitimate task?	This line of questioning uses the Socratic Method as a method to cycle through the Four Component Model of Moral Decision Making: Moral Sensitivity, Moral Judgment, Moral Motivation, and Moral Character, linking Core Values and Horizontal Themes to one’s action. It also emphasizes the importance of their role as the moral compass within their units.
What factors lead to the My Lai massacre?	How did it get from a legitimate task to “Search and Destroy including <b>all</b> of its inhabitants”?	
To what extent are those factors evident in today’s battlespace?	Who communicated the implicit orders and to whom were they communicated to that included all of its inhabitants?	
What is the officer’s responsibility to mitigate these factors?	How can this turn into the norm?	
What are the impacts of the tactical level of ambiguous or poorly defined operational design and strategy at the higher levels?	Why is this serious issue?	
	Is it acceptable for misguided actions to be used to achieve mission accomplishment? Why?	
	Do you need to say “Don’t kill innocent civilians” during every brief? Why	
	We have Laws of War (Rules); what are the values that give them power? Why?	

### Example of Changes to Discussion Group (DG) AI Guides for Ethics I DG

Old Content	Recommendations for New Content	Reason for Change
	<p>Why should you learn about morals and ethics as a Marine Officer?</p> <p>How can you shape the moral values of your Marines and instill the Corps' Core Values? How do you prepare them for moral dilemmas?</p>	
<p><b>Addition of Two Non-Combat Dilemmas</b></p> <p>N/A</p>	<p>Land Navigation</p> <p>Domestic Violence</p>	<p>These two dilemmas were added to show that ethical and moral dilemmas occur in non-combat situations. These case studies have a similar line of Socratic questioning that leads to Core Values and Horizontal Themes.</p>

Eight Tactical Decision Games and 10 Sand Table Exercises AI Guides were reviewed and analyzed for curriculum and pedagogical themes which either support or detract from character development. The overall recommendation that was made was to be more explicit in tying in Marine Corps' Core Values and the Horizontal Themes to the students' decision making process.

Six Field Exercise AI Guides were reviewed and analyzed for curriculum and pedagogical themes which either supported or detracted from character development and modifications to the Ethical Decision Making Exercises (EDE) were recommended for four of the Field Exercises (FEX).

1. FEX I, Rifle Squad
2. Patrol FEX
3. FEX III, Platoon Reinforced
4. MOUT FEX

See Table 21 for an example of old content and recommendations for new content and Appendix I for an example of old and new FEX EDE AI Guides. The EDE began started out with a relatively simple ethical/moral dilemma and became increasingly more complicated and difficult.

Table 21: Example of Changes to Field Exercise I (Squad) EDE AI Guide

Example of Changes to Field Exercise I (Squad) EDE AI Guide

Old Content	Recommendations for New Content	Reason for Change
<b>Overall Structure of the AI Guide</b>		
Introduction	Orientation	The purpose was to provide the AI with more detail and a more structured guide with which to incorporate an Ethical Decision Exercise into a field exercise then lead the small group discussion by facilitating critical thinking among the students. Direct links with Core Values and Horizontal Themes were set.
Cohesion	Ethical/Moral Dilemmas	
Timeline	Dilemma	
Focus Points	Task	
Requirement	Purpose	
	Method	
	Endstate	
	Scheme of Maneuver	
	Core Values	
	Horizontal Themes	
	Rule	
	Possible Student Actions	
	Possible AI Actions	
	In-Stride Debrief	
<b>EDE Scenario</b>		
How does the student conduct triage (prioritization) of friendly casualties?	The Squad Leader has an ethical reason to complete the mission and a moral reason to conduct a medical evacuation of their wounded Marine.	Clarifies for the AI what the ethical/moral dilemma is.

## Example of Changes to Field Exercise I (Squad) EDE AI Guide

Old Content	Recommendations for New Content	Reason for Change
	However, the Squad Leader does not have the number of personnel to conduct both the MEDEVAC and complete the mission at the same time.	
<p><b>Conditions Required to Initiate the EDE</b></p> <p>There was no specific guidance in the AI Guide when to initiate the EDE.</p>	<p>Specific guidance on the conditions that are needed for there to be an ethical/moral dilemma.</p>	<p>EDE was being initiated inconsistently across AIs and often when there was not a dilemma.</p> <p>If the scenario is initiated after contact with the enemy there is no ethical/moral dilemma. At this point the best way to help your wounded Marine is to reduce the enemy on the objective. The scenario must be initiated prior to enemy contact, thereby creating a dilemma, i.e., the leader has ethical reasons to complete the mission but they have moral reasons to evacuate the wounded Marine, but they can only take one action.</p>
<p><b>Possible Courses of Action the Student Might Take</b></p> <p>Does the student effectively triage the casualties?</p> <p>Does the student continue the mission or abort the mission to handle the casualties?</p> <p>Does the student attempt to request/conduct a MEDEVAC?</p>	<p>Continues the mission</p> <p>Conducts a MEDEVAC</p> <p>Leaves a security element behind with the WIA and attempt to complete the mission.</p>	<p>While these appear to be the same, the new AI Guide links each course of action to a Core Value, Horizontal Theme, and a Rule.</p>

## Example of Changes to Field Exercise I (Squad) EDE AI Guide

Old Content	Recommendations for New Content	Reason for Change
<b>Possible Courses of Action the AI Might Take</b>		
<p>AIs should play devil's advocate to each response.</p> <p>If the initial reaction is to discontinue the patrol, ask how it will affect the mission.</p> <p>Should their priority be mission accomplishment or treating injured Marines?</p>	<p>If the Squad Leader conducts the MEDEVAC, the AI acting as higher headquarters orders the Squad Leader to compete the mission due to the fleeting target of opportunity.</p> <p>If the Squad Leader continues the attack, the AI acting as higher headquarters pressures the Squad Leader to conduct the MEDEVAC.</p> <p>If the Squad Leader leaves a security element with the WIA, the AI could assess multiple casualties due to the reduced combat power or the AI could assess the WIA and security element as KIA while the squad is conducting actions on the objective.</p>	<p>The implication of being a "devil's advocate" is to argue with someone merely for the sake of arguing just to provoke discussion.</p> <p>The emphasis is not that the AI is playing the "devil's advocate" but to ensure that the student is actually placed in an ethical/moral dilemma, where one will have to ethically/morally justify their actions.</p>
<b>In-Stride Debrief</b>		
<p>The AI usually waited until the completion of the mission before conducting a debriefing with the students.</p> <p>Allow students to argue and debate these points, only asking questions if they need guidance.</p> <p>Based on your understanding of the situation, what could lead a Patrol Leader to</p>	<p>The AI is highly encouraged to conduct an In-Stride Debrief as opposed to waiting to the completion of the mission.</p> <p>The AI does not provide the answer but continually asks students "why" questions until they associate their actions to a Core Value and Horizontal Theme.</p> <p>Briefly describe what</p>	<p>This line of questioning follows more along the lines of the Socratic Method and focuses Core Values and Horizontal themes for this portion of the field exercise. The old method focused more on the operational technical aspects of the overall field</p>

### Example of Changes to Field Exercise I (Squad) EDE AI Guide

Old Content	Recommendations for New Content	Reason for Change
<p>take an alternate action?</p> <p>How do your actions meet/or fail to meet the commander's intent of your patrol?</p> <p>Under which conditions would you have the authority to discontinue the patrol and return to friendly lines?</p> <p>What risk do you accept by not continuing the patrol?</p> <p>How will the enemy exploit the situation, if the patrol is not conducted?</p>	<p>happened, what were their actions, and their reasoning behind their decision which lead them to take a particular course of action.</p> <p>Were your actions in keeping with Core Values and Horizontal Themes, if so why? If not why not? Why is it important?</p>	<p>exercise.</p> <p>Reasons for one's actions will vary; however, they will follow one of three basic lines of reasoning: 1) They acted based on their own personal interest, 2) they acted in order to maintain a social norm or rule, or 3) they acted based on values and principles.</p> <p>The AI should attempt to identify which line of thought the student is using to justify their decision and action and guide the student, through Socratic Questioning, to higher order thinking.</p>

At the beginning of each day of a field exercise, the Primary Instructor would brief all the AI on the training objectives and scheme of maneuver for the day. A 10 to 15 minute brief on the EDE was incorporated in this morning meeting. The use of the Socratic Method and possible follow-on questions for the students were discussed by the Primary Instructor and AI at this time.

### Observations

Sixty-six separate classroom instruction periods and small group discussions, as well as the six major field exercises, were observed for pedagogical methods used. Recommendations were made to individual instructors, as well as the instructional group

section heads, to move to a more Socratic Method as opposed to a direct instruction method.

In particular the pedagogy for Ethics I and II classes had major revisions. These classes moved from a mostly didactic (direct instruction) format to a dialectic or Socratic Method. The classes incorporated new technology, “clickers,” to spur micro discussions<sup>12</sup>, which better linked the in-class portion with the small discussion group. Ten hours were spent with the lead instructor for the ethics class in preparation and rehearsals for the redesigned Ethics I and II classes. In examining the old pedagogical method, only seven percent of the questions were dialectic, i.e., questions that required higher order answers (see Table 17 for details). It should be noted that the Lead Instructor changed position with a new Lead Instructor after the initial observation and assessment; as such the new Lead Instructor received the pedagogical intervention prior to teaching his first Ethics class. This change in personnel resulted in the old Lead Instructor being assigned as the Company Commander for F Company, the experimental company. See Appendix J for example of observation field notes.

The 10 hours of education for the Lead Instructor for the ethics package focused on four skills: 1) Rest’s four component model, 2) the three Marine Corps modes of decision making, 3) identifying Rest’s schemas (providing reasons for one’s decision and action), and 4) developing Socratic lines of questioning that promote moral growth. Of the 10 hours:

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<sup>12</sup> A micro discussion is a quick two to five minute discussion within a very small group of students (three to five) that is held during the large class.



Two and a half hours was spent in the classroom observing and assessing pedagogical techniques (see Table 17 for observation notes).

Three hours were spent in education on the four skills.

Two hours were spent in the classroom conducting rehearsals.

Two and a half hours were spent in the classroom observing and critiquing pedagogical technique during an actual class (see Table 18 for observation notes).

After assessing the pedagogical techniques, the researcher and the lead instructor spent one-on-one time discussing the four skills that are needed to promote moral growth.

Rest's four component model was not discussed directly; however, each of the components was holistically integrated within the other three skills. These components are: a) moral sensitivity, b) moral judgment, c) moral motivation, and d) moral character; each of which is required to cycle through a situation that can be morally evaluated.

A link was then made to the three Marine Corps decision making modes which had already been introduced to the students: the analytical (reasoned) process, the intuitive (pattern recognition) process, the emotional process, or a combination of two or more. It is important to consider the affective mode of one's decision, as it plays a role in the schema used to answer moral questions. For example, the emotionally charged situation of just having lost one of your Marines, will affect your decision making. Understanding this and controlling one's emotion is critical for the ability to do sound moral decision making.

Most of the intervention education for the lead instructor was spent honing the last two skills: identifying Rest's schemas (providing reasons for one's decision and action) and developing Socratic lines of questioning that promote moral growth. The

following are examples of the three schemas (lines of reasoning) that might provide for moral decisions or actions (L – Leader, S – Student):

Personal Interest Reasons, e.g., acting with the intent of not getting into trouble or advancing one's career:

L: Would you act like the Marine in the Video? (Video is of a Marine acting badly toward a local Afghan boy.)

S: No, I'd get my ass chewed.

L: Do you think it was alright for him to exaggerate what happened on the mission?

S: Well... everybody does it, besides it makes you look better.

S: No, you would get into trouble if you got caught.

Maintaining Norms Reasons, e.g., acting solely because of a regulation or rule, or to maintain their status within a social group:

L: Would you act like the Marine in the Video? (Video is of a Marine acting badly toward a local Afghan boy.)

S: Well... you get tired of those kids asking for pencils all the time... besides, there's no rule against it.

S: Probably not, isn't the mission to "win hearts and minds" and all that stuff?

L: Do you think it was alright for him to exaggerate what happened on the mission?

S: No, that would be falsifying reports.

S: Sure, it's the only way to get your Marines recognized.

Postconventional (values based) Reasons, e.g., acting because it is the right thing to do because they embody Marine Corps' Core Values and Horizontal Themes:

L: Would you act like the Marine in the Video? (Video is of a Marine acting badly toward a local Afghan boy.)

S: Marines don't act that way.

S: Sure the little kid is pestering you, but you still have to be respectful.

L: Do you think it was alright for him to exaggerate what happened on the mission?

S: No, that isn't the honest thing to do.

S: You wouldn't have much integrity if you did.

Identifying the schemas was only half of the education process, next we worked on lines of dialectic, Socratic, questioning that would create cognitive dissonance and move reasoning to a higher, or more sophisticated, line. In the first dialogue, the student starts with a personal interest reason and the leader asks questions that allows the student to arrive at a values based (postconventional) understanding of the application of values, in this case respect.

L: Would you act like the Marine in the Video? (Video is of a Marine acting badly toward a local Afghan boy.)

S: No, I'd get my ass chewed. (PI)

L: What kind of message is the Corporal sending to his fellow Marines?

S: That it's ok to treat the local kids that way.

L: Do you think that the other Marines saw him as a role model?

S: Sure, most likely.

L: What if he treated the local kids more respectful?

S: Well the other Marines might follow his lead, but won't the kids still pester you? (MN)

L: Sure they might, but who could you talk to keep them from bugging you?

S: You could talk to the local leader.

L: Do you think that he will listen to you if you are being disrespectful to their kids?

S: I'm not sure, probably not.

L: If someone was disrespecting your kids would you listen to them if they asked you to stop your kids from pestering them?

S: I'd tell my kids to pester them more.

L: I probably would too. But what would you do if they were trying to be nice to your kids?

S: I'd tell my kids to leave them alone.

L: Why?

S: They were trying to be nice to my kids. (MN – VB)

L: What value is that?

S: Respect.

L: Why should you be respectful?

S: To get others to respect me. (MN)

L: What if they are not respectful to you?

S: I don't have to be respectful to them?

L: So you can be disrespectful? Can you? Why?

S: Well, they weren't respectful to me.

L: If so, no one would be respectful to anyone, right?

S: They should be respectful to me.

L: Well, what do you have control over, what should you do regardless of what they do?

S: Be respectful?

L: Why?

S: Because it's the right thing to do. (VB)

L: Sure, we do the right thing because it is the right thing to do not because others do the right thing. We're Marines; we do the right thing because it is the right thing to do.

S: Right.

In the second dialogue, the student starts with a maintaining norms reason and the leader asks questions that allow the student to arrive at a values based (postconventional) understanding of the application of values, in this case honesty.

L: Do you think it was alright for him to exaggerate what happened on the mission?

S: No, you would get into trouble if you got caught. (MN)

L: Why would you get into trouble if you got caught?

S: Falsifying official documents.

L: True, why do you think there is a rule about falsifying official documents?

S: To keep things straight.

L: What do you mean by "straight"?

S: You know, to tell it like it is.

L: Why is "telling it like it is" important?

S: So we know what really happened.

L: In order for us, or others, to know what really happened what do we rely others to do?

S: To tell it like it is.

L: What is another way of saying that?

S: To be honest.

L: So the rule relies on...?

S: Honesty

L: Can you ever know all the rules?

S: No

L: Which would be better, to try and learn all the rules or just be honest?

S: To be honest. (VB)

These dialogue examples are lengthy and did not necessarily play out in the classroom to this extent; however, they did provide the lead instructor with knowledge and an experience from which to draw upon while asking questions in the class, small group discussions, and in-stride debriefs.

Two hours were spent in the classroom conducting rehearsals. All aspects of the class were rehearsed to include content, placement of questions (both Socratic and “clicker”), timing, speech rate, tempo, inflection. The researcher also took on the role of student and would answer the lead instructor’s questions in a manner that would allow him to identify the schema and formulate follow-up questions that would move the student to a more sophisticated moral reasoning process.

The education intervention, with the Lead Instructor, resulted in 68 percent of the questions being dialectic using the new pedagogical method, i.e., the Socratic Method. There was a 39 percent increase in linking questions together, moving from 11 percent using the old pedagogy to 50 percent using the new pedagogical method (see Tables 22 and 23 for details).

Discussion Group leaders were inconsistent in the methods used for the small group discussions. The range included the didactic method, on the one extreme, to the Socratic Method, on the other extreme. This was in-part due to the lack of a functional AI guide and in-part due to lack of experience in the Socratic Method. Five hours was spent with the lead instructor of the ethics package and the primary instructors for the field exercises (FEX) on techniques to teach the Discussion Group and FEX AIs the schemas and the use of the Socratic Method. See Appendix K for an example of an old and new Discussion Group AI guide.

Table 22: Example of Pedagogical Observations Old Ethics I Class

## Example of Pedagogical Observations Old Ethics I Class

Questions	Notes
<b>Ethics I Class (1 hour) Prior to Recommendations</b>	
1. f R s	Twenty-eight questions were asked and all but five were didactic in nature and of the five dialectic questions one of them was answered by the instructor. There were several rhetorical questions; however, there was no pause after the question for the student to think about the question. The last few questions were rapid fire rhetorical questions which, after talking with the instructor, were designed to get the student thinking about the small group discussion.
2. f R s	
3. f RT P	
4. f R s	
5. f R s	
6. f R s	
7. f RT	
8. f RT	
9. f R s	
10. f C s(P)	
11. Video 1	Video 1, Marine Air Ground Task Force, had good tie in with the Oath of Office; however, the caption on the slide was “What Looks Good on TV”, implying that that was more important. This implication was confirmed, after class, when I asked several students what they thought of the caption.
12. f R g	
13. f R g, f E g	
14. f J s	
15. f R s s s	
16. f R s	
17. Video 2	
18. f E f	
19. f C f	
20. Video 3	
21. f E s	Video 2, Marine mistreating a local Afghan boy was a good video and appropriately placed within the structure of the class; however, questions were rhetorical in nature or were answered by the instructor thus missing a teachable moment in good moral reasoning. Video 3, Milgram Experiment was a good video and did what it was intended to do, i.e., show that we all are capable of doing evil; however, the questioning after the video was didactic as opposed to dialectic in nature. One will notice that the questions and answers do not necessarily link one to another. Of the 28 questions only two were followed by a follow-up question and of those two only one was dialectic in nature.
22. f RT P, f C g	
23. f R g	
24. f E s	
25. f RT	
26. f W f	
27. f R g	
28. f RT f RT f RT	

Note: The following coding method was used for pedagogical observations.

Questioner / Answerer: f – faculty, fc- faculty clicker a – assistant, s – student, g – group

Type of question: Didactic: R – Recall, E – Explanatory (how); Dialectic: W – explanatory (why), C – clarification, J – justifying, L – linking, F – follow-up, P – pause (> 4 seconds); Other: RT – rhetorical.

Table 23: Example of Pedagogical Observations New Ethics I Class

## Example of Pedagogical Observations New Ethics I Class

Questions	Notes
<b>Ethics I Class (1 hour) After Recommendations and Rehearsals</b>	
1. f R s	Twenty-two questions were asked and all but seven were didactic in nature. Eleven questions were asked as a series of questions which typically moved from the didactic to the dialectic. Three questions were Touch Point “clicker” questions which were used to provide input for the small discussion groups.
2. f R s	
3. f R s	
4. f R s, P, f E s, f W s	
5. f E s, f W s	
6. f E s, f W s, f J s	
7. fc C s, f E s, f R s	
8. f W s, f J s	
9. f RT, f E s, f W s, f J s	
10. f RT, f J s	
11. f E s	Video 1, Milgram Experiment continued to do what it was intended to do, i.e., show that we all are capable of doing evil. There was a better line of questioning at the end of the video which moved from the didactic to the dialectic.  The two “clicker” questions were designed to elicit preparatory thought prior to the My Lai interview videos and carry over to the small discussion groups.  Videos 2 and 3 were interviews from My Lai participants. Follow-on questions were dialectic in nature and designed to create cognitive dissonance from the pre-video interview questions.
12. Video 1	
13. f E s, f E s, f W s, f C s, f J s	
14. f E s	
15. f W s	
16. f E s	
17. fc E, fc E	
18. Video 2	
19. f W s, f J s	
20. Video 3	
21. f E s, f W s, f J s	
22. f W s, f J s	

Note: The following coding method was used for pedagogical observations.

Questioner / Answerer: f – faculty, fc- faculty clicker a – assistant, s – student, g – group

Type of question: Didactic: R – Recall, E – Explanatory (how); Dialectic: W – explanatory (why), C – clarification, J – justifying, L – linking, F – follow-up, P – pause (> 4 seconds); Other: RT – rhetorical.

### Interviews

Multiple interviews were conducted with the F Company Staff (Commanding Officer, Executive Officer, and Staff Platoon Commanders) throughout the POI. These interviews were unstructured open-ended discussions discussing techniques and application of the Socratic Method.



The researcher conducted 36 interviews with students at various times throughout the POI. These interviews were semi-structured interviews and were conducted with both instructors and students in order to provide the researcher input on how the modifications in the POI were progressing. While these interviews were anecdotal in nature, they did provide valuable feedback on the progression of the changes within the POI. Questions are listed below:

From your point of view, describe how the discussion groups work?

Is there a difference when you have an AI vs. your Staff Platoon Commander?

In your own words what is the difference between morals and ethics?

What is the most important factor or value you use when making a moral decision?

In general, describe how you feel your patrol went?

What were some of the friction points that occurred during your patrol?

Did you know what was going to happen, i.e., did you know that you would be placed in a moral dilemma?

What did you think or feel when first faced with the situation?

What action did you take? Why?

Did you feel like this was a moral or ethical dilemma? Why or why not?

Do you have anything else you would like to add?

### **Summary of Intervention**

The second purpose of this study was to evaluate courses and pedagogical methods within the current POI that are relevant to character education and modify pedagogy or modify and redesign courses as needed. This was a continuous process as the researcher evaluated the classes and pedagogical methods being used with the

company that preceded F Company, the researcher then made recommendations for modifications to curriculum and pedagogy which was implemented with F Company. There were minor, but important, recommendations made for seven student handouts (see Table 14 for details). More substantial recommendations were made for six discussion group AI guides (see Table 15 for details). A general recommendation to incorporate Marine Corps' Core Values and Horizontal Themes into the Tactical Decision Games and Sand Table Exercise AI guides was made. Substantial changes were made to the Ethical Decision Exercise portion of four Field Exercises (see Table 16 for details). Based on 66 separate classroom and small group discussions, as well as the six major field exercises, a pedagogical intervention program was developed and implemented for the Lead Instructor for the Ethics Package, the Primary Instructors and the Assistant Instructors. The intervention program incorporated four major skills: 1) Rest's four component model, 2) the three Marine Corps modes of decision making, 3) identifying Rest's schemas (providing reasons for one's decision and action), and 4) developing Socratic lines of questioning that promote moral growth (see Tables 17 and 18 for details).

## **Chapter V: Discussion, Recommendations, and Conclusions**

### **Discussion**

#### **Introduction**

The purpose of this chapter is to discuss the results as reported in Chapter Four. The results are examined in relation to the statistical hypotheses, the intervention, as well as the stated problem statement. The first purpose of this study was to identify the difference, if any, in moral reasoning among United States Marine Corps Second Lieutenants, at TBS, and non-military college undergraduates. The second purpose is to evaluate courses and pedagogical methods within the current POI that are relevant to character education and modify pedagogy or redesign courses as needed that will facilitate higher moral reasoning. The third purpose is to implement and assess the effectiveness of the implemented modifications to the POI.

### **Research Questions**

#### **Sub-Problem One**

Hypothesis one, there is no difference in the moral reasoning of pre-POI officers at TBS and undergraduate college students, is supported. There was no difference in the moral reasoning scores, as measured by the DIT2, of pre-POI (experimental group) officers and undergraduate college students. Hypothesis one (a), there is no difference in the moral reasoning of pre-POI officers at TBS by commissioning source and undergraduate college students, is supported. Hypothesis one (b), there is no difference in the moral reasoning of pre-POI officers at TBS and undergraduate college students by sex, is supported.

The research clearly indicates that the moral development of college students is less than desirable (Ethics, 2006; Harding, et al., 2004; Lanthrop & Foss, 2005; Rittinger & Kramer, 2009; Shipley, 2009; Strom & Strom, 2007; Teixeira & Rocha, 2010).

Because there is no difference in the moral reasoning between undergraduate college students and newly commissioned officers TBS cannot assume that because one chooses to serve in the Marine Corps as an officer, their moral reasoning is better *because* they chose to serve.

When differences within the experimental group were examined (pre-POI), there was no difference in moral reasoning with regard to commissioning source. This is consistent with previous studies that indicates that the college experience does increase moral development; however, to achieve the best results specific pedagogical methods that are used within character education programs should be used (Rest & Narvaez, 1991; Rest, 1988). These results are also consistent with research that showed that Military Academy graduates' moral development is no better, or worse, than non-Academy graduates (Penny & Priest, 1990; Priest & Beach, 1998). The implication for TBS is that, regardless of commissioning source, newly commissioned lieutenants arrive at TBS with about the same level of moral development as their undergraduate college student peers.

When we examine differences within the experimental group (pre-POI), there was a significant difference in moral reasoning with regard to sex. Females scored lower on the maintaining norms schema (p-value of .048) and higher on the postconventional (p-value of .007) and N2 (p-value of .027) schemas. This is consistent with the current DIT2 data (Dong, nd; Rest & Narvaez, 1991; Rest, et al., 1999b). The postconventional scores are also consistent with research conducted at the University of Idaho's Center for

ETHICS\*, which studies moral reasoning among highly competitive athletic populations (Beller & Stoll, 1994; Rudd, Stoll, & Beller, 2004; Stoll, Beller, Cole, & Burwell, 1995). One of two conclusions, perhaps others as well, can be inferred from this data: 1) females do in fact have a more sophisticated moral reasoning ability, or 2) the DIT2 instrument is biased toward females; however, there is no research that supports such a bias for the DIT2.

Overall, the results support the researcher's hypothesis that newly commissioned Second Lieutenants are no better, or worse, at moral reasoning than the average college undergraduate student. As such, the implications for TBS are clear; if one of TBS's stated goals is to have lieutenants embody the Core Values of the Marine Corps and live according to the five Horizontal Themes, which it is, then TBS should be concerned about utilizing specific techniques of education that increase moral development.

Hypothesis one (c), there is no difference in the moral reasoning of pre New-POI (experimental group) and post Old-POI (control group) officers at TBS, is supported. Hypothesis one (d), there is no difference by commissioning source in the moral reasoning of pre New-POI (experimental group) and the post Old-POI (control group) officers at TBS, was also supported. Hypothesis one (e), there is no difference by sex in the moral reasoning of pre New-POI and post Old-POI officers at TBS, was not supported. When sex is considered, females tended to score significant higher on the postconventional and N2 schemas, with p-values of .0089 and .0179 on Tukey's Post-Hoc Simultaneous Test respectively. This is consistent with current DIT2 data, see the within experimental group discussion above.

The researcher was unable to collect pre-POI data from B Company (control group); however, there was no significant difference between B Company, post Old-POI (control group) and F Company pre New-POI (experimental group). There was no difference between B Company post Old-POI (control group) and undergraduate college students. Therefore, the researcher made the following inference: B Company (post Old-POI) was similar to F Company (pre New-POI) in their moral reasoning when B Company started TBS. If so, the Old-POI did not have a significant effect on B Company's (control group) moral reasoning.

Overall, the results support the researcher's hypothesis that the Old-POI did not affect the moral development of lieutenants as measured by the DIT2. These results fit current theory in character education, that in order to affect change in one's moral reasoning a specific curriculum and pedagogical methods must be used (Gibbs, 2003; Gill, 1993; Kohlberg, 1981; Lickona, 1991; Priest & Krause, 1999; Reimer, et al., 1983; Rest & Narvaez, 1991; Stoll & Beller, 2004). The implication for TBS is clear: while TBS should be concerned about utilizing techniques of education that increase moral development, it does not appear that TBS was utilizing those techniques.

### **Sub-Problem Two**

The researcher spent just under eight months immersed with the Training Company (i.e., the experimental company) and the Warfighting Section (i.e., the instructor group) at The Basic School, Quantico, Virginia, from June 1011 till January 2012. During this time, all aspects of the Program of Instruction were reviewed and analyzed for curriculum and pedagogical themes (i.e., delivery method, teaching aids,

environment, assessment, and evaluation) which either supported or detracted from character development.

The *de facto* paradigm for character education, as illustrated in Figure 4, begins with the educator, the Captain instructors at TBS. “The Captains *are* the focus of effort for all education and training [at TBS], including ethics,” Colonel J. D. Alford Commanding Officer, TBS (personal communication, June 21, 2011). As such the Captains adhere to the institution’s education philosophy. TBS’s philosophy begins with the curriculum. A baseline for definitions, meaning, and importance of the Marine Corps’ Core Values, the five Horizontal Themes, Leadership and Officership was given at the beginning of the POI and reinforced throughout the POI. Later formal Ethics classes and discussion groups were introduced to the students.

The instructors are subject matter experts as Company Grade Officers in the Marine Corps this provides them with the specific content knowledge that is needed. They are motivated. They believe in Marine Corps Core Values and embody them through the Horizontal Themes. These Officers are, for the most part, exemplars of the Marine Corps Warrior Ethos. The instructors understand that the lieutenants whom they educate and train will soon be leading young Marines in fluid and chaotic situations. TBS’s moral education theory relied on the three decision making modes; analytical, intuitive (recognition primed), and emotional. TBS’s philosophy of learning lead to their pedagogical method.

The pedagogical method includes skills needed by the instructor, a proper environment for education to occur, and certain behaviors to be exhibited by the instructor. The instructors need listening and communication skills. While the

instructors were hearing what the students were saying they were not necessarily listening to what the students were saying. This phenomenon was the result of not knowing what to listen for, (e.g., what schema were the students using to justify their moral decisions) or how to respond. Because the instructors did not know what to listen for they did not know how to communicate to the students in such a way that creates cognitive dissonance, which would increase the students' moral reasoning, (i.e., didactic vs. dialectic or Socratic).



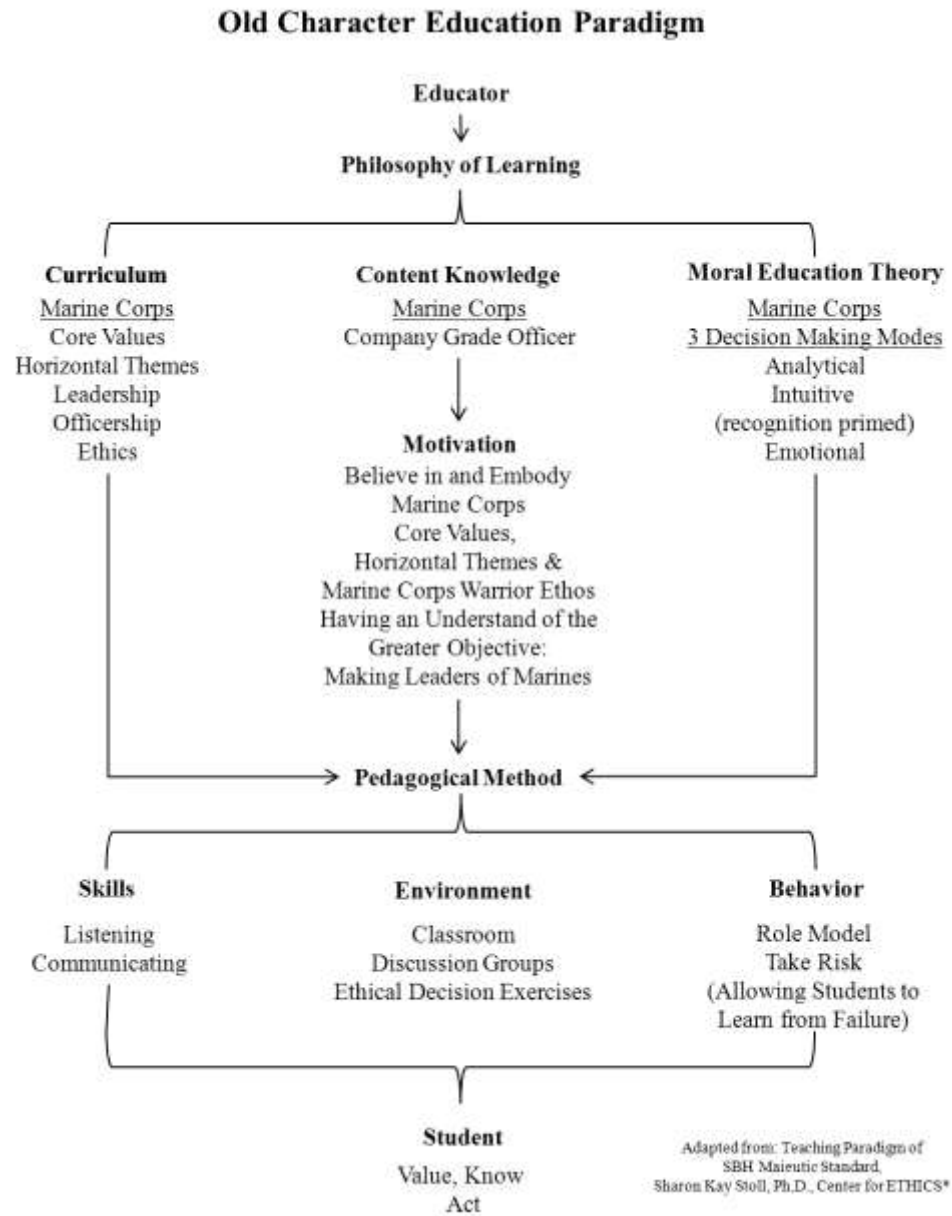


Figure 4: Old Character Education Paradigm

With regard to the learning environment the classroom and discussion groups relied on the didactic method (direct instruction) with students looking for, and often times being given, the approved solution. The ethical decision exercises did not necessarily create moral dilemmas for the students. Typically, the timing of the ethical

decision exercise was off. This resulted in the student having more than one option (i.e., no moral dilemma) or when the student was already taking a course of action that was already mitigating the moral dilemma, (e.g., the unit was already in contact, and the best option was to continue the engagement and destroy the “enemy” in order to safe-guard a wounded Marine or civilian).

The net result of the old paradigm was that the students learned to value and know the Core Values of the Marine Corps. They remained attached to their pre Marine Corps values when they were in conflict with Marine Corps values. They learned to act in accordance with the Horizontal Themes and the rules; however, many did not seem to understand and embody the Core Values of the Marine Corps. There could be several reasons for this lack of understanding and embodiment of Marine Corps Core Values and the Horizontal Themes. One reason could be immaturity both in biological age and as a Marine. There is evidence that suggests that it takes time and experience for the moral brain to develop (Gazzaniga, 2005; Narvaez & Vaydich, 2008; Tancredi, 2005). We also know that specific pedagogical methods are conducive to moral development (Gibbs, 2003; Gill, 1993; Kohlberg, 1981; Lickona, 1991; Priest & Krause, 1999; Reimer, et al., 1983; Rest & Narvaez, 1991; Stoll & Beller, 2004). These pedagogical methods require an understanding of the moral philosophy of learning.

The researcher, based on a good philosophy of learning and pedagogical theory, intervened with several modifications to TBS’s character education paradigm, see Figure 5 New Character Education Paradigm. In order to create the paradigm shift TBS’s moral education theory needed to be developed and pedagogical methods required additional

skills to be learned and honed. The environment also needed to be adjusted to one more conducive with moral education and development.

### New Character Education Paradigm

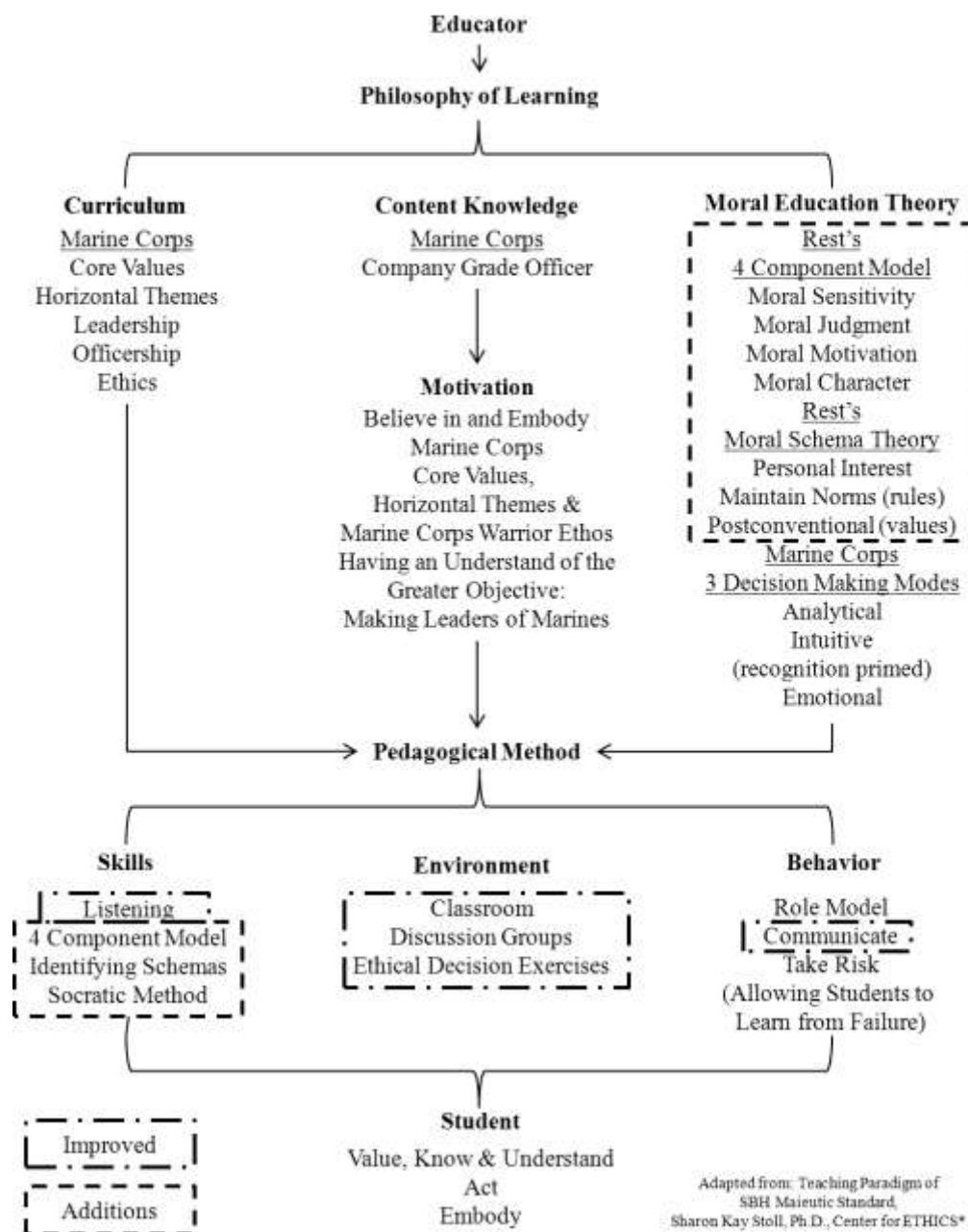


Figure 5: New Character Education Paradigm

Within the philosophy of learning there were major additions to TBS's moral education theory. Minor, but important, recommendations for changes to the curriculum were made. The main issue was not with the curriculum. The issue was with *how* the curriculum was being taught. That is, TBS's moral education theory and pedagogical method needed to be fleshed out to support TBS's curriculum. The addition of Rest's four component model (Rest, et al., 1999b) and moral schema theory (Rest, 1986) to TBS's moral education theory allowed for changes in their pedagogical method, specific to character development.

As such, the pedagogical intervention program was developed for the instructors focusing on four skills: 1) Rest's four component model, 2) the three Marine Corps modes of decision making, 3) listening with the goal of identifying one's reasons for making moral decisions and taking moral action (Rest's schemas theory), and 4) developing Socratic lines of questioning that promote moral growth. Listening was moved from being a Behavior (under the old paradigm) to being a Skill (under the new paradigm). This was done because listening is directly linked to being able to identify (listen for) the schema with which one uses to justify their moral decisions and actions. The Behavior of communication was improved on by learning Socratic Method as a Skill.

Improvements to the learning environment were made in the classroom, discussion groups, and ethical decision exercises. The classroom moved to the Socratic Method vs. a direct instruction (didactic) method. The classes also prepared both the AI and students for the follow-on discussion group. Instructors used the Socratic method during discussion groups. The Ethical Decision Exercises were specifically designed to place the student in a moral dilemma under simulated combat conditions. The purpose

was to solicit an action response from the student. As soon as possible after the action was taken an in-stride debrief was conducted by the instructor. The pedagogical method used for the in-stride debriefs followed the Socratic Method relying on Rest's schema theory. It is important to conduct these in-stride debriefs as soon as possible so that the students remember what happened during exercise, and they can justify their actions with their instructors and peers (Gill, 1993; Kohlberg, 1984; Lickona, 1991).

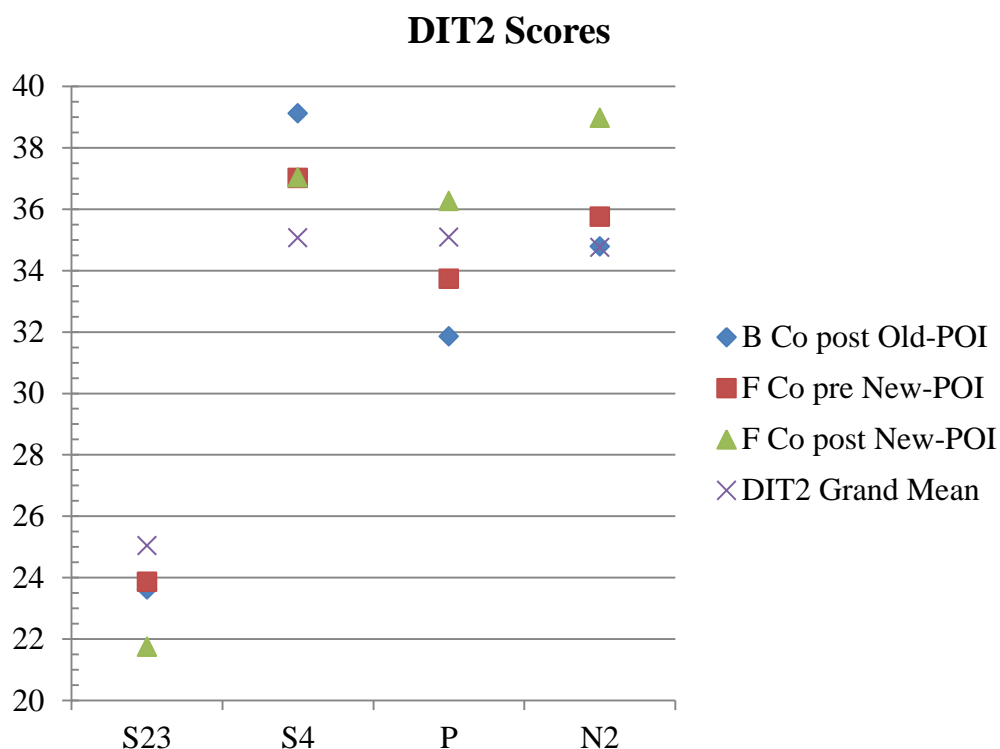
The result of the paradigm shift was successful in that the Lead Instructor's questioning method resulted in 68% of the questions being dialectic, (i.e., Socratic Method), whereas the old method only netted a seven percent of questions being dialectic in nature. There was also a 39% increase in linking questions together, an increase from 11%, using the old pedagogical method, to 50% using the new pedagogical method (see Tables 17 and 18 for details). Other instructors exhibited similar patterns. This shift, both in the philosophy of learning and pedagogical methods, seems to have set the conditions for the moral development to occur. With this moral development the students not only learned to value and know the Core Values of the Marine Corps, it appears that they also understand why these values are important. The lieutenants learned why it is important to act in accordance with the Horizontal Themes and the rules, even when in conflict with their pre Marine Corps values. It appears that they are beginning to embody the Core Values of the Marine Corps. This embodiment of the Core Values through the Horizontal Themes should allow for each of them to make better moral decisions and take moral action when there is a moral dilemma or when the rules do not seem to provide guidance or when ambiguous at best. See the results of sub-problem three for supporting evidence.

An important note should be made about the Instructors at TBS; all the instructors were personally invested in and were motivated to learn and teach methods that would increase the moral reasoning of their Second Lieutenants. This point cannot be understated. Without having a willing and motivated instructor staff, the researcher is not convinced that moral reasoning would have increased to the extent that it did. There was a concerted effort by the instructors to assist the student in identifying where the students' values did not, necessarily, align with the Core Values of the Marine Corps. Under the new paradigm, the instructors used both didactic (to a lesser degree) and the Socratic Method (to a greater degree) to facilitate creating a cognitive dissonance between the individuals' values and the Core Values of the Marine Corps where they conflicted. This was done in order to have the student align, for themselves, their values to those of the Marine Corps. This is in keeping with current character education theory and practice (Gibbs, 2003; Gill, 1993; Kohlberg, 1981; Lickona, 1991; Priest & Krause, 1999; Reimer, et al., 1983; Rest & Narvaez, 1991; Stoll & Beller, 2004).

### **Sub-Problem Three**

Hypothesis three, there is no difference in moral reasoning between pre and post New-POI lieutenants at TBS, was not supported. The post New-POI postconventional and N2 scores were significantly higher, with p-values of .05 and .009 respectfully. Hypothesis three (a), there is no difference in moral reasoning by commissioning source between pre and post New-POI lieutenants, was also supported. Hypothesis three (b), there is no difference in moral reasoning by sex between pre and post New-POI lieutenants, was not supported. The post New-POI N2 score for females was

significantly higher with a p-value of .0114. With regard to sex, this is consistent with current data, see discussion for sub problem one. See Figure 6 for DIT2 scores.



		S23	S4	P	N2
By Class	n	<u>M</u> (SD)	<u>M</u> (SD)	<u>M</u> (SD)	<u>M</u> (SD)
B Co post Old	213	23.62 (11.58)	39.12(13.33)	31.86 (13.87)	34.78 (12.84)
F Co pre New	157	23.86 (12.16)	37.02 (13.05)	33.73 (13.82)	35.76 (12.28)
F Co post New	160	21.75 (11.41)	37.03 (12.85)	36.27 (13.58)	38.97 (11.96)
DIT2 GM	32898	25.04 (35.06)	35.06 (13.89)	35.09 (15.21)	34.75 (15.45)

Figure 6: DIT Scores

Overall, the results support the researcher's hypothesis that given a specific pedagogical intervention program, moral reasoning scores will increase. This indicates that the specific intervention program that was implemented, (i.e., sub-problem two), did, in fact, increase the moral reasoning of Second Lieutenants, as measured by the DIT2. These results fit current theory in character education, that in order to affect change in

one's moral reasoning a specific curriculum and specific pedagogical methods must be used (Gibbs, 2003; Gill, 1993; Kohlberg, 1981; Lickona, 1991; Priest & Krause, 1999; Reimer, et al., 1983; Rest & Narvaez, 1991; S. K. Stoll & Beller, 2004).

The implications for TBS are clear: because TBS's stated goals are to have lieutenants embody the Core Values of the Marine Corps and to live according to the five Horizontal Themes TBS must continue to utilize the character education paradigm, moral philosophy and pedagogical techniques, as outlined in sub-problem two.

## **Recommendations**

### **Internal To This Study**

- The researcher would have preferred to have a pretest for the control group (B Company); however, due to the lengthy time that it took to receive MC IRB approval this was not possible. Nor could the researcher have collected a pretest from another company as the POI was rapidly evolving toward what the experimental group (F Company) experienced.
- The researcher would have preferred to use a matched pair t-test; however, due to a limitation placed on the researcher by the MC IRB this did not occur. The researcher now knows that there are protocols for conducting a matched pair test; as such these protocols should be discussed with the MC IRB well in advance, six months to one year.
- The researcher would have taken more video of the EDE. This would allow for better analysis.



- The researcher would have preferred to conduct more pedagogical education for the instructor group; however, given the results this proved not to be necessary.

#### **External to This Study (Character Development Programs)**

- The researcher created a handbook that the lieutenants and instructors can use when they are in the Operating Forces to educate and train their Marines. This, educating the educators, will spread to the enlisted Marines who do not receive specific moral development education. See Appendix L for “Practical Ethics for the Marine Leader.”
- The Marine Corps has dedicated curriculum developers on staff at TBS and all instructors an instructor course before they can teach a class on their own. This instructor course is designed more for direct instruction, which is geared toward training techniques, (i.e., orders writing, weaponeering, etc.). We have seen that character development requires a specific philosophy of learning and pedagogical method. If character development is a stated goal, which it is, the instructors are the focus of effort, which it is, and TBS is the benchmark for all new lieutenants in the Marine Corps, which it is, then TBS should have a pedagogist that is versed in character development on staff who can educate the educators.

#### **Leaders**

- The Marine Corps *does* ethics better than most organizations. The crux of the matter is not in doing ethics, but in rather living the character that the Marine Corps espouses, i.e. *being* the Core Values and living them through the

Horizontal Themes. Moral education must be an ongoing process. Without continuously recalibrating one's moral compass, moral drift will occur.

### **Further Study**

- This study should be replicated to determine if the pedagogical changes remain in place or does it, with the changing of personnel, laps back to the didactic.
- A longitudinal study should be conducted with a cohort of Lieutenants that would correlate actual behavior with moral reasoning. Does increased moral reasoning affect one's actions over time?

### **Conclusion**

With regard to moral reasoning, young people who have newly received their commission in the Marine Corps are representative of average undergraduate college students. The Old-POI, to include pedagogy, did not significantly improve moral reasoning beyond that which each Lieutenant already had. While there were minor, but important, recommendations for the curriculum, the curriculum is primed for holistic character education. The problem, per se, was not with the curriculum but with the pedagogy, (i.e., the methods used to teach the curriculum). Because pedagogy is the crux of the matter, the focus of effort was on an intervention program for the instructors. As such there was over 15 hours of training, education, rehearsals, and feedback given to the instructors. This education program focused on four skills: 1) Rest's four component model, 2) the three Marine Corps modes of decision making, 3) identifying Rest's schemas (providing reasons for one's decision and action), and 4) developing Socratic lines of questioning that promote moral growth. With the last two of these skills being

the *key* skills needed to affect increased moral reasoning within the students. The results of this pedagogical intervention were striking in delivery method, setting, assessment, and evaluation considering the increase of moral reasoning scores within the Lieutenants. The researcher is left with one main conclusion; while the curriculum is important, pedagogical method *is* the engine of moral change.

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## Appendix A IRB and Commanding Officers' Approval Letters

University of Idaho

Office of Research Assurance

Institutional Review Board

PO Box 443010

Moscow ID 83844-3010

Phone: 208-885-6162

Fax: 208-885-5752

hac@uidaho.edu

To: Clinton A. Culp, Graduate Student  
HPERD  
University of Idaho  
Moscow, ID 83844-3080

Cc: Dr. Sharon Stoll, Faculty Sponsor

From: Traci Craig, PhD  
Chair, University of Idaho Institutional Review Board  
University Research Office  
Moscow Idaho 83844-3010

IRB No.: IRB00000843

FWA: FWA00005639

Date: August 5, 2010

Project: Approval of "Moral Reasoning of U.S. Marine Corps Lieutenants while at The Basic School, Quantico, VA" Number 10-010

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On behalf of the Institutional Review Board at the University of Idaho, I am pleased to inform you that the above-named research project is approved as offering no significant risk to human subjects.

**This approval is contingent on the IRB Committee's receipt of written proof of the Marine Corps approval. Please submit this before any data is gathered.**

This approval is valid for one year from the approval date listed above. If you continue with the project after this time, you will need to request extension approval from the IRB committee. Should there be significant changes in the protocol for this project, it will be necessary for you to resubmit the protocol for review by the Committee.



Traci Craig



**UNITED STATES MARINE CORPS**  
**MARINE CORPS COMBAT DEVELOPMENT COMMAND**  
 3300 RUSSELL ROAD  
 QUANTICO, VIRGINIA 22134-5135

IN REPLY REFER TO:  
 3900  
 C 4623  
 3 May 11

From: Human Research Protection Official, Marine Corps Combat Development Command (Attention: Ms Leah Watson), 2079 Barnett Avenue, Quantico, VA 22134

To: Mr. Clinton Culp, MS, Major USMC (Retired) Doctoral Candidate, Center for Ethics, HPERD, University of Idaho, Moscow, ID 83844-3080

Subj: HUMAN RESEARCH PROTECTION PROGRAM DEPARTMENT OF THE NAVY REVIEW OF PROPOSED STUDY: MORAL REASONING OF U.S. MARINE CORPS LIEUTENANTS WHILE AT THE BASIC SCHOOL, QUANTICO, VA

Ref: (a) SECNAVINST 3900.16D  
 (b) MCO 3900.18  
 (c) MCCDC HRPO e-mail to PI of 28 Mar 2011 Subject: DON Review - Study of Moral Reasoning of the U.S. Marine Corps Lieutenants While at TBS  
 (d) MCCDC HRPO e-mail to PI of 4 Apr 2011 Re: Subject: DON Review - Study of Moral Reasoning of the U.S. Marine Corps Lieutenants While at TBS

Encl: (1) Mr. Clinton Culp ltr of 5 August 2010; Subj: Character Education  
 (2) Protocol DIT-2 Moral Reasoning Study  
 (3) E-mail of 5 April 2011 Mr. Clinton Culp to LtCol Julia Meade Subj: Subject: RE: DON Review - Study of Moral Reasoning of the U.S. Marine Corps Lieutenants While at TBS  
 (4) Informed Consent and Privacy Act Advisement (Rcvd 25 Apr 11)  
 (5) Amended Recruitment Script for Protocol (Rcvd 25 Apr 11)  
 (6) Chair, University of Idaho, Office of Research Assurance, IRB ltr of 5 August 2010 Subj: Protocol 10-010  
 (7) CO TBS ltr 1000 C-473 of 21 Sep 10  
 (8) CG Training Command ltr 1000 C47 of 16 Mar 11

1. Per references (a) and (b), I have performed a Department of the Navy (DON) review of the research titled "Moral Reasoning of the U.S. Marine Corps Lieutenants while at The Basic School (TBS), Quantico, VA." The purpose of the study is to determine if there is a difference in moral reasoning between USMC Second Lieutenants, pre-TBS and post-TBS, and their collegiate level counterparts. This study will consist of assessing moral reasoning of 135 randomly selected new Lieutenants, prior to them receiving any briefs or instruction at TBS and 135 randomly selected Lieutenants who have just completed or are about to complete TBS. The survey instrument is Defining Issues Test-2, which consists of different social problems, presented in a scenario, with a decision being requested about the issue. There will then be a series of questions about the issue and ranking of the importance of the questions to the initial decision. This survey will take 30-60 minutes to complete. The scores of the Lieutenants will be compared with normative scores of college seniors. Possible subsequent phases of the study are proposed if a need for curriculum development is determined to be appropriate, based on findings and presentation of the results to the Marine Corps, Training and Education Command.

2. Per your letter at enclosure (1), you have requested authorization to recruit Lieutenants from The Basic School as subjects in your proposed



Subj: HUMAN RESEARCH PROTECTION PROGRAM DEPARTMENT OF THE NAVY REVIEW OF  
 PROPOSED STUDY: MORAL REASONING OF U.S. MARINE CORPS LIEUTENANTS  
 WHILE AT THE BASIC SCHOOL, QUANTICO, VA

research. Your proposed research protocol at enclosure (2), with the proposed recruitment plan as outlined at enclosure (3), amended Informed Consent and Privacy Act advisement at enclosure (4), and subject recruitment script at enclosure (5) have been reviewed to ensure compliance with requirements of the Department of Defense Human Research Protection Program. All recommended actions outlined in references (c) and (d) have been taken to ensure compliance with regulations.

3. The University of Idaho is authorized to conduct human subject research (HSR) through its Federalwide Assurance (FWA00005639) with the Department of Health and Human Services (DHHS), Office of Human Research Protections (OHRP), Institutional Review Board (IRB) no. IRB 00000843. The expiration date of the DHHS FWA is 22 October 2013. Per enclosure (6), the University of Idaho Institutional Review Board (IRB) reviewed this protocol and found that it meets the criteria for approval as outlined at 45 CFR 46 subpart A (Common Rule) and 63 FR 60364-60367 as a minimal risk study under Expedited Review, Category 7. The University of Idaho IRB approval is dated 5 August 2010, and is good for one year from the date of approval.

4. Initial and Continuing Review by the University of Idaho IRB, along with the command approval letters from the Commanding Officer of TBS and the Commanding General Training Command (enclosures (7) and (8)) satisfy DON review requirements for this study. You are authorized to continue this research with human subjects as described in the amended approved protocol. Retain a copy of this email in the project case file as documentation of this determination.

5. If you have any questions or require further information, please contact me, as the Marine Corps Combat Development Command Human Research Protection Official and IRB Chair, at (703) 432-2566, e-mail [leah.watson@usmc.mil](mailto:leah.watson@usmc.mil). The best of luck with your study.

*L. B. Watson*

L. B. WATSON  
 Chair, Institutional Review Board

Copy to:  
 MCCDC IO



UNITED STATES MARINE CORPS  
TRAINING COMMAND (C47)  
2300 LOUIS ROAD  
QUANTICO, VIRGINIA 22134

In Reply Refer to:

1000

C47

**MAR 16 2011**

FIRST ENDORSEMENT on CO, TBS ltr 1000 C474-3 dtd 21 Sep 10

From: Commanding General

To: Commanding General, Training and Education Command

Subj: MORAL REASONING STUDY AT THE BASIC SCHOOL

Ref: (a) OPNAVINST 5300.8C of 23004 Apr 2008  
(b) SECNAVINST 3900.39D of 06 Nov 2006

1. Forwarded recommending approval.
2. After review of the proposal, Training Command concurs with the recommendation and the potential benefit of conducting research study Number 10-010, entitled "Moral Reasoning of U.S. Marine Corps Lieutenants while at The Basic School, Quantico, VA".
3. TBS is in current compliance with Department of the Navy safety requirements, including the study site/area.
4. The point of contact for this command is Major S. Sanchez, at (703) 432-2216.

*R. E. Wallace*  
R. E. WALLACE  
Chief of Staff



## UNITED STATES MARINE CORPS

THE BASIC SCHOOL  
TRAINING COMMAND  
24164 BELLEAU AVENUE  
QUANTICO, VIRGINIA 22134-5019


IN REPLY REFER  
1000  
C-474-3  
21 Sep 10

From: Commanding Officer  
To: Commanding Officer, Training and Education Command (G-3)  
Via: Commanding Officer, Training Command (G-3)

Subj: MORAL REASONING STUDY AT THE BASIC SCHOOL

Ref: (a) Proposal from Mr. Clinton Culp, dtd 05 August 2010

1. Forwarded, requesting review and approval to start this study.
2. Mr. Culp's proposed study would provide valuable feedback on the moral reasoning of our entry-level officers, as well as a possible indication of the efficacy of our current instruction.
3. Phase I of this study will have minimal impact on our training; and evaluation of Phase II supportability can be made based on the outcome of Phase I.

  
J. D. ALFORD

## **Appendix B Privacy Act Statement and Informed Consent**

### **Privacy Act Statement**

**AUTHORITY:** The United States Marine Corps may collect the information requested in this study under the authority of 10 United States Code, Section 2358, "Research and Development Projects." In accordance with the Privacy Act of 1974 (Public Law 93-579), this notice informs you of the purpose, use, and confidentiality of this study.

**PURPOSE:** The purpose of this Moral reasoning of U.S. Marine Corps Lieutenants while at The Basic School (TBS), Quantico, VA Study is to assess the effectiveness of the current character education curriculum and teaching methods used at The Basic School, Quantico, VA.

**ROUTINE USES:** Data gathered through this study will be analyzed and results will be provided to The United States Marine Corps, The Basic School for their review and use in support of refining and improving the current character education curriculum and teaching methods.

**DISCLOSURE:** Participating in this survey session is voluntary and you may choose at any time not to participate. There is no penalty for choosing not to participate.

**CONFIDENTIALITY:** We will NOT identify you, or attribute comments to any particular participant and we will NOT include your name or other personally identifiable information in our interview notes or report. Likewise, we ask that you respect the confidential nature of this survey, by not identifying individual participants with comments made or heard during this survey.

We cannot provide "confidentiality" or "non-attribution," to a participant regarding information provided that involves criminal activity/behavior, or statements that pose a threat to yourself or others. Do NOT discuss or comment on classified or operationally sensitive information during this survey.

**CONTACT:** You should send your questions to Clinton A. Culp at [culpca@uidaho.edu](mailto:culpca@uidaho.edu). Reference "Moral reasoning of U.S. Marine Corps Lieutenants" in your subject line. If you have any questions concerning Human Research Protection you may contact the University of Idaho IRB at [hac@uidaho.edu](mailto:hac@uidaho.edu) (208) 885-6162, or the Marine Corps Combat Development Command Human Research Protection Program, at (703) 432-2566.

**Study Informed Consent****PURPOSE OF THE RESEARCH STUDY:**

The purpose of this Moral reasoning of U.S. Marine Corps Lieutenants while at The Basic School (TBS), Quantico, VA Study is to assess the effectiveness of the current character education curriculum and teaching methods used at The Basic School, Quantico, VA.

**WHAT YOU WILL BE ASKED TO DO IN THIS STUDY:**

You will be asked to read five scenarios then answer several questions about each scenario.

Finally, you will be asked some demographic information about yourself. The survey should take between 30 to 45 minutes to complete.

**ANONYMITY:** All individual information gathered during this study will be kept strictly confidential. We will NOT identify you, or attribute comments provided during this survey to any particular participant, and we will NOT include your name or other personally identifiable information in our report. Research studies occasionally are evaluated by Institutional Review Boards (IRB) and other oversight agencies (i.e., Department of the Navy Human Research Protection Program, Food and Drug Administration, Office for Human Research Protections) to determine that the study was conducted properly. If such an evaluation is requested for this study, information about subjects will remain confidential to the greatest extent possible.

**LOCATION:** This study will be at your regular duty station. All materials will be provided.

**VOLUNTARY PARTICIPATION:** Your participation is voluntary; there is no penalty for not participating. You have the right to withdraw from the study at any time without bias. An alternative to participation in this study is to not participate in the study. You must be 18 years of age or older to participate. There will be approximately 180 subjects involved in the study.

**RISKS:** There are no risks greater than those encountered in everyday activities.

**BENEFITS:** There are no direct benefits to the individual. Your participation will contribute to character education curriculum and teaching methods used at The Basic School.

**COMPENSATION:** No compensation is provided for your participation.

**WHOM TO CONTACT IF YOU HAVE QUESTIONS ABOUT YOUR RIGHTS IN THE**

**STUDY:** You should send your questions to Clinton A. Culp at [culpca@uidaho.edu](mailto:culpca@uidaho.edu). Reference “Moral reasoning of U.S. Marine Corps Lieutenants” in your subject line. If you have any questions concerning Human Research Protection you may contact the University of Idaho IRB at [hac@uidaho.edu](mailto:hac@uidaho.edu) (208) 885-6162, or the Marine Corps Combat Development Command Human Research Protection Program, at (703) 432-2566.

Please go to the following website to participate in this study.

[http://www.surveymonkey.com/s/TBS\\_CE\\_Survey](http://www.surveymonkey.com/s/TBS_CE_Survey)

## Appendix C TBS Schedule and Event Categorization

Primary	Secondary	Tertiary
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1 WF DG INITIAL CFT	18-Jul	19-Jul	20-Jul	21-Jul	22-Jul
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B1Z0554 TBS CO Inbrief (1.0)	B130876 Warfighting (1.5)	B1Z0673 Initial Interview (2.0) A	B130916 Human Factors (2.0)	B1Y0813 O/E Course Orient (4.5)
	B1Z0573 Co Staff Intro (0.5)	B1Y0476 Combat Fitness (0.5)	B0Z0000 Spouse's Orientation (4.0) A	B1E0795 Intro to Combat Hunter (1.0)	B5Z0053 Garrison Chow (1.0)
	B1Z0673 Initial Interview (1.5)	B1Y0693 Combat Conditioning Skills Demo (2.0)		B5Z0053 Garrison Chow (1.0)	B130936 Law of War/Intro to Rules of Engagement (1.5)
	B5Z0053 Garrison Chow (1.0)	B5Z0053 Garrison Chow (1.0)	B1Z0673 Initial Interview (3.0) B	B141136 Respons of Interior Guard (1.0)	B141096 Standards of Conduct DG (2.0)
	B130896 Warfighting DG (2.0)	B1Z0673 Initial Interview (3.0)	B5Z0053 Garrison Chow (1.0) B	B141176 Security of Class. Matls (1.0)	
	B1X0856 Officership Foundations (2.0)		B1Z0673 Initial Interview (2) B	B161736 Indiv Field Equipment (2.0)	
	B1Z0673 Initial Interview (2.0)		B0Z0832 ID Cards (2.0) B		
			*A = Married Marines; B = Single		

2 RR	25-Jul	26-Jul	27-Jul	28-Jul	29-Jul
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B1Y1773 Foot March Orient (1.5)	B161792 Marine Gunner Time (0.25)	B161792H KD Course of Fire/Range Ops (1)	B161792 Intro Marine Corps Pistol Marksmanship (0.75)	B161812 Rifle/Pistol Range: Pre-Table Training (9.0)
	B1Z1205 Armory Brief (1.0)	B161792 Intro to Marine Corps Combat Marksmanship Program (0.5)	B161792H Pit Operations (0.5)	B161792 Pistol Weapons Handling (0.5)	B161812 KD Course of Fire Prac Ap (2.0)
	B1Z1215 Service Rifle Issue (2.0)	B161792 Intro to the M16A4 (1)	B161792I Intro to Positions w/Loop Slings (2.5)	B161792 Fund. Of Pistol Marksmanship (0.75)	
	B5Z0053 Garrison Chow (1.0)	B161792 Weapons Handling Rifle (0.75)	B5Z0053 Garrison Chow (1.0)	B161792Q M9 Course of Fire (0.25)	
	B131076XW Phase I Exam I (2.5)	B161792 WTBN CO & SgtMaj Brief (0.25)	B161792 Position PA (3.0)	B161792P Stances & Grips/Pistol (1.75)	
	B131076XZ Phase I Exam I Debrief (1)	B161792 Rifle Fundamentals (1.25)		B5Z0053 Garrison Chow (1.0)	
	B1Z0673 Initial Interview (1.0)	B5Z0053 Garrison Chow (1.0)		B161792R Pistol Weapons Handling Prac Ap/Test (4.0)	
		B161792 Wpns Handling Prac Ap /Test (2.5)			



		B161792 Zero the RCO(0.75)			
		B161792 Effects of Weather (0.75)			
		B161792G Intro to Data Book (1.25)			

3 RR	1-Aug Class Code/Description	2-Aug Class Code/Description	3-Aug Class Code/Description	4-Aug Class Code/Description	5-Aug Class Code/Description
	B161812 Rifle/Pistol Range: Table 1 (7.0)	B161812 Rifle/Pistol Range: Table 1 (7.0)	B161812 Rifle/Pistol Range: Table 1 (7.0)	B161812 Rifle/Pistol Range: Table 1 (7.0)	B161832XP M16A2 Service Rifle Qualification Table 1 (4.5)
	BB2B2269 MCDP 1-3 Book Discussion (1)	B4W6840LP U.S. Constitution Discussion Group			B161852XP M9 Pistol Qualification Table 1 (2.5)
4 RR	8-Aug Class Code/Description	9-Aug Class Code/Description	10-Aug Class Code/Description	11-Aug Class Code/Description	12-Aug Class Code/Description
	B161792 Combat Mindset (0.5)	B161812 Rifle: Table 2 (6.5)	B161862XP Rifle Range: Table 3 (6)	B161812 Rifle/Pistol Range: Table 1 w/ BUIS (7.0)	B5Y0953 Combat Conditioning Prac App (2.0)
	B161792 Applying Fund. Of Combat Marksmanship (1)	B5Z0010 Movement	B5Z0353 Co Cdr's Time (9)	B2Y3033 6-Mile Company Foot March (3.5)	B5Z0353 Co Cdr's Time (2.5)
	B161792 Combat Shooting (1)	B161792 Course of Fire Table 3 (1)	Bxxxxx Rifle Range: Table 4D (5)		
	B161792 Ballistics (1)	B161792 Fund. Of Night Marksmanship (1)			
	B161792 Engaging Moving Targets (1)	B2E2677 Night Optics and Aiming Devices (0.5)			
	B5Z0010 Movement to Range				
	B161812 Rifle: Table 2 (4.5)				

5 MCMAP/CFT	15-Aug Class Code/Description	16-Aug Class Code/Description	17-Aug Class Code/Description	18-Aug Class Code/Description	19-Aug Class Code/Description
	B171310LP Martial Arts: History and Structure (1.0)	B171350 Martial Arts: Stretching (0.5)	B171350 Martial Arts: Stretching (0.5)	B171690XP Martial Arts: Evaluation (4.0) A	B0Y0501XP Initial CFT (2.5) A
	B171330 Martial Arts: Responsible Use of Force (1.0)	B171490 Martial Arts: Bayonet Fighting (2.0)	B171610 Martial Arts: Knife Techniques (1.0)	B5Z0053 Garrison Chow (1.0) A	B191956 Communications Equipment Prac App (4.0) A
	B171350 Martial Arts: Stretching (0.5)	B171510 Martial Arts: Armed Manipulations (1.5)	B171630 Martial Arts: Weapons of Opportunity (0.5)	B191716 Communications Equipment (2.0) A	B5Z0053 Garrison Chow (1.0) A
	B171370 Martial Arts: Fund/Body Hardening (1.0)	B171530 Martial Arts: Offensive Skills - Chokes (1.0)	B171640 Martial Arts: Pugil Sticks Overview (0.5)	B181936 Military Topo Map I (2.5) A	B5Z0353 Co Cdr's Time (3) A
	B171390 Martial Arts: Punches (2.0)	B5Z0053 Garrison Chow (1.0)	B171650 Martial Arts: Pugil Sticks (3.0)		

	B5Z0053 Garrison Chow (1.0)	B171550 Martial Arts: Unarmed Restraints (1.5)	B5Z0053 Garrison Chow (1.0)	B191716 Communications Equipment (2.0) B	B5Z0353 Co Cdr's Time (2.5) B
	B171410 Martial Arts: Falls (1.0)	B171570 Martial Arts: Defensive Skills - Counters to Strikes (1.0)	B171670 Martial Arts: Sustainment (3.0)	B181936 Military Topo Map I (2.5) B	B0Y0501XP Initial CFT (2.5) B
	B171430 Martial Arts: Offensive Skills - Throws (1.0)	B171590 Martial Arts: Defensive Skills - Counter to Chokes/Holds (1.5)		B5Z0053 Garrison Chow (1.0) B	B5Z0353 Co Cdr's Time (.5) B
	B171450 Martial Arts: Offensive Skills - Upper Body Strikes (1.0)			B171690XP Martial Arts: Evaluation (4.0) B	B5Z0053 Garrison Chow (1.0) B
	B171470 Martial Arts: Offensive Skills - Lower Body Strikes (1.0)				B191956 Communications Equipment Prac App (4.0) B

6COMMLAND NAVDOUBLE O CRSE	22-Aug	23-Aug	24-Aug	25-Aug	26-Aug
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B191976XP Communications Practical Exam (3) A	B2B2267 Tactical Fundamentals (1)	B182116 Land Nav Prac App (5) A	B282316 LN Indpndt Prac I (4) A	B1Y2233 Initial Double O-Course (2.5)
	B181996 Direction (1) A	B2B2277 Decision Making (1)	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A	B5Z0353 Co Cdr's Time (.5)
	B5Z0053 Garrison Chow (1.0) A	B182036 Mil Topo Map II (1)	B5Z0353 Co Cdr's Time (4) A	B2B2367 Tactical Planning Process I (2) A	B192136XW Phase I Exam II (2)
	B182016 Location (1) A	B182056 Lensatic Compass (1.0)		B5Z0353 Co Cdr's Time (2) A	B192136XZ Phase I Exam II Debrief (1)
	B2B2357 Dec Making TDG (1) A	B5Z0053 Garrison Chow (1)	B5Z0353 Co Cdr's Time (4) B		B5Z0053 Garrison Chow (1)
	B5Z0353 Co Cdr's Time (1.5) A	B3X5178 Develop Training Plans (1)	B5Z0053 Garrison Chow (1) B	B2B2367 Tactical Planning Process I (2) B	B1Z6555 Phase I AAR (1)
		B5Z0353 Co Cdr's Time (3)	B182116 Land Nav Prac App (5) B	B5Y0353 Co Cdr's Time (2) B	B2E2965 Combat Hunter Profiling (1)
	B181996 Direction (1) B			B5Z0053 Garrison Chow (1) B	B5Z0353 Co Cdr's Time (2)
	B182016 Location (1) B			B282316 LN Indpndt Prac I (4) B	
	B5Z0353 Co Cdr's Time (1.5) B				
	B5Z0053 Garrison Chow (1.0) B				
	B191976XP Communications Practical Exam (3) B				
	B2B2357 Dec Making TDG (1) B				

7 TACTICAL PLANNING/ ORDERS PACKAGE	29-Aug	30-Aug	31-Aug	1-Sep	2-Sep
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B2B2377 Combat Orders Foundations (2) A	B151236 Prev & Treat of Injuries (1) A	B2F2837 Rifle Squad Tactics (2) A	B2Y2533 Initial E-Course (4) A	B2F3017XW Phase II Exam I (2)
	B2B2487 Tactical Planning Process II (1) A	B151196 Combat Lifesaving (1.5) A	B2B2567 Tact Plan STEEX (3) A	B5Z0053 Garrison Chow (1) A	B2F3017XZ Phase II Exam I Debrief (1)
	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A	B2B2757 Combat Orders STEEX (3) A	
	B2B2557 Tactical Planning TDG (1) A	B151256 Casualty Evaluation & Evacuation (1.5) A	B5Z0353 Co Cdr's Time (1) A	B2E2657 Squad Weapons (1) A	
	B5Z0353 Co Cdr's Time (1) A	B2F2877 Rifle Squad O TDG (1) A	B5Y0953 Combat Conditioning (2.0) A	Squad Weapons Prac App (1) A	
		B5Z0353 Co Cdr's Time (1) A	B2C2437 Principles of Fire Support (1) A	B5Z0353 Co Cdr's Time (1) A	
	B2B2377 Combat Orders Foundations (2) B	B2XXXXXX Road to War Brief (1) A	B2C2797 Fire Support Planning (1.5) A		
	B2B2487 Tactical Planning Process II (1) B			B2Y2533 Initial E-Course (4) B	
	B5Z0053 Garrison Chow (1) B	B151236 Prev & Treat of Injuries (1) B	B5Y0953 Combat Conditioning (2.0) B	B5Z0053 Garrison Chow (1) B	
	B5Z0353 Co Cdr's Time (1) B	B151196 Combat Lifesaving (1.5) B	B2F2837 Rifle Squad Tactics (2) B	B2E2657 Squad Weapons (1) B	
	B2B2557 Tactical Planning TDG (1) B	B5Z0053 Garrison Chow (1) B	B5Z0053 Garrison Chow (1) B	Squad Weapons Prac App (1) B	
		B151256 Casualty Evaluation & Evacuation (1.5) B	B2B2567 Tact Plan STEEX (3) B	B5Z0353 Co Cdr's Time (1) B	
		B5Z0353 Co Cdr's Time (1) B	B5Z0353 Co Cdr's Time (1) B	B2B2757 Combat Orders STEEX (3) B	
	B4X6379 The Enlisted Marine (0.5)	B2F2877 Rifle Squad O TDG (1) B	B2C2437 Principles of Fire Support (1) B		
	B5Z0353 Co Cdr's Time (1.5)	B2XXXXXX Road to War Brief (1) B	B2C2797 Fire Support Planning (1.5) B		
	B5Z0053 Garrison Chow (1)				
	B283376 Night Navigation (5)				

8 SWM FEX AUX WEAPONS ISSUE	5-Sep	6-Sep	7-Sep	8-Sep	9-Sep
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B5Z7213 Holiday	B2E2917XP Squad Weapons FFEX (8) A	B151276 First Aid Prac App (4) A	B5Z0353 Co Cdr's Time (4) A	B1Z1295 Auxiliary Weapons Issue (2.5)
		B2E2718 Observation Practical Application (A)	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A	B5Z0353 Co Cdr's Time (0.5)
		B2E2957 Maintain Squad Weapons (2) A	B2C2817 FSP Offensive TDG (1.5) A	B2C2497 Call for Fire (3) A	B5Z0053 Garrison Chow (1)
			B5Z0353 Co Cdr's Time (1.5) A		B3XXXXXX Intel Update (.5)
		B151276 First Aid Prac App (4) B		B2C2817 FSP Offensive TDG (1.5) B	B2B2577 Using Terrain Models (1)

	B5Z0053 Garrison Chow (1) B	B2E2917XP Squad Weapons FFEX (8) B	B5Z0353 Co Cdr's Time (2.5) B	B202977 Review Field Skills PA (3.5)
	B5Z0353 Co Cdr's Time (3) B	B2E2718 Observation Practical Application (B)	B5Z0053 Garrison Chow (1) B	B2F3057 Rifle Squad Tactics FEX Prep (1.5)
		B2E2957 Maintain Squad Weapons (2) B	B2C2497 Call for Fire (3) B	
	B5Z0353 Co Cdr's Time (3) C			
	B5Z0053 Garrison Chow (1) C	B2C2817 FSP Offensive TDG (1.5) C	B2E2917XP Squad Weapons FFEX (8) C	
	B151276 First Aid Prac App (4) C	B5Z0353 Co Cdr's Time (2.5) C	B2E2718 Observation Practical Application (C)	
		B5Z0053 Garrison Chow (1) C	B2E2957 Maintain Squad Weapons (2) C	
		B2C2497 Call for Fire (3) C		
	B5Z0353 Co Cdr's Time (1.5) A			
	B2E2717 Combat Hunter Night Lane Training (1.5) A			
		B5Z0353 Co Cdr's Time (1.5) B		
		B2E2717 Combat Hunter Night Lane Training (1.5) B		

	12-Sep	13-Sep	14-Sep	15-Sep	16-Sep
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
9 FEX I R5FIRST AID PALAND NAV II	B2F3077XP Rifle Squad FEX (19)	B2F3077XP Rifle Squad FEX (24)	B2F3137XP Rifle Squad Tactics FFEX (18) A	B2F3137XP Rifle Squad Tactics FFEX (18) B	B2F3157 Rifle Squad FEX/FFEX Cleanup (3)
					B5Z0353 Co Cdr's Time (5.5)
	Approach March (foot) Insert to LZ-7 and DZ Raven	Approach March (foot) to R-5 (A)	B282856 Land Nav Indep Prac II (8) B	B282856 Land Nav Indep Prac II (8) A	B2Z3577 M50 Field Protective Mask (FPM) Issue (1.5)
			B253116XP CLS Prac Exam (6) B	B253116XP CLS Prac Exam (6) A	
			B5Z0353 Co Cdr's Time (2) B	B5Z0353 Co Cdr's Time (2) A	
			Mech/Motor Movement to DZ Raven (A)	Approach March (foot) to Camp Barrett	
			Mech/Motor Movement to R-5 (B)		

10 PATROLLING CLASSES MOS MIXER	19-Sep	20-Sep	21-Sep	22-Sep	23-Sep
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B251756XW Phase II Exam II (2) A	B2C2617 Call for Fire Prac App Review (1) A	B2I3677XP CBRN Individual Protective Equipment Confidence Exercise (IPECE) (2) A	B2C3097X(P) Combined Arms FFEX R7/R4 (8)	B2C3197 Helo Capabilities/ Operations (2)
	B251756XZ Phase II Exam II Debrief (1) A	B2H3317 Scouting and Patrolling Operations (2) A	B2Z2193 Midperformance Counseling (3) A		B2H3417 Ambush Patrol/Patrol Base Operations (2)
	B5Z0053 Garrison Chow (1) A	B2H3337 Security Patrol Demo (1) A	B5Z0053 Garrison Chow (1) A	B2A2337 Detainees Handling Prac App (2)	B5Z0053 Garrison Chow (1)
	B213597 CBRN Def (2.5) A	B5Z0053 Garrison Chow (1) A	B5Z0353 Co Cdr's Time (4.5) A		B2H3437 Ambush Patrol Demonstration/TEWT (2)
	B2H3357 Security Patrol TDG (1) A	B2H3397 Patrol Order and Overlay Demonstration (2) A			B3XXXXXX Intel Update (.5)
	B5Z0353 Co Cdr's Time (1.5) A	B2C2617 Call for Fire Prac App (3.5) A	B2C2617 Call for Fire Prac App (3.5) B		B5Z0353 Co Cdr's Time (1)
			B2Z2193 Midperformance Counseling (1) B		
	B251756XW Phase II Exam II (2) B	B2C2617 Call for Fire Prac App Review (1) B	B5Z0053 Garrison Chow (1) B		
	B251756XZ Phase II Exam II Debrief (1) B	B2Z2193 Midperformance Counseling (2) B	B2H3317 Scouting and Patrolling Operations (2) B		
	B5Z0053 Garrison Chow (1) B	B2I3677XP CBRN Individual Protective Equipment Confidence Exercise (IPECE) (2) B	B2H3337 Security Patrol Demo (1) B		
	B213597 CBRN Def (2.5) B	B5Z0053 Garrison Chow (1) B	B2H3397 Patrol Order and Overlay Demonstration (2) B		
	B5Z0353 Co Cdr's Time (1.5) B	B5Z0353 Co Cdr's Time (4.5) B			
	B2H3357 Security Patrol TDG (1) B		B2H3317 Scouting and Patrolling Operations (2) C		
		B2C2617 Call for Fire Prac App Review (1) C	B2H3337 Security Patrol Demo (1) C		
		B2C2617 Call for Fire Prac App (3.5) C	B2H3397 Patrol Order and Overlay Demonstration (2) C		
		B5Z0053 Garrison Chow (1) C	B5Z0053 Garrison Chow (1) C		
		B2I3677XP CBRN Individual Protective Equipment Confidence Exercise (IPECE) (2) C	B5Z0353 Co Cdr's Time (4.5) C		
		B2Z2193 Midperformance Counseling (3) C			
		B2X2597 OccFld/MOS (1.5)			
		B2Z3293 MOS Mixer (2)			

11 Patrol FEX					
	26-Sep	27-Sep	28-Sep	29-Sep	30-Sep
	Class	Class	Class	Class	
	Code/Description	Code/Description	Code/Description	Code/Description	Class Code/Description
	B2H3477 Patrol FEX Prep (Pri)(3.5)	B2H3497I Patrol FEX (I-Day) (14) A	B2H3497A Patrol FEX (Day/Night) (19) A	B283276 Land Nav Independent Practice III (6) A	B5Z0353 Co Cdr's Time (8.5)
	B4W6573LP Book Discussion (1)			B4X6399 NCO Panel (1) A	B2H3727 Patrol FEX AAR (1)
	BXXXX Patrol Physical TDG	B283276 Land Nav Independent Practice III (6) B	B2H3497I Patrol FEX (I-Day) (14) B	B4X6409 NCO DG (1) A	
	Approach March (foot) Insert to DZ Raven	B4X6399 NCO Panel (1) B			
	Approach March (foot) to LZ Falcon (B)	B4X6409 NCO DG (1) B	Helo/Bus Insert to TA-16 (A)	B2H3497A Patrol FEX (Day/Night) (19) B	
			Helo/Bus Extract to LZ Falcon (A)		
				Helo/Bus Insert to TA-16 (B)	
				Helo/Bus Extract to LZ-7 (B)	
				Approach March (foot) Extract to LZ-7	

12 CSW/FINAL COURSE	3-Oct	4-Oct	5-Oct	6-Oct	7-Oct
	Class	Class		Class	Class
	Code/Description	Code/Description	Class Code/Description	Code/Description	Code/Description
	B2I3687XW Phase II Exam III (2)	B3M4178 M240G MMG (2)	B3M4558 Crew Served Weapons Practical Application (5) A	B3Y4653XP Final Endurance Course (4) A	B3M4578XP CSW Prac Exam (5) A
	B2I3687XZ Phase II Exam III Debrief (1)	B3M4238 Heavy Machine Guns (2)	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A
	B5Z0053 Garrison Chow (1)	B5Z0053 Garrison Chow (1)	B5Z0353 Co Cdr's Time (4) A		B3P4958 Convoy STEX (2) A
	B130736 Ethics (1)	B3N4478 Machine Gun Empl (2)		B5Z0353 Co Cdr's Time (4) B	B5Z0353 Co Cdr's Time (2) A
	B130756 Ethics DG (1.5)	B3N4468 MG Employ.Guest Lecture (1)	B3Y4653XP Final Endurance Course (4) B	B5Z0053 Garrison Chow (1) B	
	B3M4078 Intro to CSW (1)		B5Z0053 Garrison Chow (1) B		B3P4958 Convoy STEX (2) B
			B3M4558 Crew Served Weapons Practical Application (5) B	B3L4118 IED (2)	B5Z0353 Co Cdr's Time (2) B
	B2Z6555 Phase II AAR (1)			B3P4878 Motorized Convoy Operations (2)	B5Z0053 Garrison Chow (1) B
					B3M4578XP CSW Prac Exam (5) B

13_CSW FFE/FINAL DOUBLE O	10-Oct	11-Oct	12-Oct	13-Oct	14-Oct
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B5Z7213 Holiday	B3Y4353XP Final Double Obstacle Course (3) A	B3J3638 Intro to Rifle Plt (1) A	B3M4418XP Crew Served Weapons Field Firing Exercise (8)	B3J3758XP Rifle Plt in Offense STEX (2) A
		B5Z0053 Garrison Chow (1) A	B3J3718 Rifle Plt in the Offense (2) A	B3M4438 Maintain Crew Served Weapons (2)	B5Y0953 Combat Conditioning (2) A
		B3J3660 Rifle Plt O TDG (1) A	B5Z0353 Co Cdr's Time (1) A		B5Z0053 Garrison Chow (1) A
		B5Z0353 Co Cdr's Time (3) A	B5Z0053 Garrison Chow (1) A		B3J3838 Rifle Plt Night Attacks (2) A
			B5Z0010Movement (0.5) A		B5Z0353 Co Cdr's Time (2) A
		B3Y4353XP Final Double Obstacle Course (3) B	B3L4918 IED Practical Application (3) A		
		B5Z0053 Garrison Chow (1) B	B5Z0353 Co Cdr's Time (0.5) A		B5Y0953 Combat Conditioning (2) B
		B5Z0353 Co Cdr's Time (3) B			B3J3758XP Rifle Plt in Offense STEX (2) B
		B3J3660 Rifle Plt O TDG (1) B	B3J3638 Intro to Rifle Plt (1) B		B5Z0053 Garrison Chow (1) B
			B5Z0010Movement (0.5) B		B3J3838 Rifle Plt Night Attacks (2) B
			B3L4918 IED Practical Application (3) B		B5Z0353 Co Cdr's Time (2) B
			B5Z0053 Garrison Chow (1) B		
			B3J3718 Rifle Plt in the Offense (2) B		
			B5Z0353 Co Cdr's Time (1.5) B		

14 Convoy and Plt D Classes	17-Oct	18-Oct	19-Oct	20-Oct	21-Oct
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B5Y0953 Combat Conditioning (2) A	B3J3778 Rifle Plt in the Defense (3)	B3J3818 Rifle Platoon in the Defense STEX (2) A	B5Y0953 Combat Conditioning (2) A	B3N4538 Machine Gun STEX (2) A
	B5Z0353 Co Cdr's Time (2) A	B5Z0053 Garrison Chow (1)	B5Z0353 Co Cdr's Time (2) A	B3J3848 Rifle Plt in the Defense TEWT (3) A	B5Z0353 Co Cdr's Time (2) A
	B5Z0053 Garrison Chow (1) A	B3L3998 Introduction to Engineering (1)	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A
	B3J3698 Rifle Plt D TDG (1) A	B3L4038 Engineering in the Offense and Defense (2)	B5Z0353 Co Cdr's Time (4) A	B5Z0353 Co Cdr's Time (2) A	B3XXXXX Intel Update (.5)
	B5Z0353 Co Cdr's Time (2) A	B3Z4095 Peer Evaluation Orientation (.5)		B2C2819 FSP Defensive TDG (1) A	B3P5118XP Convoy FEX Prep (4) A
			B5Z0353 Co Cdr's Time (2) B		

	B5Y0953 Combat Conditioning (2) B		B3J3818 Rifle Platoon in the Defense STEX (2) B	B5Y0953 Combat Conditioning (2) B	B5Z0353 Co Cdr's Time (2) B
	B5Z0353 Co Cdr's Time (2) B		B5Z0053 Garrison Chow (1) B	B2C2819 FSP Defensive TDG (1) B	B3N4538 Machine Gun STEX (2) B
	B5Z0053 Garrison Chow (1) B		B5Z0353 Co Cdr's Time (4) B	B5Z0353 Co Cdr's Time (2) B	B5Z0053 Garrison Chow (1) B
	B5Z0353 Co Cdr's Time (1) B			B5Z0053 Garrison Chow (1) B	B3XXXXX Intel Update (.5)
	B3J3698 Rifle Plt D TDG (1) B			B3J3848 Rifle Plt in the Defense TEWT (3) B	B3P5118XP Convoy FEX Prep (4) B
	B5Z0353 Co Cdr's Time (3)				
	B384156XP Land Nav Night Prac App Exam (5)				

15 FEX II/ Convoy	24-Oct	25-Oct	26-Oct	27-Oct	28-Oct
	Class	Class	Class	Class	Class
	Code/Description	Code/Description	Code/Description	Code/Description	Code/Description
	B3P5118XP Convoy FEX (16) A	B3J3858 Rifle Plt FEX Prep (8) A	B3J3878XP Rifle Plt FEX (24)	B3J3878XP Rifle Plt FEX (24)	B3J3898 Rifle Plt FEX Cleanup (3)
		BXXXXX FEX II Physical TDG (1) A			Approach March (foot) Extract to Camp Barrett
	B3J3858 Rifle Plt FEX Prep (8) B	B2E2667 Thermal Optics and Considerations (1) (A)			B5Z0353 Co Cdr's Time (6)
	BXXXXX FEX II Physical TDG (1) B				
	B2E2667 Thermal Optics and Considerations (1) (B)	B3P5118XP Convoy FEX (16) B			
	Approach March (foot) to LZ-7 (A) (AM)	Approach March (foot) to LZ-7 (B) (AM)			
	Motor Insert to TA-16 (A) (PM)	Motor Insert to TA-16 (B) (PM)			
	Approach March (foot) to TA-8 (B) (AM)				



16_Final Land Nav	31-Oct	1-Nov	2-Nov	3-Nov	4-Nov
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B383796XP Land Nav Day Practical Exam (9)	B3N4638 Movement to Contact(2) B	B3N4638 Movement to Contact(2) A	B3N4678 Rifle Plt (Reinforced) Offense STEX (2) A	B3L4398XW Phase III Exam I (2)
	B3Z4453 1 <sup>st</sup> Command Eval Counseling (2)	B3Z4453 1 <sup>st</sup> Command Eval Counseling (3) B	B3Z4453 1 <sup>st</sup> Command Eval Counseling (3) A	B3Z4453 1 <sup>st</sup> Command Eval Counseling (2) A	B3L4398XZ Phase III Ex I Debrief (1)
		B5Z0053 Garrison Chow (1) B	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1) A	B5Z0053 Garrison Chow (1)
		B3Z4453 1 <sup>st</sup> Command Eval Counseling (3) B	B3Z4453 1 <sup>st</sup> Command Eval Counseling (3) A	B3X4774 TBS CO Leadership II (1) A	B3XXXXX Intel Update (.5)
				B4W6459 Marine Corps Birthday (1) A	B3N4698 Rifle Plt (Reinforced) FEX Prep (4)
		B3L4258XP Engineer FFEX (8) A	B3L4258XP Engineer FFEX (8) B	B3Z4453 1 <sup>st</sup> Command Eval Counseling (4) A	
				B3Z4453 1 <sup>st</sup> Command Eval Counseling (2) B	
				B3N4678 Rifle Plt (Reinforced) Offense STEX (2) B	
				B5Z0053 Garrison Chow (1) B	
				B3X4774 TBS CO Leadership II (1) B	
				B4W6459 Marine Corps Birthday (1) B	
				B3Z4453 1 <sup>st</sup> Command Eval Counseling (4) B	

17_Plt Rein FEX/FFEX	7-Nov	8-Nov	9-Nov	10-Nov	11-Nov
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B3N4718XP Rifle Plt (Reinforced) FEX (19)	B3N4718XP Rifle Plt (Reinforced) FEX (24)	B3N4718XP Rifle Plt (Reinforced) FEX (24)	B3N4718XP Rifle Plt (Reinforced) FEX (24)	B3J3938XP Rifle Plt (REIN) FFEX (12) R- 15
				B3N5218RS Rifle Plt (REIN) FFEX Recon/Set-up (2.5)	B3J3948 Rifle Plt (REIN) FFEX Clean up (2)
	Helo/Mech Insert to TA-16				B4X6433 CWO Panel (1)
18 ROE/CG TECOM					Approach March (foot) Extract to LZ-7
	14-Nov	15-Nov	16-Nov	17-Nov	18-Nov
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B3O4818 Military Law (2.5)	B2C2787 CAS STEX (2) A	B5Y0953 Combat Conditioning (2.0)	B4W6829 Ethics II (1.5)	B3P4978XW Phase III Exam II (2) A

	B4Q5259 Rules of Engagement Extension (1)	B5Z0353 Co Cdr's Time (2) A	B2E2967 Combat Hunter Profiling Guest Lecture (3) B	B4W6830 Ethics II DG (1)	B3P4978XZ Phase III Exam II Debrief (1) A
	B5Z0053 Garrison Chow (1)		B5Z0053 Garrison Chow (1)	B4X6419 The SNCO (0.5)	B5Z0053 Garrison Chow (1) A
	B4Q5279 ROE DG (1.5)	B5Z0353 Co Cdr's Time (2) B		B4X6429 SNCO Panel (1)	B4T5539 Counterinsurgency DG (1.5) A
	B2C2777 Aviation Employment Considerations (2)	B2C2787 CAS STEX (2) B	B5Z0353 Co Cdr's Time (2) A	B4X6439 SNCO DG (1)	B5Z0353 Co Cdr's Time (1.5) A
			B3X5198 Develop Training Plans DG (2) A	B5Z0053 Garrison Chow (1)	
		B5Z0053 Garrison Chow (1)		B3Z5072 TMO Entitlements (1)	B3P4978XW Phase III Exam II (2) B
	B3N4938 Rifle Plt (+) FEX AAR (1)	B3O4858 Judge Advocate General Manual (1.5) A	B3X5198 Develop Training Plans DG (2) B	B3N5228XP Rifle Plt (Reinforced) Orders Exam (3)	B3P4978XZ Phase III Exam II Debrief (1) B
	B4W6573LP Book Discussion (1)	MOVEMENT	B5Z0353 Co Cdr's Time (2) B		B5Z0053 Garrison Chow (1) B
		B3X4832LP Leadership (CG, TECOM) (1) A			B5Z0353 Co Cdr's Time (1.5) B
					B4T5539 Counterinsurgency DG (1.5) B

19 URBAN COIN / 15 mile HIKE	21-Nov	22-Nov	23-Nov	24-Nov	25-Nov
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B4Q5299 Cultural Awareness (2)	B4T5579 Urban Patrolling (2)	B4T5679XW Phase IV Exam I (2)	B5Z7213 Holiday	B5Z7213 Holiday
	B4T5499 Counterinsurgency Measures (2)	B4T5619 Security Operations in Urban Environment(1)	B4T5679XZ Phase IV Exam I Debrief (1)		
	B5Z0053 Garrison Chow (1)	B4R5519 MOUT STEX (2) A	B3XXXXXX Intel Brief (.5)		
	B4R5359 Intro to Urban Ops (1)	B5Z0053 Garrison Chow (1)	B5Z0053 Garrison Chow (1)		
	B4R5379 Urban Ops II: Offensive and Defensive Ops (2)	B5Z0353 Co Cdr's Time (2) A	B4R5699 MOUT FEX Prep (3)		
	B4T5639 Urban Patrol TDG (1.5)		B5Z0353 Co Cdr's Time (2)		
	MOVEMENT	B4T5579 Urban Patrolling (2)			
	Bxxxxx Urban Combat Leadership Discussion (1)	B4T5619 Security Operations in Urban Environment(1)			
	B3Y6555 Phase III AAR (1)	B5Z0353 Co Cdr's Time (2) A			
	B4W6573LP Book Discussion (1)	B5Z0053 Garrison Chow (1)			
		B4R5519 MOUT STEX (2) A			

20 MOUT FEX	28-Nov	29-Nov	30-Nov	1-Dec	2-Dec
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B4R5719XP MOUT FEX (19)	B4R5719XP MOUT FEX (24)	B4R5719XP MOUT FEX (24)	B4R5719XP MOUT FEX (24)	B4T5879XP Urban Patrolling FEX (7)
	B4T5819 Urban Patrolling Station Training / B4T5839 Urban Patrolling FEX Prep (6)				Approach March (foot) Extract to LZ-7
	Motorized Insert to MOUT Town				
21 ADMIN PACKAGE	5-Dec	6-Dec	7-Dec	8-Dec	9-Dec
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B3K3738 FitReps I (1)	B4Y6633XP Final PFT (3)	B4W6559 Role Mil History (2)	B4W6479XP Drill Exercise (2)	B4Y6173XP 15-mile Company Foot March (8)
	B4Z6072 Travel Entitlements (1)	B5Z0353 Co Cdr's Time (1)	B3K3978 Enlisted Promotion System (1)	B2G3217 CSS (2)	
	B4Z5912 TMO Paperwork (3)	B5Z0053 Garrison Chow (1)	B4U5939 Mechanized Platforms and Employment (1)	B5Z0053 Garrison Chow (1)	
	B5Z0053 Garrison Chow (1)	B3K4018 Fitness Reports II (1)	B5Z0053 Garrison Chow (1)	B3K4298 FitReps DG (1.5)	
	B3K4058 Marine Corps Awards (1)	B3K4200 Fitreps III (1)	B3Z4903 Company Pictures (1.5)	B5Z0353 Co Cdr's Time (1.5)	
	B3K3958 Personnel Records (1)	B4W6319 Manual of Sword (1.5)	B1X0776 USMC Counseling and Mentoring Programs (2)		
	B5Z0353 Co Cdr's Time (2)	B3X5053 SPC Alphas & Blues Insp (1)	MOVEMENT		
	B4T5979 MOUT FEX AAR (1)	B4Z5593DG MAGTF Night DG (2)	B1X2072LP Leadership (CG MCCDC) (1)		
		B4Z5593 MAGTF Night (2)			

22 AMFEX	12-Dec	13-Dec	14-Dec	15-Dec	16-Dec
	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description	Class Code/Description
	B4Y6643XP Final Combat Fitness Test (4)x2	B5Y0953 Combat Conditioning (2)	B4V6349 AMFEX (10)	B5Y0953 Combat Conditioning (2.0)	B4X6579XW Phase IV Exam II (2)
	B5Z0053 Garrison Chow (1)	B4V6069 Amphib Ship Capes/Lims (1)		B5Z0353 Co Cdr's Time (1)	B4X6579XZ Phase IV Exam II Debrief (1.0)
	B420636 MAGTF Fundamentals (1)	B4W6279LP Current Operations (1)		B4W6539 Lessons Learned (0.5)	B5Z0053 Garrison Chow (1)
	B4V6059 Amphib/Expo Ops (2)	B4V6079 AMFEX Prep (0.5)		B5Z0053 Garrison Chow (1)	B5Z0353 Co Cdr's Time (2)
		B5Z0053 Garrison			

23 WAR		Chow (1)			
		B4W6819 Joint Operations (1)			
	2-Jan	3-Jan	4-Jan	5-Jan	6-Jan
	Class	Class	Class	Class	Class
	Code/Description	Code/Description	Code/Description	Code/Description	Code/Description
	B5Z0353 Co Cdr's Time (3)	B4V5959 WAR Prep/Brief (4)	War	War	War
	B5Z0053 Garrison Chow (1)	B5Z0053 Garrison Chow (1)			
	B5Y0953 Combat Conditioning (2)				
	B5Z0353 Co Cdr's Time (2)				
	B4W6573LP Book Discussion (1)				7-Jan
					Class
					Code/Description
					War
					8-Jan
					Class
					Code/Description
					War

24 WAR	9-Jan	10-Jan	11-Jan	12-Jan	13-Jan
	Class	Class	Class	Class	Class
	Code/Description	Code/Description	Code/Description	Code/Description	Code/Description
	War	War	B3N5218XP Rifle Platoon Reinforced Field Firing Exercise (FFEX) R-11	B4X6352LP Leadership (CMC) (1)	B4X6713XP Company Uniform and Equipment Inspection (4)
				B5Z0353 Co Cdr's Time (1)	B5Z0053 Garrison Chow (1)
				B5Z0053 Garrison Chow (1)	B4Z6233 Final Weapons Cleaning I (2)
25 PCS Mixer/Mess Night				B4X6515XW 2nd Command Evals (1.5)	B5Y0953 Combat Conditioning (2)
	16-Jan	17-Jan	18-Jan	19-Jan	20-Jan
	Class	Class	Class	Class	
	Code/Description	Code/Description	Code/Description	Code/Description	
	B5Z7213 Holiday	B4Z6773 M50 Field Protective Mask (FPM) De-Issue (2) A	B1Z2123 Field Clean Up (4)	B4Z6832 IG, USMC (1)	B4Z6753 Supply De-Issue (2) A
		B4Z6693 Final Weapons Cleaning II/Auxiliary Wpns DeIssue (2) A	B5Z0053 Garrison Chow (1)	B4Z6892 USMC University Foundation (MCUF) (0.5)	B4Z6613 2nd Command Evaluation Counseling (2.5) A
		B5Z0053 Garrison Chow (1) A	B1Z0992 Financial Management (1.0) A	B4Z6912 MC Scholarship Foundation (0.5)	B5Z0053 Garrison Chow (1) A

		CODIR02 Security Interviews (2) A	B4XXXXX WAR AAR (4)	B4Z6932 CCE (0.5)	B5Z0353 Co Cdr's Time (2) A
			B4Z6613 2nd Command Evaluation Counseling (2)	B4Z7052 Medical/Dental O/P (0.5)	
		B4Z6693 Final Weapons Cleaning II/Auxiliary Wpns DeIssue (2) B		B4Z7075 Admin O/P (0.5)	B4Z6613 2nd Command Evaluation Counseling (2.5) b
		CODIR02 Security Interviews (2) B		B4W6975 Mess Night (1)	B4Z6753 Supply De-Issue (2) B
		B5Z0053 Garrison Chow (1) B		B5Z0053 Garrison Chow (1)	B5Z0053 Garrison Chow (1) B
		B4Z6773 M50 Field Protective Mask (FPM) De-Issue (2) B		B5Z0353 Co Cdr's Time (4)	B5Z0353 Co Cdr's Time (2)
				B4W6995 Mess Night PA (5)	
		CODIR02 Security Interviews (2) C			
		B4Z6773 M50 Field Protective Mask (FPM) De-Issue (2) C			
		B5Z0053 Garrison Chow (1) C			
		B4Z6693 Final Weapons Cleaning II/Auxiliary Wpns DeIssue (2) C			
		B4Z6613 2nd Command Evaluation Counseling (2)			
		CODIR06 PCS MIXER (1)			
		B4Z6555 Phase IV AAR (1)			
26 Ethics III/Warrior Day/Graduation	23-Jan	24-Jan	25-Jan	26-Jan	
	Class	Class	Class	Class	
	Code/Description	Code/Description	Code/Description	Code/Description	
	B5Y0953 Combat Conditioning (2)	B4Z6733 Service Rifle De-Issue (2) A	B4Z7113 Warrior Day (5)	B4Z7173 BOQ Out process (4)	
	B4Z6613 2nd Command Evaluation Counseling (2)	B5Z0353 Co Cdr's Time (2) A	B4Z7133 Grad Reception (2)		
	B5Z0053 Garrison Chow (1)	B5Z0053 Garrison Chow (1) A	B5Z0353 Co Cdr's Time (3.5)		
	B4X6722 Combat Stress Speaker (1)	B4Z7034 TBS CO EOCG/ Grad Rehearsal(3) A	B4Z7155 Graduation (2)		
	B4Z6613 2nd Command Evaluation Counseling (1) A				
	B4W6829 Ethics III Combat Ethics DG (1.5)	B5Z0353 Co Cdr's Time (2) B			
		B4Z6733 Service Rifle De-Issue (2) B			
		B5Z0053 Garrison Chow (1) B			

		B4Z7034 TBS CO EOCG/ Grad Rehearsal(3) B			
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### Appendix D Formal Observation Instrument

Date:	Start Time		End Time	Location	
Class			Instructor		
<b>General Class Activity</b> (mark time when changes)			<b>Question and Answering Behaviors</b>		
Time	Main Activity B L E G P D O	Q #	Asked by	Answered by	Type
		f a s ns rs		f a s ns rs	R E W C L F P B X
		f a s ns rs		f a s ns rs	R E W C L F P B X
		f a s ns rs		f a s ns rs	R E W C L F P B X
		f a s ns rs		f a s ns rs	R E W C L F P B X
		f a s ns rs		f a s ns rs	R E W C L F P B X
		f a s ns rs		f a s ns rs	R E W C L F P B X

## **Observation Instrument Key**

### **General Class Activity**

- B – Class business and procedural activity
- L – Lecturing (primarily non-multi-person interaction)
- E – Extended explanation (not pre-planned, but responsive in nature)
- G – Group interaction
- P – Student presenting
- O – Other (describe)

### **Role / Asked / Answerer**

- f – faculty, facilitator, or instructor
- a – assistant
- s – student (individual)
- ns – new student to group
- rs – repeat student in group
- g – group of students

### **Type**

#### **Didactic**

- R – Recall, factual, closed-ended (i.e., there is a right or wrong answer)
- E – Explanatory or descriptive (i.e., seeks to draw out or build to “how”)

#### **Dialectic**

- W – Explanatory (i.e., seeks to draw out or build to “why”)
- C – Calcification

- J – Justifying (i.e., seeks to justify a question or answer)

- L – Linking concepts

- F – Follow-up (i.e., follow up questions that require metacognition)

- P – Pausing (purposeful in nature to elicit thought)

#### **Other**

- B – Business or procedural
- X – Unclear



## Appendix E Online DIT-2

### TBS CE Survey

#### 1. TBS CE Survey

The University of Idaho and the Marine Corps Combat Development Command, Training and Education Command Institutional Review Boards have approved this project.

**PURPOSE OF THE RESEARCH STUDY:**

The purpose of this Moral reasoning of U.S. Marine Corps Lieutenants while at The Basic School (TBS), Quantico, VA Study is to assess the effectiveness of the current character education curriculum and teaching methods used at The Basic School, Quantico, VA.

**WHAT YOU WILL BE ASKED TO DO IN THIS STUDY:**

You will be asked to read five scenarios then answer several questions about each scenario. Finally, you will be asked some demographic information about yourself. The survey should take between 30 to 45 minutes to complete.

**ANONYMITY:** All individual information gathered during this study will be kept strictly confidential. We will NOT identify you, or attribute comments provided during this survey to any particular participant, and we will NOT include your name or other personally identifiable information in our report. Research studies occasionally are evaluated by Institutional Review Boards (IRB) and other oversight agencies (i.e., Department of the Navy Human Research Protection Program, Food and Drug Administration, Office for Human Research Protections) to determine that the study was conducted properly. If such an evaluation is requested for this study, information about subjects will remain confidential to the greatest extent possible.

**LOCATION:** This study will be at your regular duty station. All materials will be provided.

**VOLUNTARY PARTICIPATION:** Your participation is voluntary; there is no penalty for not participating. You have the right to withdraw from the study at any time without bias. An alternative to participation in this study is to not participate in the study. You must be 18 years of age or older to participate. There will be approximately 180 subjects involved in the study.

**RISKS:** There are no risks greater than those encountered in everyday activities.

**BENEFITS:** There are no direct benefits to the individual. Your participation will contribute to character education curriculum and teaching methods used at The Basic School.

**COMPENSATION:** No compensation is provided for your participation.

**WHOM TO CONTACT IF YOU HAVE QUESTIONS ABOUT YOUR RIGHTS IN THE STUDY:** You should send your questions to Clinton A. Culp at [culpc@uidaho.edu](mailto:culpc@uidaho.edu). Reference "Moral reasoning of U.S. Marine Corps Lieutenants" in your subject line. If you have any questions concerning Human Research Protection you may contact the University of Idaho IRB at [hac@uidaho.edu](mailto:hac@uidaho.edu) (208) 885-6162, or the Marine Corps Combat Development Command Human Research Protection Program, at (703) 432-2568.

**\* 1. By clicking on "Yes" you confirm you are 18 years or older and your willingness to participate, and/or you agree to the information being used for the purpose of this study. If you are not willing to participate close your internet browser**

☐ Yes

☐ No

**TBS CE Survey****2. Instructions**

This questionnaire is concerned with how you define the issues in a social problem. Several stories about social problems will be described. After each story, there will be a list of questions. The questions that follow each story represent different issues that might be raised by the problem. In other words, the questions/issues raise different ways of judging what is important in making a decision about the social problem. You will be asked a question about whether or not the protagonist in the story should or should not perform some action, or you can't decide. You will then be asked 12 questions and you will need to rate importance of that question in your decision of the initial question (1= of Great importance, 2= of Much importance, 3= of some importance, 4= of Little importance, 5= of No importance). Last, you will be asked to rank top 4 questions (of the 12 above) in terms of how important each one seems to you, (from Most important item, Second most, Third most, and Fourth most important item).

## TBS CE Survey

## 3. Famine (Story 1)

The small village in northern India has experienced shortages of food before, but this year's famine is worse than ever. Some families are even trying to feed themselves by making soup from tree bark. Mustaq Singh's family is near starvation. He has heard that a rich man in his village has supplies of food stored away and is hoarding food while its price goes higher so that he can sell the food later at a huge profit. Mustaq is desperate and thinks about stealing some food from the rich man's warehouse. The small amount of food that he needs for his family probably wouldn't even be missed.

**\* 1. What should Mustaq Singh do? Do you favor the action of taking the food? (Select one)**

- ☐ Should take the food
- ☐ Can't decide
- ☐ Should not take the food

Rate the following 12 issues in terms of importance (1= of Great importance, 2= of Much importance, 3= of some importance, 4= of Little importance, 5= of No importance).

**\* 2. Is Mustaq Singh courageous enough to risk getting caught for stealing?**

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

**\* 3. Isn't it only natural for a loving father to care so much for his family that he would steal?**

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

**\* 4. Shouldn't the community's laws be upheld?**

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

**\* 5. Does Mustaq Singh know a good recipe for preparing soup from tree bark?**

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

**\* 6. Does the rich man have any legal right to store food when other people are starving?**

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

**\* 7. Is the motive of Mustaq Singh to steal for himself or to steal for his family?**

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

### TBS CE Survey

**\* 8. What values are going to be the basis for social cooperation?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 9. Is the epitome of eating reconcilable with the culpability of stealing?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 10. Does the rich man deserve to be robbed for being so greedy?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 11. Isn't private property an institution to enable the rich to exploit the poor?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 12. Would stealing bring about more total good for everybody concerned or wouldn't it?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 13. Are laws getting in the way of the most basic claim of any member of society?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

Rank which issue is the most important (item number).

**\* 14. Most Important Item**

**\* 15. Second Most Important**

**\* 16. Third Most Important**

**\* 17. Fourth Most Important**

## TBS CE Survey

## 4. Reporter (Story 2)

Molly Dayton has been a news reporter for the Gazette newspaper for over a decade. Almost by accident, she learned that one of the candidates for Lieutenant Governor for her state, Grover Thompson, had been arrested for shop-lifting 20 years earlier. Reporter Dayton found out that early in his life, Candidate Thompson had undergone a confused period and done things he later regretted, actions which would be very out-of-character now. His shoplifting had been a minor offense and charges had been dropped by the department store. Thompson has not only straightened himself out since then, but built a distinguished record in helping many people and in leading constructive community projects. Now, Reporter Dayton regards Thompson as the best candidate in the field and likely to go on to important leadership positions in the state. Reporter Dayton wonders whether or not she should write the story about Thompson's earlier troubles because in the upcoming close and heated election, she fears that such a news story could wreck Thompson's chance to win.

## \* 1. Do you favor the action of reporting the story?

- ☐ Should report the story
- ☐ Can't decide
- ☐ Should not report the story

Rate the following 12 issues in terms of importance (1= of Great importance, 2= of Much importance, 3= of some importance, 4= of Little importance, 5= of No importance).

## \* 2. Doesn't the public have a right to know all the facts about all the candidates for office?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 3. Would publishing the story help Reporter Dayton's reputation for investigative reporting?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 4. If Dayton doesn't publish the story wouldn't another reporter get the story anyway and get the credit for investigative reporting?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 5. Since voting is such a joke anyway, does it make any difference what reporter Dayton does?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## TBS CE Survey

**\* 6. Hasn't Thompson shown in the past 20 years that he is a better person than his earlier days as a ship-lifter?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 7. What would best serve society?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 8. If the story is true, how can it be wrong to report it?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 9. How could reporter Dayton be so cruel and heartless as to report the damaging story about candidate Thompson?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 10. Does the right of "habeas corpus" apply in this case?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 11. Would the election process be more fair with or without reporting the story?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 12. Should reporter Dayton treat all candidates for office in the same way by reporting everything she learns about them, good or bad?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 13. Isn't it a reporter's duty to report all the news regardless of the circumstances?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

Rank which issue is the most important (item number).

**\* 14. Most Important Item**

**TBS CE Survey**

**\* 15. Second Most Important**

**\* 16. Third Most Important**

**\* 17. Fourth Most Important**

## TBS CE Survey

## 5. School Board (Story 3)

Mr. Grant has been elected to the School Board District 190 and was chosen to be Chairman. The district is bitterly divided over the closing of one of the high schools. One of the high schools has to be closed for financial reasons, but there is no agreement over which school to close. During his election to the School Board, Mr. Grant had proposed a series of "Open Meetings" in which members of the community could voice their opinions. He hoped that dialogue would make the community realize the necessity of closing one high school. Also he hoped that through open discussion, the difficulty of the decision would be appreciated, and that the community would ultimately support the school board decision. The first Open Meeting was a disaster. Passionate speeches dominated the microphones and threatened violence. The meeting barely closed without fistfights. Later in the week, school board members received threatening phone calls. Mr. Grant wonders if he ought to call off the next Open Meeting.

## \* 1. Do you favor calling off the next Open Meeting?

- ☐ 1=Should call off the next Open Meeting
- ☐ 2=Can't decide
- ☐ 3=Should have the next Open Meeting

Rate the following 12 issues in terms of importance (1= of Great importance, 2= of Much importance, 3= of some importance, 4= of Little importance, 5= of No importance).

## \* 2. Is Mr. Grant required by law to have Open Meetings on major school board decisions?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 3. Would Mr. Grant be breaking his election campaign promises to the community by discontinuing the Open Meetings?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 4. Would the community be even angrier with Mr. Grant if he stopped the Open Meetings?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 5. Would the change in plans prevent scientific assessment?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 6. If the school board is threatened, does the chairman have the legal authority to protect the Board by making decisions in closed meetings?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance



# TBS CE Survey

**\* 7. Would the community regard Mr. Grant as a coward if he stopped the open meetings?**

- ☐ 1=Great importance  
 ☐ 2=Much importance  
 ☐ 3=Some importance  
 ☐ 4=Little importance  
 ☐ 5=No importance

**\* 8. Does Mr. Grant have another procedure in mind for ensuring the divergent views are heard?**

- ☐ 1=Great importance  
 ☐ 2=Much importance  
 ☐ 3=Some importance  
 ☐ 4=Little importance  
 ☐ 5=No importance

**\* 9. Does Mr. Grant have the authority to expel troublemakers from the meetings or prevent them from making long speeches?**

- ☐ 1=Great importance  
 ☐ 2=Much importance  
 ☐ 3=Some importance  
 ☐ 4=Little importance  
 ☐ 5=No importance

**\* 10. Are some people deliberately undermining the school board process by playing some sort of power game?**

- ☐ 1=Great importance  
 ☐ 2=Much importance  
 ☐ 3=Some importance  
 ☐ 4=Little importance  
 ☐ 5=No importance

**\* 11. What effect would stopping the discussion have on the community's ability to handle controversial issues in the future?**

- ☐ 1=Great importance  
 ☐ 2=Much importance  
 ☐ 3=Some importance  
 ☐ 4=Little importance  
 ☐ 5=No importance

**\* 12. Is the trouble coming from only a few hotheads, and is the community in general really fair-minded and democratic?**

- ☐ 1=Great importance  
 ☐ 2=Much importance  
 ☐ 3=Some importance  
 ☐ 4=Little importance  
 ☐ 5=No importance

**\* 13. What is the likelihood that a good decision could be made without open discussion from the community?**

- ☐ 1=Great importance  
 ☐ 2=Much importance  
 ☐ 3=Some importance  
 ☐ 4=Little importance  
 ☐ 5=No importance

Rank which issue is the most important (item number).

**\* 14. Most Important Item**

**\* 15. Second Most Important**

**TBS CE Survey**

**\* 16. Third Most Important**

**\* 17. Fourth Most Important**

## TBS CE Survey

## 6. Cancer (Story 4)

Mrs. Bennett is 62 years old, and in the last phases of colon cancer. She is in tenable pain and asks the doctor to give her more pain killer medicine. The doctor has given her the maximum safe dose already and is reluctant to increase the dosage because it would probably hasten her death. In a clear and rational mental state, Mrs. Bennett says that she realizes this; but she wants to end her suffering even if it means ending her life. Should the doctor give her an increased dosage?

## \* 1. Do you favor the action of giving more medicine?

- ☐ 1=Should give Mrs. Bennett an increased dosage to make her die
- ☐ 2=Can't decide
- ☐ 3=Should not give her an increased dosage

Rate the following 12 issues in terms of importance (1= of Great importance, 2= of Much importance, 3= of some importance, 4= of Little importance, 5= of No importance).

## \* 2. Isn't the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 3. Wouldn't society be better off without so many laws about what doctors can and cannot do?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 4. If Mrs. Bennett dies, would the doctor be legally responsible for malpractice?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 5. Does the family of Mrs. Bennett agree that she should get more painkiller medicine?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 6. Is the painkiller medicine an active heliotropic drug?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## TBS CE Survey

**\* 7. Does the state have the right to force continued existence on those who don't want to live?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 8. Is helping the end another's life ever a responsible act of cooperation?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 9. Would the doctor show more sympathy for Mrs. Bennett by giving the medicine or not?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 10. Wouldn't the doctor feel guilty from giving Mrs. Bennett so much Drug that she died?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 11. Should only God decide when a person's life should end?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 12. Shouldn't society protect everyone against being killed?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 13. Where should society draw the line between protecting life and allowing someone to die if the person wants to?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

Rank which issue is the most important (item number).

**\* 14. Most Important Item**

**\* 15. Second Most Important**

**\* 16. Third Most Important**

**TBS CE Survey****\* 17. Fourth Most Important**

## TBS CE Survey

## 7. Demonstration (Story 5)

Political and economic instability in a South American country prompted the President of the United States to send troops to "police" the area. Students at many campuses in the U.S.A. have protested that the United States is using its military might for economic advantage. There is widespread suspicion that big oil multinational companies are pressuring the President to safeguard a cheap oil supply even if it means loss of life. Students at one campus took to the streets in demonstrations, tying up traffic and stopping regular business in the town. The president of the university demanded that the students stop their illegal demonstrations. Students then took over the college's administration building, completely paralyzing the college. Are the students right to demonstrate in these ways?

## \* 1. Do you favor the action of demonstrating in this way?

- ☐ 1= Should continue demonstrating in these ways
- ☐ 2= Can't decide
- ☐ 3= Should not continue demonstrating in these ways

Rate the following 12 issues in terms of importance (1= of Great importance, 2= of Much importance, 3= of some importance, 4= of Little importance, 5= of No importance).

## \* 2. Do the students have any right to take over property that doesn't belong to them?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 3. Do the students realize that they might be arrested and fined, and even expelled from school?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 4. Are the students serious about their cause or are they doing it just for fun?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 5. If the university president is soft on students this time, will it lead to more disorder?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

## \* 6. Will the public blame all students for the actions of a few student demonstrators?

- ☐ 1=Great importance   ☐ 2=Much importance   ☐ 3=Some importance   ☐ 4=Little importance   ☐ 5=No importance

# TBS CE Survey

**\* 7. Are the authorities to blame by giving in to the greed of the multinational oil companies?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 8. Why should a few people like Presidents and business leaders have more power than ordinary people?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 9. Does this student demonstration bring about more or less good in the long run to all people?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 10. Can the students justify their civil disobedience?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 11. Shouldn't the authorities be respected by students?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 12. Is taking over a building consistent with principles of justice?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

**\* 13. Isn't it everyone's duty to obey the law, whether one likes it or not?**

- ☐ 1=Great importance   
 ☐ 2=Much importance   
 ☐ 3=Some importance   
 ☐ 4=Little importance   
 ☐ 5=No importance

Rank which issue is the most important (item number).

**\* 14. Most Important Item**

**\* 15. Second Most Important**

**\* 16. Third Most Important**

**TBS CE Survey****\* 17. Fourth Most Important**



## TBS CE Survey

### 8. Demographic Information

Please provide some information about yourself, remember all of your answers are anonymous.

**\* 1. What program did you receive your commission?**

**2. If other, please describe the commissioning program?**

**\* 3. In what subject area did you receive your degree? (e.g., BA in History, BS in Civil Engineering, BBA Business Administration, BA in English, JD Jurist Doctorate, etc.)**

**4. What is your sex?**

**\* 5. What is your age?**

**\* 6. What week of TBS training are you currently in? (0 = Zero Week)**

**7. What is your rank?**

**\* 8. Did you play organized sports at the collegiate level? (check all that apply)**

- |  |   |
|--|---|
| <input type="checkbox"/> None                                  | <input type="checkbox"/> NCAA Division II or III Team |
| <input type="checkbox"/> Intercollegiate Individual (non-NCAA) | <input type="checkbox"/> NCAA Division I Individual   |
| <input type="checkbox"/> Intercollegiate Team (non-NCAA)       | <input type="checkbox"/> NCAA Division I Team         |
| <input type="checkbox"/> NCAA Division II or III Individual    |   |

**9. What sport(s) did you play?**

**\* 10. In terms of your political views, how would you characterize yourself?**

**\* 11. In terms of your social views, how would you characterize yourself?**

**TBS CE Survey****9. End of DIT-2**

Thank you for completing this survey. Again, if you have any questions, comments or concerns please contact the principle researcher Clinton A. Culp at [culpca@uidaho.edu](mailto:culpca@uidaho.edu) or Dr. Stoll at [sstoll@uidaho.edu](mailto:ssstoll@uidaho.edu).

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## Appendix F Instructions to Subjects

### Instructions:

This questionnaire is concerned with how you define the issues in a social problem. Several stories (5) about social problems will be described. After each story, there will be a list of questions. The questions that follow each story represent different issues that might be raised by the problem. In other words, the questions/issues raise different ways of judging what is important in making a decision about the social problem. You will be asked to rate and rank the questions in terms of how important each one seems to you.

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. For instance, should he buy a larger used car or a smaller new car for about the same amount of money? Other questions occur to him.

Should Frank:    ☒ a: buy the new car    b: can't decide    c: buy a used car

Read each of the items numbered 1 to 12. Think of the issue that the item is raising. If that issue is important in making a decision, one way or the other, then mark the circle by "Great." If that issue is not important or doesn't make sense to you, mark "No." If the issue is relevant but not critical, mark "Much," "Some," or "Little" depending on how much importance that issue has your opinion. You may mark several items as "Great" (or any other level of importance). There is no fixed number of items that must be marked at any one level.

G=Great, M=Much, S=Some, L=Little, N=No

- G M S L ☒ N 1. Whether the car dealer was in the same block as where Frank lives.  
☒ G M S L N 2. Would a used car be more economical in the long run than a new car.  
 G M ☒ S L N 3. Whether the color was green, Frank's favorite color.  
 G ☒ M S L N 4. Whether the cubic inch displacement was at least 200.

After you have made your decisions you need to choose the item that is the most important consideration, the second most important, third most important, fourth most important out of all the items printed there.

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item:	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Second most important:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Third most important:	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fourth most important:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Note that you can only choose 1 of the 12 questions once in this section (e.g. question 3 cannot be both the most important item and the third most important item).

The questionnaire will look similar to the following:

**DIT-2 Instructions** Exit this survey

**1. DIT-2**

The University of Idaho and the Marine Corps Combat Development Command, Training and Education Command Institutional Review Boards have approved this project.

**PURPOSE OF THE RESEARCH STUDY:**  
The purpose of this Moral Reasoning of U.S. Marine Corps Leaders while at The Basic School (TBS), Quantico, VA Study is to assess the effectiveness of the current character education curriculum and teaching methods used at The Basic School, Quantico, VA.

**WHAT YOU WILL BE ASKED TO DO IN THIS STUDY:**  
You will be asked to read five scenarios then answer several questions about each scenario. Finally, you will be asked some demographic information about yourself. The survey should take between 30 to 45 minutes to complete.

**ASSURANCE:** All individual information gathered during this study will be kept strictly confidential. We will NOT identify you, or attitudes/comments provided during this survey to any particular participant, and we will NOT include your name or other personally identifiable information in our report. Research studies occasionally are evaluated by Institutional Review Boards (IRB) and other oversight agencies (e.g., Department of the Navy Human Research Protection Program, Food and Drug Administration, Office for Human Research Protections) to determine that the study was conducted properly. If such an evaluation is requested for this study, information about subjects will remain confidential to the greatest extent possible.

**LOCATION:** This study will be at your regular duty station. All interviews will be private.

**VOLUNTARY PARTICIPATION:** Your participation is voluntary; there is no penalty for not participating. You have the right to withdraw from the study at any time without bias. An alternative to participation in this study is to not participate in the study. You must be 18 years of age or older to participate. There will be approximately 150 subjects involved in the study.

**RISKS:** There are no risks greater than those encountered in everyday activities.

**BENEFITS:** There are no direct benefits to the individual. Your participation will contribute to character education curriculum and teaching methods used at The Basic School.

**COMPENSATION:** No compensation is provided for your participation.

**HOW TO CONTACT IF YOU HAVE QUESTIONS ABOUT YOUR RIGHTS IN THE STUDY:** You should send your questions to Clinton A. Culp at [aculp@uidaho.edu](mailto:aculp@uidaho.edu). Reference "Moral Reasoning of U.S. Marine Corps Leaders" in your subject line. If you have any questions concerning Human Research Protection you may contact the University of Idaho IRB at [irb@uidaho.edu](mailto:irb@uidaho.edu) (208) 885-6162, or the Marine Corps Combat Development Command Human Research Protection Program, at (757) 632-2588.

**By clicking on "Yes" you confirm you are 18 years or older and your willingness to participate, and/or you agree to the information being used for the purpose of this study. If you are not willing to participate close your Internet browser.**

☐ Yes ☐ No

**DT-2 Instructions** [Exit this survey](#)

**1. Instructions**

This questionnaire is concerned with how you define the issues in a social problem. Several stories about social problems will be described. After each story, there will be a list of questions. The questions that follow each story represent different issues that might be raised by the problem. In other words, the questions/issues raise different ways of judging what is important in making a decision about the social problem. You will be asked a question about whether or not the protagonist in the story should or should not perform some action, or you can't decide. You will then be asked 12 questions and you will need to rate importance of that question in your decision of the initial question (1= of Great importance, 2= of Much importance, 3= of some importance, 4= of Little importance, 5= of No importance). Last, you will be asked to rank top 4 questions (of the 12 above) in terms of how important each one seems to you, from Most important item, Second most, Third most, and Fourth most important item).

[Prev](#) [Next](#)

**DT-2 Instructions** [Exit this survey](#)

**1. Question Story 1**

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. He is trying to decide what car to buy. Frank Jones realized that there were a lot of questions to consider. For instance, should he buy a larger used car or a smaller new car for about the same amount of money? Other questions occur to him.

**2. Should I report? (Select one)**

☐ Buy the new car  
☐ Don't decide  
☐ Buy a used car

Rate the following 12 issues in terms of importance. (1= of Great importance, 2= of Much importance, 3= of some importance, 4= of Little importance, 5= of No importance)

<b>3. Should the car dealer use in the same block as where Frank lives</b>	<input type="radio"/> 1=Great importance	<input type="radio"/> 2=Much importance	<input type="radio"/> 3=some importance	<input type="radio"/> 4=Little importance	<input type="radio"/> 5=No importance
<b>4. Should a used car be more economical in the long run than a new car</b>	<input type="radio"/> 1=Great importance	<input type="radio"/> 2=Much importance	<input type="radio"/> 3=some importance	<input type="radio"/> 4=Little importance	<input type="radio"/> 5=No importance
<b>5. Whether the color was green, Frank's favorite color</b>	<input type="radio"/> 1=Great importance	<input type="radio"/> 2=Much importance	<input type="radio"/> 3=some importance	<input type="radio"/> 4=Little importance	<input type="radio"/> 5=No importance
<b>6. The sales man's employment was at least 100</b>	<input type="radio"/> 1=Great importance	<input type="radio"/> 2=Much importance	<input type="radio"/> 3=some importance	<input type="radio"/> 4=Little importance	<input type="radio"/> 5=No importance

Rank each issue in the most important item number

**7. Most important item**

**8. Second Most important**

**9. Third Most important**

**10. Fourth Most important**

[Prev](#) [Next](#)

## Appendix G List of Student Handouts

### 97 Student Handouts

#### Zero Week (9 Student Handouts)

B000151	Standards of Conduct *
B000515	Review Exam
B030096	Military Correspondence
B0X0256	Uniforms
B130786	Operational Risk Management
B130836	Operational Terms and Graphics
B141116	Marine Corps Education Programs
B1Z0615	Role of the Chaplain *
B4S5459	Antiterrorism / Force Protection

#### Phase One (22 Student Handouts)

B130596	Military Speaking
B130736	Ethics I *
B130756	Ethics II *
B4W6829	Ethics III *
B130876	Warfighting *
B130916	Human Factors *
B130936	Law of War / Intro to Rules of Engagement *
B141036	Individual and Family Assistance
B141136	Responsibilities of the Interior Guard
B141176	Security of Classified Materials
B181936	Military Topographic Map I
B181996	Direction
B182016	Location
B182036	Military Topographic Map II
B182056	Lensatic Compass
B191716	Communication Equipment
B191956	Communication Equipment Practical Application
B1E0795	Introduction to Combat Hunter *
B1X0856	Officership Foundations *
B2E2965	Combat Hunter Profiling *
B2E2967	“ *
B3X5178	Develop Training Plans

#### Phase Two (24 Student Handouts)

B151196	Combat Life Saving
B151236	Prevention and Treatment of Field Related Injuries
B151256	Casualty Evaluation and Evacuation *
B283376	Night Navigation
B2A2177	Enemy Threat Weapons
B2A2257	Enemy Prisoners of War / Detainees *

B2B2267	Intro to Tactics – Tactical Fundamentals
B2B227	Decision Making *
B2B2367	Tactical Planning *
B2B2487	Tactical Planning *
B2B2377	Combat Orders Foundations
B2B257	Using Terrain Models
B2C2437	Principles of Fire Support
B2C2497	Call for Indirect Fire
B2C2797	Fire Support Planning
B2C3197	Helicopter Capabilities / Operations
B2E2657	Squad Weapons
B2F2837	Rifle Squad Tactics
B2H3317	Patrolling Operations
B2H3397	Patrol Order and Overlay
B2H3417	Ambush Patrol
B2I3597	Chemical, Biological, Radiological, and Nuclear (CBRN) Defense
B2X2597	Occupational Field (OCCFLD) and Military Occupational Specialties
(MOS)	
B3M4078	Introduction to Crew Served Weapons

#### Phase Three (17 Student Handouts)

B2C2777	Aviation Employment Considerations
B2E2667	Thermal Optics and Considerations
B3J3638	Introduction to Rifle Platoon Operations
B3J3718	Rifle Platoon in the Attack
B3J3778	Rifle Platoon in the Defense
B3J3838	Rifle Platoon Night Attacks
B3L3998	Combat Engineering
B3L4038	Engineering in the Offense and Defense
B3L4118	Improvised Explosive Devices (IED) *
B3L4258	Engineering Field Firing Exercise
B3M4178	Medium Machine Gun
B3M4238	Heavy Machine Guns
B3N4478	Machine Gun Employment
B3N4638	Movement to Contact
B304818	Military Law *
B304858	Judge Advocate General Manual *
B3P4978	Motorized Convoy Operations

#### Phase Four (25 Student Handouts)

B120636	MAGTF Fundamentals
B2G3217	Combat Service Support
B3K3738	Fitness Reports
B3K4018	“
B3K4298	“
B3K3958	Personnel Records

B3K3978	Enlisted Promotion System
B3K4058	Marine Corps Awards
B4Q5299	Cultural Awareness *
B4Q5319	Public Affairs *
B4R5359	Urban Operations I – Introduction
B4R5379	Urban Operations II – Offensive and Defensive Operations
B4T5499	Counterinsurgency Measures *
B4T5579	Urban Patrolling
B4T5619	Urban Operations IV – Security Operations in an Urban Environment *
B4U5939	Mechanized Platforms and Employment
B4V6059	Amphibious and Expeditionary Operations
B4W6299	Introduction to Drill
B4W6319	Manual of Sword
B4W6459	Marine Corps Birthday
B4W6819	Joint Operations
B4W6975	Mess Night
B4X6379	The Enlisted Marine
CGDIR04	Amphibious Field Exercise (AMFEX)
CGDIR07	Amphibious Shipping & Landing Craft

\* Student and supporting material were evaluated.



**Appendix H Example of Student Handout Mark-Up**

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UNITED STATES MARINE CORPS  
THE BASIC SCHOOL  
MARINE CORPS TRAINING COMMAND  
CAMP BARRETT, VIRGINIA 22134-5019

**ETHICS I, II, & III**  
**B130736**  
**B130756**  
**B4W6829**  
**STUDENT HANDOUT**

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Basic Officer Course

## Ethics I, II, & III

**In This Lesson** These lessons will define ethics and examine those things that guide our actions in and out of combat. We will explore why we study ethics in the military and the particular relevance that study has for officership.

This lesson covers the following topics:

Topic	Page
Definition of Ethics	2
Marine Corps Core Values	3
<b>Ethics I</b>	4
Rules Vs Character	4
Command Climate	4
Milgram Experiment	5
My Lai Case Study	6
<b>Ethics II</b>	7
Rwandan Genocide	7, 8
<b>Ethics III</b>	9
Summary	10
References	10
Notes	10

### Learning Objectives

#### Terminal Learning Objective

MCCS-CORE-1006 Without aid of reference, define ethics without error

#### Enabling Learning Objectives

MCCS-CORE-1006a Without the aid of references, describe the Marine Corps' Core Values without omission.

MCCS-CORE-1006b Without the aid of references, make ethical decisions to uphold the Core Values of the Marine Corps.

## Definition of Ethics

### Ethics

*As expertly stated*

A set of standards or a value system by which free, human actions are ultimately determined as right or wrong, good or evil.

### Morals

Practices and Customs of a person or group by which the individual determines their own duties as right or wrong. i.e., internalized ethics

### Moral/Ethical Dilemma

2

Basic Officer Course

Occur when someone has moral or ethical reasons to take at least two courses of action but taking more than one course of action is not possible.

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## Marine Corps Core Values

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Marines are a special breed, feared by enemies, respected by allies, and beloved by the American people. This reputation was gained and is maintained by a set of enduring Core Values which form the cornerstone, the bedrock, and the heart of our character. The standards of our Corps run the spectrum of ideals, from not showing cowardice by leaving our dead on the battlefield, to not going without a haircut even while on leave. But the Code of Ethics for Marines can be summed up in three words: honor, courage, and commitment. These values are the guiding beliefs and principles that give us strength, influence our attitudes, and regulate our behavior.

<b>Honor</b>	<p>To live your life with integrity, responsibility, honesty, and respect.</p> <ul style="list-style-type: none"> <li>• Integrity: To do what is right legally and morally.</li> <li>• Responsibility: To be accountable for all actions and inactions.</li> <li>• Honesty: To be trustworthy: to never lie, cheat, or steal; nor tolerate those who do.</li> <li>• Respect: To value human life and dignity, our customs and courtesies, and our proud heritage.</li> </ul>
<b>Courage</b>	<p>The mental, moral and physical strength to do what is right in the face of fear, uncertainty, or intimidation.</p> <ul style="list-style-type: none"> <li>• Mental Strength: A disciplined mind committed to personal and professional excellence.</li> <li>• Moral Strength: A warrior spirit guided by our values, leadership traits and principles.</li> <li>• Physical Strength: A body conditioned to succeed in combat and withstand hardships in any clime or place.</li> </ul>
<b>Commitment</b>	<p>Unwavering, selfless dedication to mission accomplishment, and personal and professional responsibilities.</p> <ul style="list-style-type: none"> <li>• Unwavering: Firm resolution and unbendable perseverance.</li> <li>• Selfless: Place duty and others before self.</li> <li>• Dedication: Bound to an ideal: God, Country, Corps</li> </ul>

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## Ethics I

Ethics I represents the first class of three in the Ethics package. The intent of the class and discussion group is to introduce professional military ethics to new officers; critical thought about good and bad, right and wrong. The class and discussion group focus on the influences of moral friction and command authority in the battlespace. If the discussion is successful, officers will appreciate that despite their backgrounds, they are all vulnerable to committing, ordering, or allowing atrocities. Future success will depend on their ability to value ethical training as much as they do the study of tactics and techniques.

both  
and in  
garrison.

Education and training

### Rules Vs Character

Rules or laws are humanity's attempt to interpret the ethics of the society. Laws and regulations often define ethical behavior; what is good or bad, right or wrong.

Specific Rules that govern a military member's behavior are Title X of the U.S. Code, the Law of Land Warfare, Code of Conduct, Uniform Code of Military Justice (UCMJ), Marine Corps orders, commander's intent, rules of engagement, promotion warrants, and the Oath of Office to name a few.

Unfortunately, no regulation can cover every human situation. Therefore, conflicts develop between the law and ethical behavior. For example, the law says it's wrong to target civilians in combat. However, the enemy's decision to hide and fight amongst the population often leads to civilian deaths in the name of self defense or military necessity. **In these cases there are often no specific rules to guide an officer's actions. He or she must, therefore, rely on character to select the most appropriate course of action.**

### Command Climate in and out of Combat

Officers are naturally expected to behave responsibly, both personally and professionally. Officers promote just behavior in their subordinates by setting, enforcing, and publicizing high standards. Good training and leadership will prevent irresponsible actions in peacetime or combat. If you have done your job in creating an appropriate command climate where discipline, responsibility, and good judgment define your unit, the Marines and Sailors will weather the morally corrosive effects of combat and continue to fight with success, and pride, and honor.

(note: true test is core values)

## The Milgram Experiment

In response to a newspaper ad offering \$4.50 for one hour's work, an individual was asked to take part in a Psychology experiment investigating memory and learning. He was introduced to a stern looking experimenter in a white coat and a rather pleasant and friendly co-subject. The experimenter explained that the experiment will look into the role of punishment in learning, and that one will be the "teacher" and one will be the "learner" (or "student"). Lots were drawn to determine roles, and it was decided that the individual who answered the ad will become the "teacher."

The "learner" (student) was then taken to a room where he was strapped in a chair to prevent movement and an electrode was placed on his arm. Next, the "teacher" was taken to an adjoining room which contains a generator. The "teacher" was instructed to read a list of two word pairs and ask the "learner" to read them back. If the "learner" got the answer correct, then they moved on to the next word. If the answer was incorrect, the "teacher" was supposed to shock the "learner" starting at 15 volts.

The generator has 30 switches in 15 volt increments; each was labeled with a voltage ranging from 15 up to 450 volts. Each switch also has a rating, ranging from "slight shock" to "danger: severe shock". The final two switches were labeled "XXX". The "teacher" was supposed to increase the shock each time the "learner" missed a word in the list. Although the "teacher" thought that he/she was administering shocks to the "learner", the "learner" was actually an actor who never experienced the shocks. (The drawing of lots was rigged, so that the actor would always end up as the "learner.")

After a number of voltage level increases, the actor started to bang on the wall that separated him from the subject. After several times banging on the wall and complaining about a heart condition, all responses by the "learner" ceased. At times, the worried "teacher" questioned the "experimenter," asking who was responsible for any harmful effects resulting from shocking the learner at such a high level. Upon receiving the answer that the "experimenter" assumed full responsibility, the "teacher" seemed to accept the response and continue shocking, even though some were obviously extremely uncomfortable in doing so.

### Results

Today the field of psychology would deem this study highly unethical but, it revealed some extremely important findings. The theory that only the most severe monsters on the sadistic fringe of society would inflict cruelty is disproven. Findings showed that, "two-thirds of this study's participants fall into the category of "obedient" subjects, and that they represent ordinary people drawn from the working, managerial, and professional classes (*Obedience to Authority: An Experimental View*)." Ultimately 65% of all of the "teachers" punished the "learners" to the maximum 450 volts. No subject stopped before reaching 300 volts!

questions are in the AI guides.  
The AI guides should be given to the LTs when they graduate so they can use them as examples to educate their Marines when they get to the Fleet.



## The My Lai Case Study

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On March 16, 1968 the men of Charlie Company, 1<sup>st</sup> Battalion/20<sup>th</sup> Infantry Regiment, 23<sup>rd</sup> Infantry Division entered the Vietnamese village of My Lai. The Company represented the average army unit in Vietnam; perhaps even a cut above. They had enjoyed a lengthy pre-deployment work-up in Hawaii and were by all accounts a technically proficient and cohesive unit. My Lai, however, was to be their first real test of combat, and after months of petty casualties lost to an elusive enemy, they were eager to fight.

### 3-Months of Frustration

My Lai lay in the South Vietnamese district of Son My, a heavily mined area where the Vietcong were deeply entrenched. In their first 3 months in country, Charlie Company had lost 4 KIA and 32 WIA to IEDs and snipers in the area. The agitated troops were told by higher that My Lai would be hot and all inhabitants were to be considered enemy. Charlie entered the village with clear intent to destroy it.

### Massacre

In the early morning of March 16<sup>th</sup>, Charlie air assaulted the village with open guns. After facing no resistance and finding no military aged male combatants, the mission soon degenerated into the massacre of over 400 unarmed women, children, and elderly. According to eyewitness reports offered after the event, several old men were bayoneted, praying women and children were shot in the back of the head, and at least one girl was raped and then killed. One of the Platoon Commanders, Lt William Calley, himself rounded up groups of villagers into a ditch, and ordered his men to execute them.

### Call for Investigation

Word of the atrocities did not reach the American public until November 1969, when journalist Seymour Hersh published a story detailing conversations with veterans who had been at My Lai. The military investigation that followed resulted in an international media frenzy and Lt Calley being charged with murder.

### Questions about Soldiers' Conduct

As the gruesome details of My Lai reached the American public, serious questions arose concerning the conduct of American soldiers in Vietnam. A military commission investigating the massacre found widespread failures of leadership, discipline, and morale among the Army's fighting units. As the war progressed, many "career" soldiers had either been rotated out or retired. Many more had died. In their place were scores of draftees whose fitness for leadership in the field of battle was questionable at best. Military officials blamed inequities in the draft policy for the often slim talent pool from which they were forced to choose leaders. Many maintained that if the educated middle class ("the Harvards," as they were called) had joined in the fight, a man of Lt. William Calley's emotional and intellectual stature would never have been issuing orders.

### Orders from Above?

Calley, an unemployed college dropout, had managed to graduate from Officer's Candidate School at Fort Benning, Georgia, in 1967. At his trial, Calley testified that he was ordered by his company commander, Captain Ernest Medina to kill everyone in the village of My Lai. Still, there was only enough photographic and recorded evidence to convict Calley, alone, of murder. He was sentenced to life in prison, but was pardoned by President Nixon after serving just two days. Calley remains the only officer in the chain of command to be held responsible for the institutional failure of My Lai.

*See note on  
Milgram Exp.*

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## Ethics II

**"All that is necessary for the triumph of evil is that good men do nothing."**

President Dwight D. Eisenhower, General USA

In Ethics I, we highlighted the evil that good men are capable of by their actions. Ethics II examines the evil that good men are capable of by their inability to act. Focusing on a case study of the Rwandan Genocide, the class and discussion group look at moral pitfalls that await officers who have failed prior to deployment to prepare themselves and their units - mind, body, and spirit. The focus is not to identify a perfect solution...there isn't one. Officers simply need to appreciate that the modern battlespace is as complex as ever. Complicated situations like the one presented in the class await new officers and their units, and the time to study and train for these dilemmas is prior to deployment, not after the shooting starts. Officers must continue to train and lead Marines who deploy to any mission with an equal capacity for peaceful support and lethal aggression. The transition should be a matter of circumstance, not of time. Don't let this be you.

**"My men were horrified because they thought it should have been an easy mission and suddenly discovered it was a nightmare"**

Capt Luc Lemaire, Rwanda Peacekeeper

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### Rwandan Genocide

Ethnic tension in Rwanda is nothing new. There have been always been disagreements between the majority Hutus and minority Tutsis, but the animosity between them has grown substantially since the colonial period. The two ethnic groups are actually very similar - they speak the same language, inhabit the same areas and follow the same traditions. However, Tutsis are often taller and thinner than Hutus, with some saying their origins lie in Ethiopia. During the genocide, the bodies of Tutsis were thrown into rivers, with their killers saying they were being sent back to Ethiopia.

When the Belgian colonists arrived in 1916, they produced identity cards classifying people according to their ethnicity. The Belgians considered the Tutsis to be superior to the Hutus. Not surprisingly, the Tutsis welcomed this idea, and in the decades that followed they enjoyed better jobs and educational opportunities than their neighbors. Resentment among the Hutus gradually built up, culminating in a series of riots in 1959. More than 20,000 Tutsis were killed, and many more fled to the neighboring countries of Zaire, Burundi, Tanzania, and Uganda. When Belgium relinquished power and granted Rwanda independence in 1962, the Hutus took their place. Over subsequent decades, the Tutsis were conveniently blamed for every crisis and failed policy of the Hutu dominated government.

### Building up to genocide

This was still the case in the years before the genocide. The economic situation worsened and the incumbent president, Juvenal Habyarimana, began losing popularity. At the same time, Tutsi refugees in Uganda - supported by some moderate Hutus - were forming the Rwandan Patriotic Front (RPF), led by Mr Kagame. Their aim was to overthrow Habyarimana and secure their right to return to their homeland.

Habyarimana chose to exploit this threat as a way to bring dissident Hutus back to his side, and Tutsis inside Rwanda were accused of being RPF collaborators.

In August 1993, after several attacks and months of negotiation, a peace accord was signed between Habyarimana and the RPF, but it did little to stop the continued unrest. When Habyarimana's plane was shot down at the beginning of April 1994, it was the final nail in the coffin.

Exactly who killed the president - and with him the president of Burundi and many chief members of staff - has not been established.

Whoever was behind the killing its effect was both instantaneous and catastrophic.

### Mass murder

In Kigali, the presidential guard immediately initiated a campaign of retribution. Leaders of the political opposition were murdered, and almost immediately, the slaughter of Tutsis and moderate Hutus began.

Within hours, recruits were dispatched all over the country to carry out a wave of slaughter.

The early organizers included military officials, politicians and businessmen, but soon many others joined in the mayhem.

Encouraged by the presidential guard and radio propaganda, an unofficial militia group called the Interahamwe (meaning those who attack together) was mobilized. At its peak, this group was 30,000-strong. Soldiers and police officers encouraged ordinary citizens to take part. In some cases, Hutu civilians were forced to murder their Tutsi neighbors by military personnel.

Participants were often given incentives, such as money or food, and some were even told they could appropriate the land of the Tutsis they killed.

On the ground at least, the Rwandans were largely left alone by the international community. Many UN troops withdrew after the murder of 10 Belgian peacekeepers. The day after Habyarimana's death, the RPF renewed their assault on government forces, and numerous attempts by the UN to negotiate a ceasefire came to nothing. In the end, the peacekeeping missions failed on all levels, but no more dramatically than at the tactical level, where soldiers simply could not decide, communicate, or act.



Some Tutsis managed to escape to refugee camps

*See note for  
Mitigating EPR*



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## ETHICS III

Ethics III is a lecture/guided discussion conducted by former Chairman of the Joint Chiefs of Staff, General Peter Pace, United States Marine Corps (Ret). His Biography:

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General Peter Pace retired from the United States Marine Corps on 1 October 2008 after 40 years of service to our nation. Sworn in as the sixteenth Chairman of the Joint Chiefs of Staff on Sep. 30, 2005, he served as the principal military advisor to the President, the Secretary of Defense, the National Security Council, and the Homeland Security Council. Prior to becoming Chairman, he served as Vice Chairman of the Joint Chiefs of Staff. General Pace holds the distinction of being the first Marine to have served in either of these positions.

General Pace was born in Brooklyn, NY and grew up in Teaneck, NJ. A 1967 graduate of the United States Naval Academy, he holds a Master's Degree in Business Administration from George Washington University and attended Harvard University for the Senior Executives in National and International Security program. The General is also a graduate of the Infantry Officers' Advanced Course at Fort Benning, Ga.; the Marine Corps Command and Staff College, in Quantico, VA; and the National War College, at Ft. McNair, Washington, DC.

In 1968, upon completion of The Basic School, Quantico, Va., General Pace was assigned to the 2d Battalion, 5th Marines, 1st Marine Division in the Republic of Vietnam, serving first as a Rifle Platoon Leader and subsequently as Assistant Operations Officer. He was later assigned to Marine Barracks, Washington, DC, where he served in a number of billets, to include Security Detachment Commander, Camp David; White House Social Aide; and Platoon Leader, Special Ceremonial Platoon.

General Pace has held command at virtually every level, and served in overseas billets in Nam Phong, Thailand; Seoul, Korea; and Yokota, Japan. While serving as President, Marine Corps University, then Brigadier General Pace also served as Deputy Commander, Marine Forces, Somalia, from December 1992 - February 1993, and as the Deputy Commander, Joint Task Force - Somalia from October 1993 - March 1994.

After an assignment as the Director for Operations (J-3), Joint Staff, Washington DC, then Lieutenant General Pace served as the Commander, U. S. Marine Corps Forces, Atlantic/Europe/South. He was promoted to General and assumed duties as the Commander in Chief, United States Southern Command in September 2000.

As the Vice Chairman from October 2001 to August 2005, General Pace served as the Chairman of the Joint Requirements Oversight Council, Vice Chairman of the Defense Acquisition Board, and as a member of the National Security Council Deputies Committee and the Nuclear Weapons Council.

General Pace's personal decorations include: Defense Distinguished Service Medal, with two oak leaf clusters; Defense Superior Service Medal; the Legion of Merit; Bronze Star Medal with Combat V; the Defense Meritorious Service Medal; Meritorious Service Medal with gold star; Navy Commendation Medal with Combat "V"; Navy Achievement Medal with gold star; and the Combat Action Ribbon.

General Pace and his wife, Lynne, have a son, Peter, a daughter, Tiffany Marie, and a daughter-in-law, Lynsey Olczak Pace.

### Summary

Through the combined actions of those who have gone before us, Marines have earned the special trust and confidence of the American people. Any breach in this special trust can have devastating effects on the individual unit, our Corps, and our Country. It is your responsibility to ensure that you and your Marines embrace our Core values and Horizontal themes, and live them as a matter of habit.

The battlefield is a wicked, uncertain, and unforgiving place, which can twist the sturdiest of souls. It rewards casual attitudes and professional incompetence with death...or a future of anguish. However, through focused ethical training, good officers recognize these pitfalls and effectively insulate themselves and their units from the corrosive effects of the battlefield. Pride or guilt is the officer's only lasting reward.

### References

#### Reference Number

MCDP 1

MCRP 6-11B

SECNAVINST 5370.2H

N/A

#### Reference Title

Warfighting

Marine Corps Values: A Users Guide for Discussion

Leaders

Standards of Conduct and Government Ethics

Marine Corps Manual

① moral development is about education while ethical training is about knowing the rules.  
② must tie back to core values.

### Notes

## Appendix I Example of Old and New FEX EDE

### New FEX EDE AI Guide

#### Introduction

What constitutes a moral dilemma? 'Leading Marines' tells us that:

*"...the necessity to choose between competing obligations in circumstances that prevent one from doing both. Action is at the heart of ethical behavior."*

*An academic understanding of what is right and wrong is irrelevant, unless it is coupled with appropriate action. And even then, the answer is not always clear."*

Why do we make ethical mistakes?

Because we enter an ambiguous situation – we are confused by the circumstances – our emotions seriously compromise our ability to think rationally.

When we make moral decisions: should we focus on what we do or the outcome of what we do?

When we make moral decisions: what is more important – who we are or where we are?

What do we need, to make proper ethical decisions:

- A solid character; ethics to be practiced daily...Nourish a state of mind;
- Develop a sharp understanding and appreciation of the power of the situation;
- Identify a mentor who can act as a point of reference when the situation will create moral

confusion

General Conway, "...an ethical mindset frames the problem – then it takes the moral and physical courage of a Marine to do the right thing."

**Cohesion:** *LtCol Robert Reilly, Military Review 2001*

- In a crisis or highly stressful situation such as combat, soldiers will choose loyalty to their
- close friends over obligation to a higher organization...
- Leaders cannot just assume that their small unit will develop values, attitudes, beliefs to the degree desired – it requires training.

This Physical Ethical Decision Game (EDG) takes place during FEX I and is intended to cause the students to react in a dynamic field environment. It requires the student to put into practice the 5 Horizontal Themes as applied to decision making and prioritization when posed with an ethical dilemma. This scenario is designed to challenge their ability to overcome physical and mental fatigue while applying critical thinking into how they will handle an ethical 'problem' – while conducting tactical training.

**Timeline:** (Embedded within FEX I timeline)

#### Focus Points:

This EDG and subsequent EDG's are designed to successively build in complexity. The overall focus of this EDG requires analysis, evaluation, and adaptation. At the conclusion, the students should have a greater understanding that there are guidelines for ethical decisions - but no hard and fast rules. This EDG is designed as follows:

### Small Number of Injured Marines

#### How does the student conduct triage (prioritization) of friendly casualties?

- While conducting a patrol, the student will be confronted with a small number of injured Marines within his patrol (SPC/AI will decide the best time and place to begin the EDG).

- Does the student effectively triage the casualties?
- Does the student continue the mission or abort the mission to handle the casualties?
- Does the student attempt to request/conduct a MEDEVAC?

The student billet holder will be required to decide whether or not to discontinue the patrol and treat the injured Marines within the patrol – or to continue the patrol.

Focus points: AIs should play devil's advocate to each response. If their initial reaction is to discontinue the patrol, ask how it will affect the mission. Should your priority be mission accomplishment or treating injured Marines?

### Requirement

In 2 minutes explain your estimate of the situation and what order you give to your patrol.

Issues for consideration: Allow the students to argue and debate these points, only asking questions if they need

guidance. Based on your understanding situation, what could lead a Patrol Leader to take an alternate action? How do your actions meet/or fail to meet the commander's intent for your patrol? Under which conditions would you have the authority to discontinue the patrol and return to friendly lines? What risk do you accept by not continuing the patrol? How will the enemy exploit the situation, if the patrol is not conducted?

## **New FEX EDE AI Guide**

### **Field Ethical Decision Games**

#### **Orientation**

##### **Ethical/Moral Dilemmas**

Ethical or moral dilemmas occur when someone has moral or ethical reasons to take at least two courses of action but taking more than one course of action is not possible.

There are three main components to moral dilemmas; a person has the ability to take each action, the person can only take one action, and regardless of the action taken the person feels that they have done wrong by not taking the alternative action.

#### **Field Exercise (FEX) I – Ethical Decision Game (EDG)**

##### **Friendly Casualty (between Line of Departure (LOD) and Assault Position (Aslt Pos))**

Dilemma: The Squad Leader has an ethical reason to complete the mission and a moral reason to conduct a medical evacuation (MEDEVAC) of their wounded Marine. However, the Squad Leader does not have the number of personnel (only 1 squad) to conduct both the MEDEVAC and complete the mission at the same time.

Task: Place the student in a moral dilemma involving the taking care of an Urgent friendly wounded in action (WIA) and the necessity to complete the assigned, time sensitive, mission.

Purpose: To set the conditions in which the student will have to make a moral decision in a time competitive, chaotic, and fluid field environment that simulates combat conditions.

Method: This EDG will be conducted during a Squad Attack within the FEX I. During a brief in-stride debrief the student platoon commander will have to justify their action based on a Core Value and Horizontal Theme.

Endstate: The Squad Leader takes action, which has moral implications, enforces their decision within the squad, and justifies their decision and action by associating them to Core Values and Horizontal Themes.

Scheme of Maneuver: The Staff Platoon Commander (SPC) or the Assistant Instructor (AI) will assess one friendly WIA between the LOD and the Aslt Pos.

NOTE: If the WIA is assessed after the Aslt Pos, during the actual assault, the chance of an ethical dilemma is greatly reduced due to the immediacy of the ongoing assault. What typically results is a reaction to small arms fire (SAF) immediate action (IA) drill. By assessing the WIA before the Aslt Pos there is time for the patrol leader have to make a decision between continuing the mission or conducting a MEDEVAC for their wounded Marine.

Core Values:

- Honor – Marines embody responsibility to duty above self, including, but not limited to: Tradition, demonstrating respect for the customs, courtesies, and traditions developed over many years for good reason, which produce a common Marine Corps history and identity, one of honorably completing assigned missions.
- Courage - Moral, mental, and physical strength to resist opposition, face danger, and endure hardship, including, but not limited to: Valor, Boldness and determination in facing danger in battle, and the daily commitment to excellence and honesty in actions small and large.
- Commitment - The promise or pledge to complete a worthy goal by worthy means which requires identification with that goal and demonstrated actions to support that goal, including, but not limited to: Teamwork, Individual effort in support of other team members in accomplishing the team's mission. Marines take care of their own. All worthwhile accomplishments are the result of a team effort.

Horizontal Theme:

- **Warfighter Who Embraces the Corps' Warrior Ethos**  
A competent combat leader, grounded in basic infantry skills, and characterized by sound judgment and aggressiveness in execution.  
Educated in the fundamentals of maneuver warfare, tactics, combined arms, and time-tested principles of battle.  
Maintains an offensive mindset throughout – proactive not reactive.

Rule:

- You have been given a tactical task (a mission) to complete which is the same as having received a lawful order.

Possible Student Actions:

- Continues the mission:
- Conducts a MEDEVAC:
- Leaves a security element behind with the WIA and attempts to complete the mission:

Possible Staff Platoon Commander (SPC) / Assistant Instructor (AI) Actions:

- If the Squad Leader decides to conduct a MEDEVAC the SPC/AI, acting as higher headquarters, should press the issue to the Squad Leader that the mission has priority due to the fleeting opportunity.
- If the Squad Leader decides to continue the assault the SPC/AI, acting as higher headquarters, can press the issue that the Squad Leader needs to take care of their Marine and conduct a MEDEVAC.

- If the Squad Leader leaves a security element behind with the WIA the SPC/AI could assess multiple casualties to the attacking squad on the objective in order to emphasize a loss of Mass for the attack.
- If the Squad Leader leaves a security element behind with the WIA the SPC/AI could assess them as casualties while the rest of the squad is conducting the attack.

In-Stride Debrief: The SPC/AI will ask the Squad Leader to briefly describe the what happened, their actions, and their reasoning was behind their decision which lead them to take a particular course of action. The intention is to get the students to associate their action as having been a positive manifestation of Core Values and Horizontal Themes; or, why their action was not in keeping with Core Values and Horizontal Themes. If there action was not in keeping with Core Values and Horizontal Themes what action might they have taken that would have been in keeping with Core Values and Horizontal Themes.

This should be a 10 to 20 minute guided discussion where the SPC/AI does not provide the answer but continually asks the students ‘why’ until they associate their action to a Core Value and Horizontal Theme.

Reasons for one’s actions will vary; however, they will follow one of three basic lines of reasoning. 1) They acted based on their own personal interest (PI) (e.g., acting with the intent of advancing one’s career.) 2) They acted in order to maintain a social norm or rule (MN) (e.g., acting solely because a regulation, rule, or law tells them what to do in a particular situation.) 3) They acted based on values and principles (VP) (e.g., acting because it is the right thing to do because they embody Marine Corps’ Core Values and Horizontal Themes).

The SPC / AI should attempt to identify which line of thought the student is using to justify their decision and action; are they justifying their action based on a PI, MN, or VP line of reasoning.

If they have PI reasons for their action the SPC/AI should first ask questions that would lead the student to a MN reason for their action. The SPC/AI should then ask questions that lead to a VP reasoning, the “why” behind the MN reason.

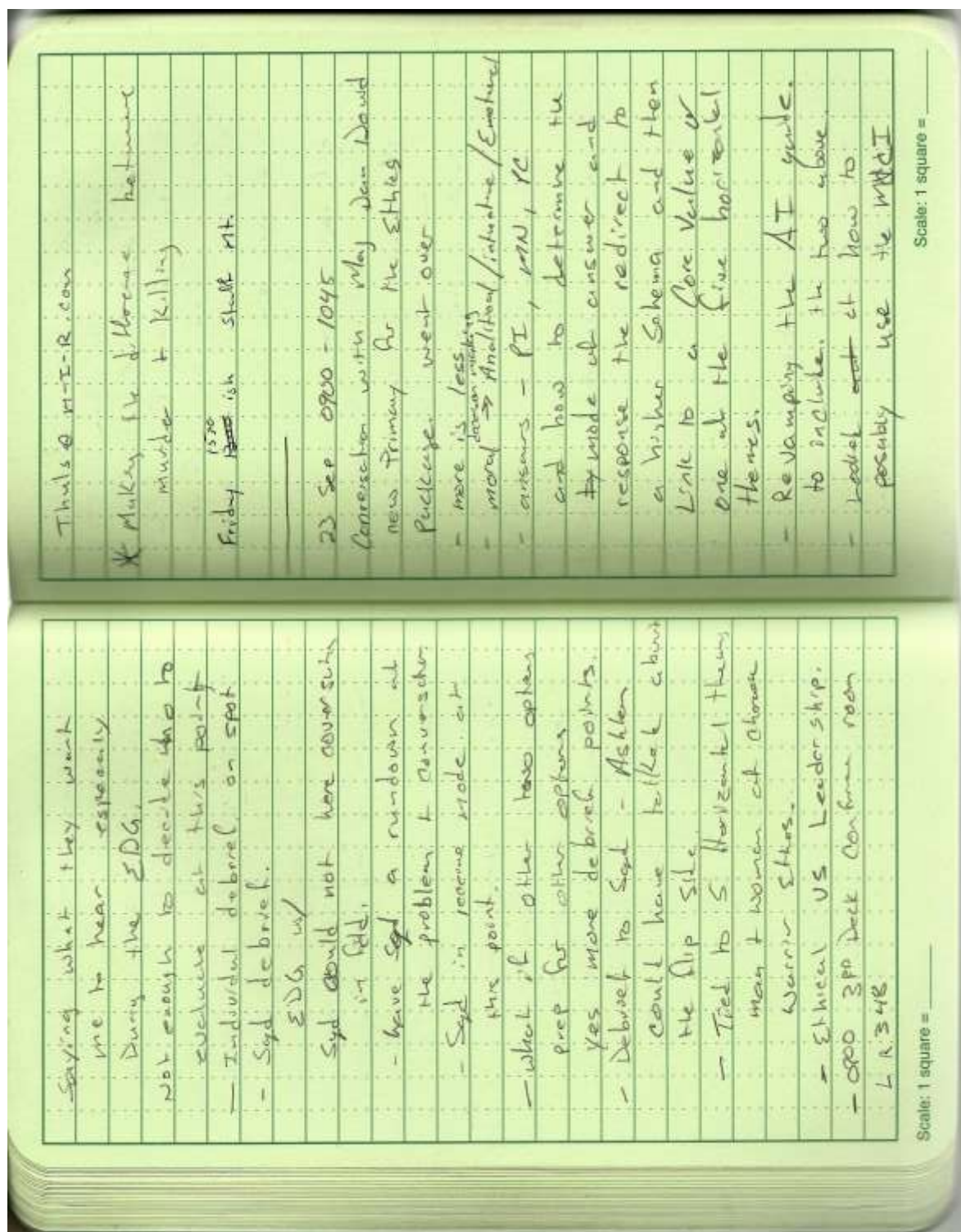
If the student starts with a MN reason the SPC/AI can ask questions that lead to a VP justification for their action, again the “why” behind the MN reason. If the student starts with a VP reason for their action the SPC/AI should reinforce their reasons.







## New Class Observation Field Notes



as a discussion generator.  
- Prep writing for the

Ethics I/II/III classes

this will lessen the time spent in class on background information and allow more time on discussion.

- Tie in to master assignments and helping care of the moral wellbeing of your Marines.

- I gave him the two articles that I have written.

and answered several questions.

- we talk about how to use the "clickers" in the class room.

1610

MT w/ no on MVOI to get feedback.

Scale: 1 square =

Oct 3 Ethics I AI Brief. MAF Dowd  
- get 45 Brief from MAF Dowd

- Emphasis - Core Values / SHT

- a few mins to write down

Has 448 CM

Part 11 Ethics I MAF Dowd 0122  
- new class / AI package L/D

had with DEF vid

- used Tough point clickers.

\* ? How many prepped for the class

- 86% NO

- Title Ten we have to call this to the attention people.

- F-R x3 Core Values.

SHT

AF - 14 leadership traits. Article Aug 2011 on "Leadership" by Mike

6676 Integrity

F-E why judgement?

F-E why is control important

Example How to get across Texas

Shortest route.

Read analogy. Accepting risk

F-E w J

Scale: 1 square =



CF E Def at Ethos.  
61% A.

F-W I

F Disagree E W I

F " I

F E

- covered 3 ways to make,  
9% mostly 69% intuition. / 22% emotion

AV- Milgram

F-E, E

NS - Consenting indicates

F IF conditions are set then it  
is possible.

\* why is it important the Leadership  
position - Tie to the Govt  
that "You" are the authority,  
and moral compass.

F what is the mind set.

CF mission statement.  
66% Yes. 34% No

CF mission. 94% yes legal

AV - My line

F-W summarized

- AV rest at interview.

\* - Moral Justification 100% following  
orders

Moral Collaboration

Scale: 1 square =

- F-W was he following orders  
I what he did was not  
in the Intent of the  
Order.

\* Link to Public publicity -  
not sure that is the  
way ahead.

---

DG Ethos I 3 Oct 11 Cert Malinowski  
/ Jan 44%

"Good ethical leaders lead ethically.  
Great ethical leaders build better  
ethical leaders"

FW, NS - "Some one else is responsible"  
NS Authority (Lynch)

NS - Gray Zone

F-E Conditions that set the ethics.  
NS Don't not see.  
NS Did not know  
NS Blame others' Violated;  
NS Rationalize the usefulness  
Experiment.  
NS Did not know the representatives

Scale: 1 square =

## Appendix K Example of Old and New Discussion Group AI Guides

### Old Discussion Group AI Guide

#### Ethics Discussion

##### *Why should we learn about ethics as Marine Officers?*

- The U.S. military is and its Marine Corps are ethical organizations. Our tradition is to live and fight ethically and honorably.
- Unethical behavior brings dishonor to the United States Marine Corps and damages the American and international perception of the Marine Corps.
- Unethical behavior interferes with mission accomplishment—it stiffens the resolve of the enemy and deteriorates cooperation of indigenous personnel.
- Unethical behavior damages unit moral and cohesiveness.
- Unethical behavior disrupts unit discipline.
- Unethical behavior is against international law, American law, and the UCMJ.
- **Ethical** behavior reassures the innocent and undermines the enemy ("no better friend / no worse enemy").
- **Ethical** behavior builds and reinforces Marine pride.

##### *What are ethics?*

- A principle of right or good behavior (Webster's)
- A system of moral principles or values (Webster's)
- The rules or standards of conduct governing the members of a profession (Webster's)
- **A set of standards or values system by which free, human actions are ultimately determined right or wrong, good or evil (TEST ANSWER)**

##### *What are the standards or values systems that the Marine Corps uses?*

- Marine Corps Core Values: Honor, Courage, Commitment

##### *What are the five Horizontal Themes officership at TBS?*

- **A man or woman of exemplary character**
- Devoted to leading Marines 24 / 7
- Decides, communicates, and acts
- A warfighter
- Mentally and physically tough

##### *Let's talk about being a "man or woman of exemplary character." What does that mean to you?*

- Has a clear understanding that a Marine commission brings with it "special trust and confidence" and the highest expectations of the American people
- Possesses a moral compass that unerringly points to "do the right thing" – **an ethical warrior**
- Devoted to our **Core Values**

##### *Why does the Corps want leaders of exemplary (moral/ethical) character?*

- Every decision and action you take as a Marine must be based in ethical and moral character
- Because Marines will follow the strongest leader.
- Leaders set the command climate.
- Absent morals and ethics, something else will "fill" the void.

*Discuss the Core Values and each sub-bullet of Honor, Courage, & Commitment*

Marines are a special breed, feared by enemies, respected by allies, and beloved by the American people ("no better friend / no worse enemy"). This reputation was gained and is maintained by a set of enduring Core Values which form the cornerstone, the bedrock, and the heart of our character. The standards of our Corps run the spectrum of ideals, from not showing cowardice by leaving our dead on the battlefield, to not going without a haircut even while on leave. But the Code of Ethics for Marines can be summed up in three words: honor, courage, and commitment. These values are the guiding beliefs and principles that give us strength, influence our attitudes, and regulate our behavior.

**HONOR** – To live your life with integrity, responsibility, honesty, and respect.

- Integrity: To do what is right legally and morally.
- Responsibility: To be accountable for all actions and inactions.
- Honesty: To be trustworthy: to never lie, cheat, or steal; nor tolerate those who do.
- Respect: To value human life and dignity, our customs and courtesies, and our proud heritage.

*A Marine must never conduct himself/herself in a way that would bring dishonor to themselves or the United States Marine Corps*

**COURAGE** – The mental, moral and physical strength to do what is right in the face of fear, uncertainty, or intimidation.

- Mental Strength: A disciplined mind committed to personal and professional excellence.
- Moral Strength: A warrior spirit guided by our values, leadership traits and principles.
- Physical Strength: A body conditioned to succeed in combat and withstand hardships in any climate or place.

*Courage is not overcoming fear, but rather acting in spite of it.*

**COMMITMENT** – Unwavering, selfless dedication to mission accomplishment, and personal and professional responsibilities.

- Unwavering: Firm resolution and unbendable perseverance.
- Selfless: Place duty and others before self.
- Dedication: Bound to an ideal: God, Country, Corps

***How do the (14) Leadership Traits and (11) Leadership Principles relate to the Core Values?***

- The leadership traits and principles are the application of the Core Values in leadership.
- If you model your leadership style/technique by the traits and principles, you will embody the Core Values.

***Other than the Core Values, what are some additional rules and regulations that help to guide our actions?***

- Oath of Office
- Law of Land Warfare
- Code of Conduct
- Uniform Code of Military Justice
- Promotion warrants
- Marine Corps Orders and Directives
- Marine Corps Manual
- Rules of Engagement
- Commander's Intent
- Installation and unit orders, directives, and procedures

***What is the relationship between laws and ethics?***

Laws are humanity's attempt to interpret the ethics of a society. Laws and regulations often define "ethical" behavior; what is good or bad, right or wrong. Unfortunately, no regulation can cover every human situation. Therefore, conflicts develop between law and ethical behavior, i.e., the law says it's "wrong" to speed. However, a mother or father whose child has been bitten by a poisonous snake feels that speeding to the emergency room is the "right" behavior. Ethical behavior does not always mean doing what is legally "right," but rather doing what is "right" for the greater good and understanding and accepting the consequences of failing to abide by the laws or regulations.

**Transition to the scenarios.**



### Introduction

What constitutes a moral dilemma? 'Leading Marines' tells us that:

*"...the necessity to choose between competing obligations in circumstances that prevent one from doing both. Action is at the heart of ethical behavior. An academic understanding of what is right and wrong is irrelevant, unless it is coupled with appropriate action. And even then, the answer is not always clear."*

Why do we make ethical mistakes?

Because we enter an ambiguous situation – we are confused by the circumstances – our emotions seriously compromise our ability to think rationally.

When we make moral decisions: should we focus on what we do **or** the outcome of what we do?

When we make moral decisions: what is more important – who we are **or** where we are?

What do we need, to make proper ethical decisions:

- A solid character; ethics to be practiced daily...Nourish a state of mind;
- Develop a sharp understanding and appreciation of the power of the situation;
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General Conway, "...an ethical mindset frames the problem – then it takes the moral and physical courage of a Marine to do the right thing."

**Cohesion:** LtCol Robert Reilly, *Military Review* 2001

- In a crisis or highly stressful situation such as combat, soldiers will choose loyalty to their close friends over obligation to a higher organization...
- Leaders cannot just assume that their small unit will develop values, attitudes, beliefs to the degree desired – it requires training.

### Focus Points:

This Discussion Group and subsequent Discussion Groups are designed to successively build upon the critical thinking required to understand and develop your ethical framework and decision-making ability. The overall focus of this Discussion Group requires analysis, evaluation, and adaptation – "By your actions, what evil are you capable of?" Conversely, Ethics II will ask the question, "By your inaction, what evil are you capable of?" Because, it's not a matter of thinking that, YOU are not interested in evil – evil is interested in YOU!

At the conclusion, the students should have a greater understanding that there are guidelines for ethical decisions – but no hard and fast rules as well as the process of developing their ethical framework based on constant discussion and critical thinking.

## Preparation

### Theme

Ethics I now represents the first class of three in the Ethics package. The intent in the class and discussion group is to introduce moral philosophy to new officers. Critical thought about good and bad, right and wrong. This discussion group focuses on the influences of moral friction and command authority in the battlespace. If the discussion is successful, the officers will appreciate that despite their backgrounds, they are all vulnerable to committing, ordering, or allowing atrocities. Future success will depend on their ability to value ethical training as much as they do the study of tactics and techniques.

### Homework

To be successful as the discussion guide, AIs and SPCs should accomplish the following before the discussion begins:

1. Read the Milgram experiment handout in the guide and watch the related 7 minute video on the share drive:

Y:\TBS Staff\Warfighting New Folder\3 Command Section\1 PO\ETHICS\2. Ethics I DG - B130756\1. AI Guide

2. Read the My Lai handout in the guide and watch the related 1-hour video "Four Hours in My Lai" on you tube (7 part series)

[www.youtube.com/watch?v=FYzb9DH7YAE](http://www.youtube.com/watch?v=FYzb9DH7YAE)

3. Review the AI guidance. Don't hesitate to use the guidance as a starting point and tailor the discussion around your own experiences.

S212 - AI  
S216 - SPC



## The Milgram Experiment

The world was stunned with the happenings in Nazi Germany and their acquired surrounding territories that came out during the Eichmann Trials which were held in Jerusalem in 1961. Eichmann, a high ranking official of the Nazi Party, was on trial for war crimes and crimes against humanity. Stanley Milgram (a Ph.D. student) devised a series of experiments to answer this question: "Could it be that Eichmann and his million accomplices in the Holocaust were just following orders? Could we call them all accomplices?"

Milgram's work began at Harvard where he was working towards his Ph.D. The experiments on which his initial research was based were done at Yale from 1961-1962.

### Description

In response to a newspaper ad offering \$4.50 for one hour's work, an individual was asked to take part in a Psychology experiment investigating memory and learning. He was introduced to a stern looking experimenter in a white coat and a rather pleasant and friendly co-subject. The experimenter explained that the experiment will look into the role of punishment in learning, and that one will be the "teacher" and one will be the "learner" (or "student"). Lots were drawn to determine roles, and it was decided that the individual who answered the ad will become the "teacher."

The "learner" (student) was then taken to a room where he was strapped in a chair to prevent movement and an electrode was placed on his arm. Next, the "teacher" was taken to an adjoining room which contains a generator. The "teacher" was instructed to read a list of two word pairs and ask the "learner" to read them back. If the "learner" got the answer correct, then they moved on to the next word. If the answer was incorrect, the "teacher" was supposed to shock the "learner" starting at 15 volts.

The generator has 30 switches in 15 volt increments; each was labeled with a voltage ranging from 15 up to 450 volts. Each switch also has a rating, ranging from "slight shock" to "danger: severe shock". The final two switches were labeled "XXX". The "teacher" was supposed to increase the shock each time

the "learner" missed a word in the list. Although the "teacher" thought that he/she was administering shocks to the "learner", the "learner" was actually an actor who never experienced the shocks. (The drawing of lots was rigged, so that the actor would always end up as the "learner.")

After a number of voltage level increases, the actor started to bang on the wall that separated him from the subject. After several times banging on the wall and complaining about a heart condition, all responses by the "learner" ceased. At times, the worried "teacher" questioned the "experimenter," asking who was responsible for any harmful effects resulting from shocking the learner at such a high level. Upon receiving the answer that the "experimenter" assumed full responsibility, the "teacher" seemed to

accept the response and continue shocking, even though some were obviously extremely uncomfortable in doing so.

### Results

Today the field of psychology would deem this study highly unethical but, it revealed some extremely important findings. The theory that only the most severe monsters on the sadistic fringe of society would inflict cruelty is disproven. Findings showed that, "two-thirds of this study's participants fall into the category of "obedient" subjects, and that they represent ordinary people drawn from the working, managerial, and professional classes (*Obedience to Authority: An Experimental View*)." Ultimately 65% of all of the "teachers" punished the "learners" to the maximum 450 volts. No subject stopped before reaching 300 volts!

Milgram wrote about his findings in his 1974 book, *Obedience to Authority: An Experimental View*:

The legal and philosophic aspects of obedience are of enormous importance, but they say very little about how most people behave in concrete situations. I set up a simple experiment at Yale University to test how much pain an ordinary citizen would inflict on another person simply because he was ordered to by an experimental scientist. Stark authority was pitted against the subjects' [participants'] strongest moral imperatives against hurting others, and, with the subjects' [participants'] ears ringing with the screams of the victims. Authority won more often than not. The extreme willingness of adults to go to almost any lengths on the command of an authority constitutes the chief finding of the study and the fact most urgently demanding explanation.

Ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority.

## The My Lai Massacre

On March 16, 1968 the angry and frustrated men of Charlie Company, 11th Brigade, Americal Division entered the Vietnamese village of My Lai. "This is what you've been waiting for -- search and destroy -- and you've got it," said their superior officers. A short time later the killing began. When news of the atrocities surfaced, it sent shockwaves through the U.S. political establishment, the military's chain of command, and an already divided American public.

### Poised for Conflict

My Lai lay in the South Vietnamese district of Son My, a heavily mined area where the Vietcong were deeply entrenched. Numerous members of Charlie Company had been maimed or killed by IEDs or snipers in the area during the preceding weeks. The agitated troops entered the village poised for engagement with their elusive enemy.

### Massacre

The Company was ordered to enter the village firing, though there had been no report of opposing fire. After facing no resistance, the mission soon degenerated into the massacre of over 400 unarmed women, children, and elderly. According to eyewitness reports offered after the event, several old men were bayoneted, praying women and children were shot in the back of the head, and at least one girl was raped and then killed. One of the Platoon Commanders, Lt William Calley, himself rounded up groups of villagers into a ditch, and ordered his men to execute all of them.

### Call for Investigation

Word of the atrocities did not reach the American public until November 1969, when journalist Seymour Hersh published a story detailing his conversations with a Vietnam veteran, Ron Ridenhour. Ridenhour learned of the events at My Lai from members of Charlie Company who had been there. Before speaking with Hersh, he had appealed to Congress, the White House, and the Pentagon to investigate the matter. The military investigation resulted in an international media frenzy and Calley being charged with murder.

### Questions About Soldiers' Conduct

As the gruesome details of My Lai reached the American public, serious questions arose concerning the conduct of American soldiers in Vietnam. A military commission investigating the massacre found widespread failures of leadership, discipline, and morale among the Army's fighting units. As the war progressed, many "career" soldiers had either been rotated out or retired. Many more had died. In their place were scores of draftees whose fitness for leadership in the field of battle was questionable at best. Military officials blamed inequities in the draft policy for the often slim talent pool from which they were forced to choose leaders. Many maintained that if the educated middle class ("the Harvards," as they were called) had joined in the fight, a man of Lt. William Calley's emotional and intellectual stature would never have been issuing orders.

### Orders from Above?

Calley, an unemployed college dropout, had managed to graduate from Officer's Candidate School at Fort Benning, Georgia, in 1967. At his trial, Calley testified that he was ordered by Captain Ernest Medina to kill everyone in the village of My Lai. Still, there was only enough photographic and recorded evidence to convict Calley, alone, of murder. He was sentenced to life in prison, but was pardoned by President Nixon after serving just two days. Calley remains the only officer in the chain of command to be held responsible for the institutional failure of My Lai.

## DISCUSSION

### INTRO:

- Discuss the class
  - *Define Ethics and discuss the value of moral philosophy (thinking about right and wrong in the profession of arms)*
- Discuss the difference between rules-based decision making and character-based decision making
  - *Rules guide appropriate actions and build character... Character guides appropriate actions in the absence of rules*
- Discuss the concept of an ethical tipping point
  - *What would it take for someone to compromise their ethical code? Everyone is vulnerable and has a tipping point.*
- Discuss the concept of the "Apple in the barrel"
  - *Does the rotten apple spoil the barrel or does a rotten barrel spoil the apples inside?*
  - *Are Marines vulnerable once placed in a toxic environment?*

### MILGRAM STUDY:

Discuss the study. Ask them how far they would have gone.

*Insure they appreciate that 65% of the participants willingly "electrocuted" a fake research participant simply because they were told to by the researcher. Insure they appreciate the majority of people who will commit atrocity if they believe someone else is responsible...example: German soldiers during the holocaust.*

### MY LAI CASE STUDY:

1. Consider the orders given to Company C ahead of the attack on My Lai. Based on the fact that My Lai was known to support Viet Cong rebels in the area, were the orders to "Destroy" the village and its inhabitants lawful and legitimate?

*Commander's can take civilian lives in extreme cases of military necessity, but the law of war clearly forbids the targeting of non-combatants independent of a legitimate need. If non-combatants are supporting the enemy, they can be occupied or displaced, but not targeted for destruction. The order was in no way legitimate.*



2. Scholars agree that the key factors leading to war crimes are:

- High friendly losses
- High turnover rate in the chain of command
- Dehumanizing of the enemy or use of derogatory language
- The lack of a clearly defined enemy
- Unclear orders
- High frustration level among the troops

To what extent were these factors evident at My Lai?

To what extent are those factors evident in today's battlespace?

*OIF and OEF provide striking parallels to the Company C situation before the massacre.*

3. What is the officer's responsibility in mitigating these factors?

- What steps must an officer take to prevent events like My Lai?

*Moral and ethical training must be introduced early and often into pre-deployment schedules. A sense of collective responsibility must be developed in the unit*

4. General Mattis once said, "Your moral crisis won't come when you're well ready and waiting, it will come when you are sick, tired, and least prepared.

- No one sets out on a mission to commit war crimes, and yet they are a part of every conflict. If you recognize that given the right circumstances you will fail morally, what safeguards can you develop in your unit to prepare?

*Learn to recognize when others are being overcome by events and create a command climate where it's OK to rally for help before somebody does something stupid. Use the General Pace example.*

5. What are the impacts at the tactical level of ambiguous or poorly defined operational design and strategy at the higher levels?

- Discuss how "scorched earth tactics" like MY LAI play in a COIN environment

*Discuss how the early Vietnam strategic desire for "body count" and pressure from General Officers to field commanders to "produce results on the ground" drove the operational intent behind the My Lai mission. It was all about the numbers.*

**COMMAND CLIMATE**

1. What is the importance of command climate?

- What does command climate have to do with ethics?
- Marine Officers must inspect what they expect
- By ignoring Marines who violate regulations/standards, YOU are giving tacit approval and creating a lower standard
- There is no such thing as a good combat unit or garrison unit. Good leadership is evident in both combat and garrison
- Is there a link between the Marine who fails to clean his weapon or take his ball cap off in the PX and the Marine who commits more serious violations of the UCMJ?
- How would a good command climate have affected Abu Gharib or My Lai?

## New Discussion Group AI Guide

### Ethics 1 AI Guide

ver. 2011

#### Purpose:

Ethics I is the first class of three in the Ethics package. The intent of the Ethics package is to stress that Marines must choose to do the right thing, and their decision making process is shaped by their leadership. Lieutenants will discuss the decisions made in historical case studies to take action or inaction with their group.

Human beings are vulnerable to committing, ordering, or allowing atrocities. The ability to evaluate a situation and choose the right course of action directly reflects values based training or lack thereof.

#### Method:

The instructor will identify decision points concerning the Milgram Experiment and My Lai case studies. The students need to explain their COA (“the right thing to do”) IAW our Corps Values and 5 Horizontal Themes. The role of the AI is to submit the discussion questions and ensure the students select the “right thing to do” based on our institutional Core Values and/or 5 Horizontal Themes.

The Case Studies focus questions are built with questions in **BOLD&Italics** then possible student answers below it. Each series of questions is designed to lead the students to connect the decision/action being discussed with a Corps Value or Horizontal Theme. The background definitions in Section 4 should be discussed as the topic arrives at that Corps Value or Horizontal Theme. Section 4 should not be the starting point but the finishing comments before moving to the next point of interest.

After the questions concerning the Case Studies, are short scenarios with at conflicting Marine Corps’ Core Value (MCCVs). There could be other MCCVs that could be represented on either side of these dilemmas. All questions will be rated on a one to five (Likert) scale with (1=Strongly Agree, 2=Agree, 3=Neutral, 4=Disagree, 5=Strongly Disagree). The intended response is underlined and in **bold**. AIs can have the students write their answer down before discussing the decisions. The intent is for them to make a decision based on a Marine Corps Value or one of the Horizontal Themes.

#### Endstate:

The Lieutenants understand their responsibility to demonstrate and enforce the adherence to the Core Values and 5 Horizontal Themes in order to shape the decision making process of their Marines.

#### AI Prep

To be successful as the discussion guide, AIs and SPCs should accomplish the following before the discussion begins:

1. Read the Milgram experiment handout(Section 2 in this AI guide) or watch the related 7 minute video on the share drive:

Z:\TBS Staff\Warfighting New Folder\3 Command Section\1 POI\2 - Command External Package\Ethics I DG - B130756

2. Read the enclosed My Lai handout (Section 3 in this AI guide) and watch the 7 part series “Four Hours in My Lai” on you tube. The class will refer to clips #2 and #4 specifically. (Yes, “ME LIE” is the correct pronunciation.)

[www.youtube.com/watch?v=FYzb9DH7YAE](http://www.youtube.com/watch?v=FYzb9DH7YAE)

3. Review the given Case Study questions and MCCV scenarios for the DG in Section 4. Use the AI Guide as a starting point for the discussion to maximize the time allotted.

## **Section 2: The Milgram Experiment**

The world was stunned with the happenings in Nazi German and their acquired surrounding territories that came out during the Eichmann Trials which were held in Jerusalem in 1961. Eichmann, a high ranking official of the Nazi Party, was on trial for war crimes and crimes against humanity. Stanley Milgram (a Ph.D. student) devised a series of experiments to answer this question: "Could it be that Eichmann and his million accomplices in the Holocaust were just following orders? Could we call them all accomplices?"

Milgram's work began at Harvard where he was working towards his Ph.D. The experiments on which his initial research was based were done at Yale from 1961-1962.

**The Experiment:** In response to a newspaper ad offering \$4.50 for one hour's work, an individual was asked to take part in a Psychology experiment investigating memory and learning. He was introduced to a stern looking experimenter in a white coat and a rather pleasant and friendly co-subject. The experimenter explained that the experiment will look into the role of punishment in learning, and that one will be the "teacher" and one will be the "learner" (or "student"). Lots were drawn to determine roles, and it was decided that the individual who answered the ad will become the "teacher."

The "learner" (student) was then taken to a room where he was strapped in a chair to prevent movement and an electrode was placed on his arm. Next, the "teacher" was taken to an adjoining room which contains a generator. The "teacher" was instructed to read a



list of two word pairs and ask the "learner" to read them back. If the "learner" got the answer correct, then they moved on to the next word. If the answer was incorrect, the "teacher" was supposed to shock the "learner" starting at 15 volts.

The generator has 30 switches in 15 volt increments; each was labeled with a voltage ranging from 15 up to 450 volts. Each switch also has a rating, ranging from "slight shock" to "danger: severe shock". The final two switches were labeled "XXX". The "teacher" was supposed to increase the shock each time the "learner" missed a word in the list. Although the "teacher" thought that he/she was administering shocks to the "learner", the "learner" was actually an actor who never experienced the shocks. (The drawing of lots was rigged, so that the actor would always end up as the "learner.")

After a number of voltage level increases, the actor started to bang on the wall that separated him from the subject. After several times banging on the wall and complaining about a heart condition, all responses by the "learner" ceased. At times, the worried "teacher" questioned the "experimenter," asking who was responsible for any harmful effects resulting from shocking the learner at such a high level. Upon receiving the answer that the "experimenter" assumed full responsibility, the "teacher" seemed to accept the response and continue shocking, even though some were obviously extremely uncomfortable in doing so.

**Results:** Today the field of psychology would deem this study highly unethical but, it revealed some extremely important findings. The theory that only the most severe monsters on the sadistic fringe of society would inflict cruelty is disproven. Findings showed that, "two-thirds of this study's participants fall into the category of "obedient" subjects, and that they represent ordinary people drawn from the working, managerial, and professional classes (*Obedience to Authority: An Experimental View*). " Ultimately 65% of all of the "teachers" punished the "learners" to the maximum 450 volts. No subject stopped before reaching 300 volts!

Milgram wrote about his findings in his 1974 book, *Obedience to Authority: An Experimental View*:

The legal and philosophic aspects of obedience are of enormous importance, but they say very little about how most people behave in concrete situations. I set up a simple experiment at Yale University to test how much pain an ordinary citizen would inflict on another person simply because he was ordered to by an experimental scientist. Stark authority was pitted against the subjects' [participants'] strongest moral imperatives against hurting others, and, with the subjects' [participants'] ears ringing with the screams of the victims. Authority won more often than not. The extreme willingness of adults to go to almost any lengths on the command of an authority constitutes the chief finding of the study and the fact most urgently demanding explanation.

Ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the

destructive effects of their work become patently clear and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority.

### **Section 3: The My Lai Massacre**

On March 16, 1968 the angry and frustrated men of Charlie Company, 11th Brigade, Americal Division entered the Vietnamese village of My Lai. "This is what you've been waiting for -- search and destroy -- and you've got it," said their superior officers. A short time later the killing began. When news of the atrocities surfaced, it sent shockwaves through the U.S. political establishment, the military's chain of command, and an already divided American public.

#### **Poised for Conflict**

My Lai lay in the South Vietnamese district of Son My, a heavily mined area where the Vietcong were deeply entrenched. Numerous members of Charlie Company had been maimed or killed by IEDs or snipers in the area during the preceding weeks. The agitated troops entered the village poised for engagement with their elusive enemy.

#### **Massacre**

The Company was ordered to enter the village firing, though there had been no report of opposing fire. After facing no resistance, the mission soon degenerated into the massacre of over 400 unarmed women, children, and elderly. According to eyewitness reports offered after the event, several old men were bayoneted, praying women and children were shot in the back of the head, and at least one girl was raped and then killed. One of the Platoon Commanders, Lt William Calley, himself rounded up groups of villagers into a ditch, and ordered his men to execute all of them.

#### **Call for Investigation**

Word of the atrocities did not reach the American public until November 1969, when journalist Seymour Hersh published a story detailing his conversations with a Vietnam veteran, Ron Ridenhour. Ridenhour learned of the events at My Lai from members of Charlie Company who had been there. Before speaking with Hersh, he had appealed to Congress, the White House, and the Pentagon to investigate the matter. The military investigation resulted in an international media frenzy and Calley being charged with murder.

#### **Questions About Soldiers' Conduct**

As the gruesome details of My Lai reached the American public, serious questions arose concerning the conduct of American soldiers in Vietnam. A military commission investigating the massacre found widespread failures of leadership, discipline, and morale among the Army's fighting units. As the war progressed, many "career" soldiers had either been rotated out or retired. Many more had died. In their place were scores of draftees whose fitness for leadership in the field of battle was questionable at best. Military officials blamed inequities in the draft policy for the often slim talent pool from which they were forced to choose leaders. Many maintained that if the educated middle

class ("the Harvards," as they were called) had joined in the fight, a man of Lt. William Calley's emotional and intellectual stature would never have been issuing orders.

### **Orders from Above?**

Lt Calley, an unemployed college dropout, had managed to graduate from Officer's Candidate School at Fort Benning, Georgia, in 1967. At his trial, Lt Calley testified that he was ordered by Captain Ernest Medina to kill everyone in the village of My Lai. Still, there was only enough photographic and recorded evidence to convict Calley, alone, of murder. He was sentenced to life in prison, but was pardoned by President Reagan after serving just two days. Calley remains the only officer in the chain of command to be held responsible for the institutional failure of My Lai.

## **Section 3a: Land Navigation and Domestic Violence Dilemmas**

Ethics II 2011

### Land Navigation

You have and your roommates have been working together in preparation for the Land Navigation Exam. You have all struggled at some point and dedicated your time to remediate together on every available Saturday.

During your Final Land Navigation Practical Application Exam you find your second box and are writing down the answer when your roommate emerges from a nearby thicket with a handheld GPS in his hand. He says "I just can't fail again" as he writes down the box identification letters. He turns and heads off into the trees before you can say anything.

What do you do?

#### **TAKE ACTION:**

Honor; Integrity – He knowingly broke the rule and should be held accountable.

Courage; Moral Strength - Do the right thing despite how difficult (and unpopular) it may be.

#### **NOT TAKE ACTION:**

Commitment - Loyalty to your roommate.

(NOT TAKING ACTION reflects a misguided sense of loyalty. Correct loyalty would be to the institution. His actions were wrong and actions have consequences.)

### Domestic Violence

You are in charge of a small administrative section. It has come to your attention that LCpl Murray in another section is being physically abused by his wife. She too is a LCpl and works elsewhere on base. You decide to talk with the LCpl Murray's supervisor, a fellow Lieutenant and a friend, about the issue. He tells you, in a defensive

tone, that he will handle the “problem” and that you should be concerned about your own Marines. The next week the LCpl Murray comes to work and has a bruise on his face. You ask him what happened, and he comments that it was just a little tussle with his wife. What do you do?

#### TAKE ACTION:

Honor; Respect for human dignity.

Commitment; Concern for People (beneficence)

“Something has to be done. I need to find a way to take action without burning the bridge with my fellow Lt.”

#### NOT TAKE ACTION

Courage – Loyalty

“I am friends with his supervisor; besides if you report the incident, the junior Marine will never live it down with his peers that he is being abused by a woman.”

(TAKE NO ACTION - Reflects a misguided sense of loyalty. Correct loyalty would be to that Marine and not to your fellow Lt who is unable to impact the situation with results.)

### Section 4: Background

***What are ethics to you?*** (Merriam-Webster’s defines it as the following)

- The discipline dealing with what is good and bad and with moral duty and obligation.
- A set of moral principles.
- A theory or system of moral values.
- A set of moral issues or aspects (as rightness).
- The principles of conduct governing an individual; a consciousness of moral importance.
- A set of standards or a values system by which human actions are ultimately determine right or wrong.

***What are the values that the Marine Corps uses? What do each mean to you? What components are in each?***

- **HONOR** – *A Marine must never conduct himself/herself in a way that would bring dishonor to themselves or the United States Marine Corps*  
 Integrity: To do what is right legally and morally.  
 Responsibility: To be accountable for all actions and inactions.  
 Honesty: To be trustworthy: to never lie, cheat, or steal; nor tolerate those who do.

Respect: To value human life and dignity, our customs and courtesies, and our proud heritage.

- **COURAGE** – *Courage is not overcoming fear, but rather acting in spite of it.*  
 Mental Strength: A disciplined mind committed to personal and professional excellence.  
 Moral Strength: A warrior spirit guided by our values, leadership traits and principles.  
 Physical Strength: A body conditioned to succeed in combat and withstand hardships.
- **COMMITMENT** – *Unwavering, selfless dedication to mission accomplishment, and personal and professional responsibilities.*  
 Unwavering: Firm resolution and unbendable perseverance.  
 Selfless: Place duty and others before self.  
 Dedication: Bound to an ideal: God, Country, Corps (individual and the institution)

***What are the five Horizontal Themes at TBS? Why are they important with respect to Decision making?***

- A man or woman of exemplary character.
  - Your decisions, conduct and actions must be based on sound ethics and morals because Marines will follow your example and your orders.
  - Leaders set the command climate which shapes their values and mindset.
  - Has a clear understanding that a Marine commission brings with it “special trust and confidence” and the highest expectations of the American people
  - Absent Corps Values, something else will “fill” the void.
- Devoted to leading Marines 24/7.
  - Devoted to our Corps Values.
- Decides, communicates, and acts in a Fog of War.
- A Warfighter who embraces our Warrior Ethos.
  - Possesses a moral compass that unerringly points to “do the right thing” – **an ethical warrior**
- Mentally and physically tough.
  - Physically and mentally capable of “staying the course” regardless of the expeditionary environment.

**SECTION 5: Discussion Group Questions:**

**Rules of Engagement**

1. In class question: **Did you shoot the radio operator?**
  - a. Why/why not?
  - b. What is the dilemma? What’s the conflict?  
 - Morally = immoral to shoot a detainee,

- Legally = wrong
- Emotionally = intense loyalty to save your Marines being ambushed
- c. Is it “ok” to shoot a detainee?
- d. Is it worse to kill 1 or 500 civilians? Does the number matter?
- e. What were the company results? Did those results surprise you?

**Principles:** In class question: **Of the 3 types of decision making talked about in class, which did you say was most important to you?**

1. How can you shape the decision making abilities of your Marines?
  - a. (Briefs, EDGs, realistic training, articulate clear Commanders Intent/Expectations, conversations, MOS dependant garrison and field examples, Prep them for the real thing.)
2. How do Marines make decisions when things “go to hell” in combat?
3. Can we affect or improve emotionally charged decision making? How do we?
  - a. Can we identify tipping points and how to prevent reaching them?
  - b. If 3 months of boot camp can’t fix their moral compass, can you as their OIC?
4. Career criminals don’t start with international crime, they start small. So how do we recognize our Marines heading down the wrong path?
  - a. How do we know when our Marines are getting morally callused? (Dehumanizing words, accepting immoral incidents, apathy)
5. Battalion Commander is told that he lost a Marine. How does his emotional reaction shape the Marines around him? (If he starts swearing and screaming vs. remains calm and collected)
6. How can we better prepare our Marines for a better outcome if we are given a similar mission (Like to CLEAR a village) in a similar environment?
  - a. We have to provide clear guidance and intent which is in keeping with Corps Values, the ROE, Law of War and 5 Horizontal Themes.
  - b. We have to drive home our intent before the deployment and before the missions.

**Land Nav:** In class question: **What did you do about the cheating during Land Nav?**

1. Was this an easy situation to confront?
2. What is the dilemma? What’s the conflict?
  - Morally = integrity is a huge component of Honor and character.
  - Legally = cheating is wrong.
  - Emotionally = intense loyalty to your friend.
3. Is the loyalty to your friend more important than the commitment you made to uphold the standards of the Marine Corps?
4. What were the company results? Did those results surprise you?

**My Lai:** In class question: ***Was the tactical task to “Search and Destroy” the village of My Lai and its inhabitants lawful and legitimate?***

1. How does a legitimate task derail into a massacre?

2. Who communicates implicit communication? (All unit leaders with Commanders Intent/ Command Climate
3. How can that turn into the “normalization of deviance?”
4. Why is that a serious issue for us?  
(We want our Marines to make the right decision. We want “Strategic Corporals.”)
5. Is it acceptable for misguided actions to be used to achieve mission accomplishment?
6. Do you need to say “Don’t kill innocent civilians” during every brief?
7. In small units, can the experienced LCpl carry too much weight in the eyes of a new PFC?

In class question: ***What did you write down when you saw the interviews of the soldiers involved?***

8. What would you have done differently to prevent an incident like this or one like from happening later in the deployment??

#### **TAKE AWAYS:**

1. Are legal limits enough so there is no “misunderstanding” about what is expected?
2. War is as old as humanity. Why do we need Laws of War?
  - To protect human dignity.
  - To prevent unnecessary suffering.
  - To establish the morally right thing to do.
3. What specific values the Laws of War are protecting?

#### **HONOR:**

Integrity: To do what is right legally and morally.

Responsibility: To be accountable for all actions and inactions.

Honesty: To be trustworthy: to never lie, cheat, or steal; nor tolerate those who do.

Respect: To value human life and dignity, our customs and courtesies, and our heritage.

#### **COURAGE**

Mental Strength: A disciplined mind committed to personal and professional excellence.

Moral Strength: A warrior spirit guided by our values, leadership traits and principles.

#### **COMMITMENT**

Unwavering: Firm resolution and unbendable perseverance.

Selfless: Place duty and others before self.

Dedication: Bound to ideals

4. ***How can we shape the moral values of our Marines and instill the Corps Values?***
  - Marine Officers must inspect what they expect

- By ignoring Marines who violate regulations/standards, YOU are giving tacit approval and creating a lower standard.
- There is no such thing as a good combat unit or garrison unit. Good leadership is evident in both combat and garrison.
- Is there a link between the Marine who fails to clean his weapon or take his ball cap off in the PX and the Marine who commits more serious violations of the UCMJ?
- How would a good command climate have affected Abu Gharib or My Lai?

**5. *Why should we learn about ethics as Marine Officers?***

- Remind us of our tradition to live and fight honorably.
- Unethical actions leave injuries (morally psychologically, spiritually) which can have long term damage. Ethical action protects from some forms of PTSD.
- Unethical behavior brings dishonor to oneself, the United States Marine Corps and damages the American and international perception of the Marine Corps.
- Unethical behavior interferes with mission accomplishment—it stiffens the resolve of the enemy and deteriorates cooperation of indigenous personnel.
- Unethical behavior damages unit moral and cohesiveness.
- Unethical behavior disrupts unit discipline.
- Unethical behavior is against international law, American law, and the UCMJ.
- Ethical behavior reassures the innocent and undermines the enemy (“no better friend / no worse enemy”).
- Ethical behavior builds pride and re-confirms beliefs in the Corps.

“Your moral crisis won’t come when you’re well ready and waiting, it will come when you are sick, tired, and least prepared.”

- General Mattis

**SECTION 5a: Discussion Group Questions:**

***Who can define a dilemma?***

- A decision with two conflicting options, either good or both bad.

***Who has read about dilemmas in an MCDP?***

- ‘Leading Marines’ tells us that: “...the necessity to choose between competing obligations in circumstances that prevent one from doing both. Action is at the heart of ethical behavior. An academic understanding of what is right and wrong is irrelevant, unless it is coupled with appropriate action. And even then, the answer is not always clear.
- MCDP-1 talks about the horns of dilemma. Meaning the enemy can’t stay in their fighting hole because of indirect fire but can’t get up because of the incoming direct fire.



***What would be an example of an ethical dilemma?***

- A situation where your moral and legal obligations were providing conflicting guidance.
- For example, if woman is violently raped and becomes pregnant, what should she do?  
(Morally: “Thou shall not kill;” Legally: abortion is legal in this country;  
Emotionally: she doesn’t want a living reminder of the event.)

***The class talked about 3 fundamental ways to make decisions, how do these relate to our profession?***

- It is our responsibility to know and enforce the rules as well as the Corps Values.

***What is the hierarchy of importance of the three?***

- Rules guide restrict actions ... Character guides towards appropriate actions ... Emotions CAN be controlled by rules or character.

***Which can we influence as Marine Officers?***

- Rules-based: we set platoon level policies and enforce Marine Corps policy on down to us.
- Character-based: we can conduct Corps Values training to instill our institutional values and morals.
- Emotion-based: we can mentally prepare our Marines for emotionally charged situations and prepare them to make less ‘hot headed’ decisions. We can prepare them ahead of time.

***Why is this important?***

- Because we are ultimately responsible for the actions/inactions of our Marines.
- Because our Marines need to make the right decision when there is limited or no guidance.

***The Milgram Experiment: ‘The teacher’ could hear the student screaming... Why did they continue?!***

- The researcher was taking the responsibility for the injury. ‘The teacher’ kept asking “You assume all responsibility?” because he knew it was wrong to keep going.
- There was no apparent consequence for ‘the teacher’s’ actions. He couldn’t look ‘the student’ in the eye to feel guilt and was not being shocked back.
- Willingness to obey authority. “He kept telling me to do it.”
- Unwillingness to upset the research. “Well, I don’t want to mess up the study.”

***We aren’t in a philosophy class, so why is this worth discussing?***

- Marines may simply continue down an immoral path like ‘the teacher’ if given clear guidance.
- People have an ethical tipping point where they can be pushed beyond what they know is right. For some people it is as simple as just telling them to do something.

***What is the relationship between laws and ethics?***

- Laws control society. Laws and regulations state “ethical” behavior by dictating what is good or bad/right or wrong. Unfortunately, no regulation can cover every human situation. Therefore, conflicts develop between law and ethical behavior, i.e., the law says it is “wrong” to speed. However, a mother or father whose child has been bitten by a poisonous snake feels that speeding to the emergency room is the “right” behavior. Ethical behavior is the “right” for the greater good and understanding and accepting the consequences of failing to abide by the laws or regulations.

***Are more restrictive laws and ROE the answer to preventing incidents like My Lai?***

- No rules are not enough in all situations. A solid character base means that the individuals will make the right choice intuitively because they know the right thing to do.

***Were the orders to “Search and Destroy” the village of My Lai and its inhabitants lawful and legitimate?***

- By the Army tactics manual, yes.

***How can a legal order go wrong? Isn’t legal guidance the right thing to follow on our road example?***

- The mission statement was perfectly legal, the execution was wrong.
- Searching for the enemy and destroying/killing him are acceptable military tasks.
- You’re not supposed to kill innocent civilians. It’s morally wrong.

***Why was the actions of the soldiers wrong?***

- The law of war clearly forbids the targeting of non-combatants independent of a legitimate need. If non-combatants are supporting the enemy, they can be detained or displaced, but not targeted for destruction. A commander’s only can take civilian lives in extreme cases of military necessity.
- The commander’s intent was wrong. They all thought the plan was to kill everyone in the village.

***Why is that wrong? Where does the Law of War come from?***

- They were designed to create legal guidance for war time situations to require military commanders to respect human dignity even when intent on killing the enemy.
- They place the legal limits on the situation so there is no moral “misunderstanding” about what is expected.

***War is as old as humanity. Why do we need Laws of War?***

- To protect human dignity.
- To prevent unnecessary suffering.
- To establish the morally right thing to do.

***What are those values the Laws of War are protecting? (underlined are some issues for My Lai)***

- HONOR:
  - Integrity: To do what is right legally and morally.
  - Responsibility: To be accountable for all actions and inactions.

Honesty: To be trustworthy: to never lie, cheat, or steal; nor tolerate those who do.

Respect: To value human life and dignity, our customs and courtesies, and our proud heritage.

- **COURAGE**

Mental Strength: A disciplined mind committed to personal and professional excellence.

Moral Strength: A warrior spirit guided by our values, leadership traits and principles.

- **COMMITMENT**

Unwavering: Firm resolution and unbendable perseverance.

Selfless: Place duty and others before self.

Dedication: Bound to ideals

***What are some factors that can lead to un-ethical decisions like committing war crimes?***

Scholars have answered this question with:

- High friendly losses
- High turnover rate in the chain of command
- Dehumanizing of the enemy or use of derogatory language
- The lack of a clearly defined enemy
- Unclear orders
- High frustration level among the troops

**Where were these factors evident at My Lai?**

- EVERY SINGLE ONE.

***You mentioned Commander's Intent. Was that important in this case?***

- Yes, it that allows decentralized decision making. It enabled them to think they were simply following orders like in the Milgram Experiment.

***Why is that a serious issue for us?***

- We want our Marines to make the right decision. We want "Strategic Corporals."

***What is similar in the current OEF environment that Company C faced before My Lai***

- Invisible enemy. Complex ROE. Frustrated Marines. Difficult terrain. Political uncertainty/frustration at home.

***How can we better prepare our Marines for a better outcome if we are given a similar mission (Like to CLEAR a village) in a similar environment?***

- WE have to drive home our intent.
- We have to provide clear guidance and intent which is in keeping with Corps Values, the ROE, Law of War and 5 Horizontal Themes.

***How do we do that?***

- TDGs prior to deployment, think about contingencies, give clear guidance and orders, get back briefs and supervise the leadership of the “Strategic Corporal.”

-

***Other than the Core Values, what are some additional rules and regulations that help to guide our actions?***

- Oath of Office
- Law of Land Warfare
- Code of Conduct
- Uniform Code of Military Justice
- Promotion warrants
- Marine Corps Orders and Directives
- Marine Corps Manual
- Rules of Engagement
- Commander’s Intent
- Installation and unit orders, directives, and procedure

***What actions we can take to shape the moral values of our Marines and instill the Corps Values? What is the importance of command climate?***

- Marine Officers must inspect what they expect
- By ignoring Marines who violate regulations/standards, YOU are giving tacit approval and creating a lower standard
- There is no such thing as a good combat unit or garrison unit. Good leadership is evident in both combat and garrison
- Is there a link between the Marine who fails to clean his weapon or take his ball cap off in the PX and the Marine who commits more serious violations of the UCMJ?
- How would a good command climate have affected Abu Gharib or My Lai?

***Why should we learn about ethics as Marine Officers?***

- Our tradition is to live and fight honorably.
- Unethical behavior brings dishonor to the United States Marine Corps and damages the American and international perception of the Marine Corps.
- Unethical behavior interferes with mission accomplishment—it stiffens the resolve of the enemy and deteriorates cooperation of indigenous personnel.
- Unethical behavior damages unit moral and cohesiveness.
- Unethical behavior disrupts unit discipline.
- Unethical behavior is against international law, American law, and the UCMJ.
- Ethical behavior reassures the innocent and undermines the enemy (“no better friend / no worse enemy”).
- Ethical behavior builds pride and re-confirms beliefs in the Corps.

“Your moral crisis won’t come when you’re well ready and waiting, it will come when you are sick, tired, and least prepared.”

General Mattis

### Section 5b MCVCI

Each question is associated with at least one of the Marine Corps’ Core Value (MCCV) and another Marine Corps’ Core Value that it is in conflict with. There could be other MCCVs that could be represented on either side of the dilemma.

All questions will be rated on a one to five Likert scale with (1=Strongly Agree, 2=Agree, 3=Neutral, 4=Disagree, 5=Strongly Disagree). The intended response is underlined and in **bold**. The intent is for them to justify their answers with either a Marine Corps Value or one of the Horizontal Themes.

1. You are in charge of a small administrative section. It has come to your attention that a LCpl in another section is being physically abused by his wife. She too is a LCpl and works elsewhere on base. You decide to talk with the LCpl’s supervisor, a fellow Lieutenant and a friend, about the issue. He tells you, in a defensive tone, that he will handle the “problem” and that you should be concerned about your own Marines. The next week the LCpl comes to work and has a bruise on his face. You ask him what happened, and he comments that it was just a little tussle with his wife. You decide not to report the incident because you are friends with his supervisor; besides if you report the incident, the junior Marine will never live it down with his peers that he is being abused by a woman.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Commitment – Concern for People (beneficence) vs Courage – Loyalty

**Link to 5 Horizontal Themes:** Devoted to Leading Marines 24/7

2. You are in a unit that is about to deploy and you know that one of your junior Marines is having financial difficulties; He and his wife have well over \$10,000 in high interest credit debt, most likely because they have a child with a terminal disease. You notice that the junior Marine has been looking at an advertisement in the local paper for “Surrogate Mothers” (a surrogate is someone who receives money for intentionally having a child for someone else) and that it states that the surrogate could receive up to \$20,000 in compensation. You ask the junior Marine what is going on and he tells you that his and his wife’s personal lives are none of your business. You agree and leave the Marine alone; after all you would not like anyone messing around in your personal business either.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Honor – Honesty or Integrity vs Honor – Responsibility to Family

**Link to 5 Horizontal Themes:** Devoted to Leading Marines 24/7

3. You are a Marine working in the operations shop (S-3) of your battalion and notice that the Commanding Officer's (CO's) driver, a PFC, is securing earlier than usual. You ask him if everything is all right and he tells you that it is but that he needs to run some non-work related personal errands for the CO. You ask if he often runs personal errands for the CO and he tells you he does and that he knows that it is wrong but that he likes the job because it allows him to take off-duty education and he does not want to quit going to school. You counsel the Marine that he should talk to the Company First Sergeant about the situation. You then inform the next person in your chain of command about the situation.

**1=Strongly Agree**    2=Agree    3=Neutral    4=Disagree    5=Strongly Disagree

**Link to Core Values:** Commitment – Concern for People (respect) vs Courage – Misplaced Loyalty

**Link to 5 Horizontal Themes:** Man or Woman of Exemplary Character

4. You are with a logistics section preparing for deployment. During your final pre-deployment field operation you hear one of your junior female Marines complaining about having to deploy to Afghanistan for seven months; however, you chalk it up to normal pre-deployment jitters. Upon returning from pre-deployment leave, you find that the junior female Marine is pregnant. You know at this late stage of the deployment cycle you will not get a replacement resulting in the rest of the Marines having to cover her work load during the deployment. You chew her out for being irresponsible and for taking the “easy” way out. You are close friends with supervisor that she will be reporting to while not on deployment and decide to hook her up with a lousy job, besides she deserves the chewing out and “hook-up” because of the hassle and extra work she will cause for the rest of the unit while on deployment.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Commitment – Selflessness vs Honor – Lack of Responsibility

**Link to 5 Horizontal Themes:** Man or Woman of Exemplary Character

5. You and a fellow Marine (a friend of yours that is the same rank as you) were sent to a week-long conference. Breakfast and lunch were provided by the conference; however, you were on your own for the evening meal. You submit your travel claim for your legitimate expenses; however, your friend tells you that he is glad to be “making out” on the trip. You talk to him and tell him he should “do the right thing” and correct the claim. He tells you that he thinks it is “B.S.” but he will get it fixed. Later you find out that he did not correct his claim. You decide not to report your friend because if you report him he will be mad at you and may cause you trouble in the future, and he was right, it's only a week's worth of evening meals.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Honor – Honesty vs Courage – Misplaced Loyalty

**Link to 5 Horizontal Themes: Man or Woman of Exemplary Character**

6. You are assigned to a training command as a junior instructor. You and a senior instructor welcome the new students and show them their living quarters. The senior instructor tells all the students in the company what his expectations are for the upkeep of the barracks, as such, he collects \$5 from each student (over \$750) for cleaning supplies. The next week during field day you notice that there are very few cleaning supplies available. You ask the senior instructor what happened to all the money they collected last week and he tells you that was a “baby sitting fee,” and that after you do your time you will get to collect your fee as well. You tell the instructor that you think this is wrong and all the money should go to cleaning supplies if that is what he told the students. He says that he will get it taken care of for the next field day. During the next field day you check the cleaning supply situation and it has not changed. You ask the senior instructor and he tells you that he has already spent the money on school clothes for his kids. Even though the money was spent on clothes for the senior instructor’s kids, you decide to let the Chief Instructor know about the situation.

**1=Strongly Agree**    2=Agree    3=Neutral    4=Disagree    5=Strongly Disagree

**Link to Core Values:** Honor – Responsibility vs Courage – Lack of Concern for People

**Link to 5 Horizontal Themes:** Devoted to Leading Marines 24/7

7. You are on Recruiting Duty and negotiating with a vendor on the cost of “giveaways” that have the Marine Corps logo on them. At the end of the day, a decision has not been made on the contract. The contractor, a retired Marine, asks if you would like to go to dinner, on him, and offers you front row tickets for an upcoming sporting event (your favorite team is playing). You hesitate but decide to take him up on his offer because it’s your favorite team and you could never afford front row seats. Besides, you know the outing will not affect your decision on deciding the contract.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Honor – Integrity vs Commitment – Lack of Selflessness (Selfishness)

**Link to 5 Horizontal Themes:** Man or Woman of Exemplary Character

8. You are on the rifle range qualifying as part of your pre-deployment workups. You have been shooting next to a senior Marine all week. The senior Marine has qualified Expert the last 10 times and has been shooting well all week. However, on qualification day you notice that she has been shooting poorly and most likely will do well just to qualify, let alone qualify as an Expert. On the way back to the 500 yard line, the senior Marine expresses her frustration about not qualifying as an Expert for the first time in her career and asks you for your multi-tool. You do not think much of it figuring that she is going to adjust her sights. When you get back to the 500 she calls a coach to look at her rifle and after seeing the sight is bent the coach gives her an alibi for this day’s shooting. You ask the senior Marine what happened and she replies that if she goes unqualified she will get an adverse FitRep. She’s a good Marine and like by all. You know that receiving an adverse FitRep will “end” her

career so you decide to let it go and say nothing. Besides, she might have been having a bad day and after all she will have to shoot on the next range.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Honor – Integrity vs Courage – Misplaced Loyalty

**Link to 5 Horizontal Themes:** Mentally Strong and Physically Tough

9. You are a Patrol Leader (PL) and are conducting a foot patrol in a small Afghan village. Your patrol takes sporadic fire from a house on the edge of town. As you deploy your patrol to secure the house and neutralize the threat you notice several children running from the back side of the house. You continue to aggressively press the counter attack. After your patrol clears the house you enter a room that one of your teams secured and find a woman and a child that have been killed. In a room at the other end of the house there is a military aged male (MAM) who is dead and an AK-47 on the ground next to him. You ask the team leader what happened and he states that he thought the women had a rifle, there is a broom on the floor, and he did not see the kid. He then suggests that the MAM and the AK be moved in that room in order to “make solid” the accidental shooting of the woman and child. You decide to move the AK next to the woman because the team leader is a good Marine and you believe that the shooting was unintentional. You do not want the possibility of some JAG officer messing with your Marines.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Honor – Responsibility vs Courage – Misplaced Loyalty

**Link to 5 Horizontal Themes:** Man or Woman of Exemplary Character

10. You are a Marine working at a detention facility. As part of your duties, you supervise the release of detainees who have been found by higher headquarters not to be a threat. During the course of your duties you have become increasingly upset at the fact you have to release people who you feel are insurgents. As you prepare to release the next “bad guy,” a detainee who was thought to have triggered an Improvised Explosive Device (IED) killing one of your friends, one of your junior Marines suggests that he be released in the town square after you give the “bad guy” a hand shake and a hug and kiss on each cheek and the junior Marine states “that will fix him.” While you know this would surely be a death sentence for the detainee, and you should release the detainee according to the SOP, you are fed-up with the situation and decide to do what your junior Marine suggests. You are tired of having your friends killed by these guys.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Commitment – Concern for People vs Courage – Lack of Self-Discipline

**Link to 5 Horizontal Themes:** Warfighter Who Embraces the Corps’ Warrior Ethos

11. You are a Marine within a platoon that has been conducting house to house clearing operations for the last seven days. You have had nothing but Meals Ready to Eat



(MREs) and hot water when your platoon comes across a local shop during a lull in the fighting. The electricity is still on so there is cold soda and fresh fruit and vegetables in the coolers. A senior Marine smashes the glass on the cooler, takes a soda, and tells the other Marines to drink and eat up. You tell the senior Marine that this is like stealing and it is wrong; whereupon he tells you to “lighten-up it’s only ‘haji’ stuff and he ain’t around.” You decide not to take anything and let the platoon sergeant know what is going on.

**1=Strongly Agree**    2=Agree    3=Neutral    4=Disagree    5=Strongly Disagree

**Link to Core Values:** Honor – Integrity vs Courage – Lack of Self-Discipline

**Link to 5 Horizontal Themes:** Man or Woman of Exemplary Character

12. You are a senior Marine accompanying a squad size security patrol in a small Afghanistan village. All of the patrols during the last month have been hit with small arms fire (SAF) and IEDs. After departing the Patrol Base, the Patrol Leader (PL) (who is junior to you) has the patrol stop at the local school and picks up a local military aged male (MAM) to be a “translator.” When you ask the PL what he is doing, he informs you that his patrols do not get hit because of his “translator.” You ask him how long this has been going on and he informs you that he has been doing this for the past few weeks. You ask him if any of his Marines or “translators” have been injured and he tells you “no way, not when I have my ‘translator’.” This does not seem right to you but you allow the patrol to continue because no one has been hurt and it definitely appears to work.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Commitment – Concern for People vs Courage – Misplaced Loyalty

**Link to 5 Horizontal Themes:** Warfighter Who Embraces the Corps’ Warrior Ethos

13. You have been deployed to a third world African country and have been conducting “humanitarian” operations for the last month. The local population is supportive; however, the local warlords are hostile to your efforts. Your unit has been tasked with clearing an arms market in the lawless capital city. As your unit clears several buildings you and another Marine are tasked with covering a series of rooms. You see a young man with a large package trying to sneak into one of the rooms. You and the other Marine follow the local into the room to find him putting the package into a large safe, there are several weapons stacked in the corner of the room. You keep him from securing the safe and find that the package contained “bricks” of U.S. 100 dollar bills. As your fellow Marine ties up the local, you take a long hard look at the new 100 dollar bills; you surmise that it is arms money. You think about your mounting bills, due to your mother’s cancer and you being her only support, and decide to pocket several of the “bricks” of bills.” The money has done a lot of harm, why not let it do some good and after all it is arms money and no one will miss it.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Honor – Honesty vs Honor – Lack of Integrity

**Link to 5 Horizontal Themes:** Man or Woman of Exemplary Character

14. You are a Marine working with Civil Affairs in Afghanistan. As part of your duties, you are responsible for paying field contractors for construction work, mostly building schools and digging wells. After a fellow Marine shows you the ropes it becomes apparent to you that if you had a mind to you could “pad” some of the contracts and pocket the money. In fact the fellow Marine, who has become a friend of yours, offers to let you in on his “sweet deal” to scam some money off the top. After seeing so much money go to “worthless” projects for these people, you decide that you and your family are more deserving and you take you buddy up on his offer. No one will miss a little money and after all its your word against some Afghan’s word.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Commitment – Competence vs Courage – Misplaced Loyalty

**Link to 5 Horizontal Themes:** Man or Woman of Exemplary Character

15. You are the senior Marine for a combined security element (one platoon of U.S. Marines and one platoon of Iraqi National Army). Your element has been moving on the right flank of the Battalion’s attack through an urban area located just south of the Euphrates River in western Iraq. You have been tasked with protecting the Battalion’s right flank against counter attack. You hear a loud explosion to your left then quickly receive a report, over the radio, with the description of the insurgent who triggered the IED and that he is moving into your area. This is followed up with a casualty report (CASREP) for one killed in action (KIA) Marine and two wounded in action (WIA) Marines as well as two KIA and 3 WIA Iraqi soldiers. Moments later a man fitting the description is running down the street towards your position. Upon seeing your unit he drops a package and puts his hands up in surrender. Your Marines and Iraqi soldiers detained him and retrieve the package that he dropped. They bring the detainee to your position and the Iraqi Platoon Commander (Plt Cmdr) questions him, with you, your interpreter and other Marines looking on. In the bag is a long-range radio phone (typically used for detonating remote IEDs). The man makes comments about the imperialist Americans and the infidel Iraqis and brags about killing them, after which the Iraqi Plt Cmdr pulls his pistol and starts to put it to the man’s head. You raise your hand to the Iraqi Plt Cmdr in order to give you time to tell your Marines and interpreter to move to the other side of the building, leaving the insurgent alone with the Iraqi Plt Cmdr. You know that because the insurgent has surrendered he should be treated as an EPW and transferred to the company headquarters according to SOP; however, you know he has killed Marines and Iraqi soldiers and will continue to do so. As you walk around the corner, to the rest of you Marines, you hear a pistol shot and you say, “One less bad guy to deal with, besides it was Iraqi justice”.

1=Strongly Agree    2=Agree    3=Neutral    4=Disagree    **5=Strongly Disagree**

**Link to Core Values:** Courage – Valor vs Honor – Lack of Integrity

**Link to 5 Horizontal Themes:** Warfighter Who Embraces the Corps’ Warrior Ethos

16. You are on a security patrol in a small village. Over the last month there have been several IED blasts that injured or killed several Marines within your company’s Area of Operation (AO). On your way out from your Forward Operating Base (FOB). You notice the local kids playing in one of the side streets. This street is one that your

patrol will use to reenter the FOB after your patrol. Returning to the FOB your patrol starts to go down the street where the kids were playing and everyone notices that they are no longer playing in the street. Everyone is immediately suspicious and sure enough your patrol locates an IED hidden in a trash heap on the side of the street. After Explosive Ordinance Disposal (EOD) disarms the device your patrol goes and finds the kids who were playing in the street when you left. The PL lines them up and zip-ties them. The PL then picks the oldest one out of the group, so the others can see, then blindfold the rest of the kids. You ask what is going on and the PL tells you to “shut-up and stay out of the way.” He has the translator tell the kids this is what happens when they do not warn Marines about IEDs; he then shoots two rounds into the dirt. You protest to the PL that this is messed up that you should not be doing this sort of stuff. He then cuts the zip-ties of the kids and says “that will learn them and we won’t have to go through that again, or worse yet have a Marine killed, because these little bastards won’t tell us about the IEDs.” The patrol then returns to the FOB. During the debrief the Platoon Commander asks about the shots and the PL says it was nothing; ‘We were just teaching some kids a lesson’, all of the patrol laughs. Later you decide to let the Platoon Commander know what happened.

**1=Strongly Agree**    2=Agree    3=Neutral    4=Disagree    5=Strongly Disagree

**Link to Core Values:** Commitment – Concern for People vs Courage – Lack of Valor

**Link to 5 Horizontal Themes:** Warfighter Who Embraces the Corps’ Warrior Ethos

## Section 6: Discussion Key

***What are ethics to you?*** (Merriam-Webster’s defines it as the following)

- The discipline dealing with what is good and bad and with moral duty and obligation.
- A set of moral principles.
- A theory or system of moral values.
- A set of moral issues or aspects (as rightness).
- The principles of conduct governing an individual; a consciousness of moral importance.
- A set of standards or a values system by which human actions are ultimately determine right or wrong.

***What are the values that the Marine Corps uses? What do each mean to you? What components are in each?***

- **HONOR** – *A Marine must never conduct himself/herself in a way that would bring dishonor to themselves or the United States Marine Corps*  
 Integrity: To do what is right legally and morally.  
 Responsibility: To be accountable for all actions and inactions.  
 Honesty: To be trustworthy: to never lie, cheat, or steal; nor tolerate those who do.  
 Respect: To value human life and dignity, our customs and courtesies, and our proud heritage.

- **COURAGE** – *Courage is not overcoming fear, but rather acting in spite of it.*  
 Mental Strength: A disciplined mind committed to personal and professional excellence.  
 Moral Strength: A warrior spirit guided by our values, leadership traits and principles.  
 Physical Strength: A body conditioned to succeed in combat and withstand hardships.
- **COMMITMENT** – *Unwavering, selfless dedication to mission accomplishment, and personal and professional responsibilities.*  
 Unwavering: Firm resolution and unbendable perseverance.  
 Selfless: Place duty and others before self.  
 Dedication: Bound to an ideal: God, Country, Corps (individual and the institution)

***What are the five Horizontal Themes at TBS? Why are they important with respect to Decision making?***

- A man or woman of exemplary character.
  - Your decisions, conduct and actions must be based on sound ethics and morals because Marines will follow your example and your orders.
  - Leaders set the command climate which shapes their values and mindset.
  - Has a clear understanding that a Marine commission brings with it “special trust and confidence” and the highest expectations of the American people
  - Absent Corps Values, something else will “fill” the void.
- Devoted to leading Marines 24/7.
  - Devoted to our Corps Values.
- Decides, communicates, and acts in a Fog of War.
- A Warfighter who embraces our Warrior Ethos.
  - Possesses a moral compass that unerringly points to “do the right thing” – **an ethical warrior**
- Mentally and physically tough.
  - Physically and mentally capable of “staying the course” regardless of the expeditionary environment.

In chapter 2 of *Marine Corps Values: A User’s Guide for Discussion Leaders* (MCRP 6-11B W/CH1) expands on each of the three Core Values in paragraphs 5.a.(1) through 5.a.(3).

HONOR - The Marine Corps is a unique institution, not just to the military, but to the nation and the world. As the guardians of the standards of excellence for our society, Marines must possess the highest sense of gallantry in serving the United States of America and embody responsibility to duty above self, including, but not limited to:

Integrity, Demonstrating the highest standards of consistent adherence to right, legal and ethical conduct.

Responsibility, Personally accepting the consequences for decisions and actions. Coaching right decisions of subordinates. A chain is only as strong as the weakest individual link, but a battalion of Marines is more like a cable. Together we are stronger than any individual strand, but one strand may hold us together in a crisis if it's strong enough. One Marine taking responsibility for a situation may save the day.

Honesty, Telling the truth. Overt honesty in word and action and clarifying possible misunderstanding or misrepresentation caused by silence or inaction when you should speak up. Respecting other's property and demonstrating fairness in all actions. Marines do not lie, cheat, or steal.

Tradition, Demonstrating respect for the customs, courtesies, and traditions developed over many years for good reason, which produce a common Marine Corps history and identity. Respect for the heritage and traditions of others, especially those we encounter in duty around the world.

**COURAGE** - Moral, mental, and physical strength to resist opposition, face danger, and endure hardship, including, but not limited to:

Self-Discipline, Marines hold themselves responsible for their own actions and others responsible for their actions. Marines are committed to maintaining physical, moral, and mental health, to fitness and exercise, and to lifelong learning.

Patriotism, Devotion to and defense of one's country. The freely chosen, informed willingness to support and defend the Constitution of the United States.

Loyalty, Steady reliability to do one's duty in service to the United States of America, the United States Marine Corps, one's command, one's fellow Marines, Sailors, Soldiers, Airmen, citizens, oneself, and to family.

Valor, Boldness and determination in facing danger in battle, and the daily commitment to excellence and honesty in actions small and large.

**COMMITMENT** - The promise or pledge to complete a worthy goal by worthy means which requires identification with that goal and demonstrated actions to support that goal, including, but not limited to:

Competence, Maintaining, and improving one's skill level to support the team. Commitment to growing toward a standard of excellence second to none.

Teamwork, Individual effort in support of other team members in accomplishing the team's mission. Marines take care of their own. All worthwhile accomplishments are the result of a team effort.

Selflessness, Marines take care of their subordinates, their families, their fellow Marines before themselves. The welfare of our country and our Corps is more important than our individual welfare.

Concern for People, The Marine Corps is the custodian of this nation's future, her young people. We exist to defend the nation, but as importantly, we are in the business of creating honorable citizens. Everyone is of value, regardless of race, nation of origin, religion, or gender. Concern includes a commitment to improving the level of education, skill, self-esteem, and quality of life for Marines and their families. On the battlefield, a Marine is the fiercest of all warriors and the most benevolent of conquerors.

Spiritual Heritage, The U.S. Constitution, the Pledge of Allegiance, and the creeds that guide our nation recognize the value of religious and spiritual heritage of individuals and base our understanding of rights and duties on the endowment of all people, by God, with the inalienable rights of life, liberty, and the pursuit of happiness. Marines maintain spiritual health and growth to nurture enduring values and acquire a source of strength required for success in battle and the ability to endure hardship.

Reference TBS Handout, Officership Foundations B1X0856

Man or Woman of Exemplary Character

- Has a clear understanding that a Marine commission brings with it “special trust and confidence” and the highest expectations of the American people
- Devoted to our Corps values of honor, courage, and commitment
- Possesses a moral compass that unerringly points to “do the right thing” – an ethical warrior

Devoted to Leading Marines 24/7

- Embraces the “exceptional and unremitting” responsibility to one’s Marines and their families
- Inspires and instills confidence in his/her Marines during times of adversity

- Sets the example in all things and at all times
- Adheres to and enforces standards regardless of time of day, location, or duty status
- Treats all Marines and Sailors with dignity and respect
- Dedicated to a lifetime of study and learning about the profession of arms

#### Able to Decide, Communicate and Act in the Fog of War

- Can think critically and arrive at an acceptable decision based on sound tactical thinking within their commander's intent
- Communicates clearly both orally and in writing in tactical and administrative situations with emphasis on issuing clear, meaningful orders and guidance
- Has a bias for action – seizes the initiative and acts instead of waiting for the perfect sight picture or direction from higher
- Once action is initiated, acts with boldness and determination

#### Warfighter Who Embraces the Corps' Warrior Ethos

- A competent combat leader, grounded in basic infantry skills, and characterized by sound judgment and aggressiveness in execution
- Educated in the fundamentals of maneuver warfare, tactics, combined arms, and time-tested principles of battle
- Maintains an offensive mindset throughout – proactive not reactive

#### Mentally Strong and Physically Tough

- Imbued with a warrior spirit and able to thrive in a complex and chaotic environment and persevere despite the obstacles to mission accomplishment

Possesses the self-discipline and will to push past preconceived limits

## **Appendix L Practical Ethics for the Marine Leader**

### **Practical Ethics for the Marine Leader**





Cover Photos by:

Top: Corporal Reece Lodder

Bottom: Sgt Elyssa Quesada

## **Practical Ethics for the Marine Leader**

The Basic School, Quantico Virginia  
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\* Ethical Theory and Honor in Competition and Sport

### Forward

Clinton Culp is one of the very few educators who can take combat leadership experience and successfully blend it with a passion for preparing Lieutenants to face tomorrow's challenges. The reason I can make this statement is that Clinton and I served alongside each other in Afghanistan and Iraq. Practical Ethics for a Marine Leader provides the gateway to develop critical thinking skills and spark intellectual inquiry through Socratic learning at the small unit leader level.

Few institutions have had a more dramatic or lasting effect on the Marine Corps than The Basic School. The Basic School is the voyage that shapes an Officer of Marines. During the 26 weeks and almost 1600 hour of instruction, this voyage does two things. First it develops and trains provisional rifle platoon commanders. Second, and most important, TBS is a leadership and ethics academy. This handbook is focused on the latter and is written to assist the young officer with developing the character and integrity to make the right decision – especially in the violent, uncertain, chaotic, and ambiguous environment of modern war. Officers must earn the right to lead Marines through the daily exercise of sound judgment and through their morally solid example. The nature of modern conflicts and the future operating environment of tomorrow's wars, demands junior leaders that do the right thing... always. The decisions lieutenants and warrant officers make at the tactical level have strategic effects on our nation. Marines have won and will win our Country's battles because our officers' moral strength.

If history and the human condition teaches us anything it is that leaders must have a sound moral compass. This book assists the leader in calibrating, and re-calibrating, their, and their Marines', moral compass to the true north of Honor, Courage, Commitment and our Corps warrior ethos.

Colonel Julian Dale Alford  
Commanding Officer, The Basic School

## Preface and Acknowledgments

### Preface

This handbook is intended to be just that a handbook; it is designed to provide a framework for educating oneself and their Marines on a process that leads to sound moral judgment that are based on the Core Values of the Marine Corps and the Horizontal Themes at the Basic School. In order to lay this foundation, it is necessary to provide the provenance of our Core Values. We then talk about what is the difference between morals and ethics and how to identify a moral or ethical dilemma. We then provide tools and examples that the leader can use to conduct moral and ethical education at the small unit level. With this framework and tools, the small unit leader will be able to vertically and horizontally integrate moral and ethics education seamlessly at all levels of training.

The end-state is to return you and your Marines to society having been better for the experience and continue to live a life of honor and dignity.

Cease to do evil, Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow. Isaiah 1:16-17

### Acknowledgments

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## Foundation

### The Declaration of Independence and Constitution

The Marine Corps derives their values from several sources; chief among these is the United States Declaration of Independence and the United States Constitution. The preamble of the United States Declaration of Independence states:

We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness – That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed...

We find further clarification of these broad principles in the U.S. Constitution, "... establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty..." The Bill of Rights, codifies several of these broad principles; freedom of religion, of speech, the press, to assemble, and the right to petition the Government for grievances, the right to keep and bear arms, to be secure in your person, and the right of due process of the law. These principles are embodied in the core values of the Marine Corps.

### Marine Corps Core Values

**HONOR** - The Marine Corps is a unique institution, not just to the military, but to the nation and the world. As the guardians of the standards of excellence for our society, Marines must possess the highest sense of gallantry in serving the United States of America and embody responsibility to duty above self, including, but not limited to:

Integrity. Demonstrating the highest standards of consistent adherence to right, legal and ethical conduct.

Responsibility. Personally accepting the consequences for decisions and actions. Coaching right decisions of subordinates. A chain is only as strong as the weakest individual link, but a battalion of Marines is more like a cable. Together we are stronger than any individual strand, but one strand may hold us together in a crisis if it's strong enough. One Marine taking responsibility for a situation may save the day.

Honesty. Telling the truth. Overt honesty in word and action and clarifying possible misunderstanding or misrepresentation caused by silence or inaction when you should speak up. Respecting other's property and demonstrating fairness in all actions. Marines do not lie, cheat, or steal.

Tradition. Demonstrating respect for the customs, courtesies, and traditions developed over many years for good reason, which produce a common Marine Corps history and identity. Respect for the heritage and traditions of others, especially those we encounter in duty around the world.

**COURAGE** - Moral, mental, and physical strength to resist opposition, face danger, and endure hardship, including, but not limited to:

Self-Discipline, Marines hold themselves responsible for their own actions and others responsible for their actions. Marines are committed to maintaining physical, moral, and mental health, to fitness and exercise, and to lifelong learning.

Patriotism, Devotion to and defense of one's country. The freely chosen, informed willingness to support and defend the Constitution of the United States.

Loyalty, Steady reliability to do one's duty in service to the United States of America, the United States Marine Corps, one's command, one's fellow Marines, Sailors, Soldiers, Airmen, citizens, oneself, and to family.

Valor, Boldness and determination in facing danger in battle, and the daily commitment to excellence and honesty in actions small and large.

**COMMITMENT** - The promise or pledge to complete a worthy goal by worthy means which requires identification with that goal and demonstrated actions to support that goal, including, but not limited to:

Competence, Maintaining, and improving one's skill level to support the team. Commitment to growing toward a standard of excellence second to none.

Teamwork, Individual effort in support of other team members in accomplishing the team's mission. Marines take care of their own. All worthwhile accomplishments are the result of a team effort.

Selflessness, Marines take care of their subordinates, their families, their fellow Marines before themselves. The welfare of our country and our Corps is more important than our individual welfare.

Concern for People, The Marine Corps is the custodian of this nation's future, her young people. We exist to defend the nation, but as importantly, we are in the business of creating honorable citizens. Everyone is of value, regardless of race, nation of origin, religion, or gender. Concern includes a commitment to improving the level of education, skill, self-esteem, and quality of life for Marines and their families. On the battlefield, a Marine is the fiercest of all warriors and the most benevolent of conquerors.

Spiritual Heritage, The U.S. Constitution, the Pledge of Allegiance, and the creeds that guide our nation recognize the value of religious and spiritual heritage of individuals and base our understanding of rights and duties on the endowment of all people, by God, with the inalienable rights of life, liberty, and the pursuit of happiness. Marines maintain spiritual health and growth to nurture enduring values and acquire a source of strength required for success in battle and the ability to endure hardship.

### Five Horizontal Themes

To be a man or woman of exemplary character

- Has a clear understanding that a Marine commission brings with it “special trust and confidence” and the highest expectations of the American people
- Devoted to our Corps’ values of honor, courage, and commitment
- Possesses a moral compass that unerringly points to “doing the right thing” – an ethical warrior

To be devoted to leading Marines 24/7

- Embraces the “exceptional and unrelenting” responsibility to one’s Marines and their families
- Inspires and instills confidence in his/her Marines during times of adversity
- Sets the example in all things and at all times
- Adheres to and enforces standards regardless of time of day, location, or duty status
- Treats all Marines and Sailors with dignity and respect
- Dedicated to a lifetime of study and learning about the profession of arms

Able to decide, communicate and act in the fog of war

- Can think critically and arrive at an acceptable decision based on sound tactical thinking within their commander’s intent
- Communicates clearly both orally and in writing in tactical and administrative situations with emphasis on issuing clear, meaningful orders and guidance
- Has a bias for action – seizes the initiative and acts instead of waiting for the perfect sight picture or direction from higher
- Once action is initiated, acts with boldness and determination

To be a warfighter who embraces the Corps’ warrior ethos

- A competent combat leader, grounded in basic infantry skills, and characterized by sound judgment and aggressiveness in execution
- Educated in the fundamentals of maneuver warfare, tactics, combined arms, and time-tested principles of battle
- Maintains an offensive mindset throughout – proactive not reactive

To be mentally strong and physically tough

- Imbued with a warrior spirit and able to thrive in a complex and chaotic environment and persevere despite the obstacles to mission accomplishment
- Possesses the self-discipline and will to push past preconceived limits



### **United States Code, Title 10, Section 5947, Requirement of exemplary conduct**

All commanding officers and others in authority in the naval service are required to show in themselves a good example of virtue, honor, patriotism, and subordination; to be vigilant in inspecting the conduct of all persons who are placed under their command; to guard against and suppress all dissolute and immoral practices, and to correct, according to the laws and regulations of the Navy, all persons who are guilty of them; and to take all necessary and proper measures, under the laws, regulation, and customs of the naval service, to promote and safeguard the morale, and the physical well-being, and the general welfare of the officers and enlisted persons under their command or charge.

### **Basic Principles of the Law of War**

(MCO 3300.4 of 20 Oct 2003)

1. Marines fight only enemy combatants.
2. Marines do not harm enemy soldiers who surrender. Marines disarm them and turn them over to their superiors.
3. Marines do not torture or kill enemy prisoners of war or detainees.
4. Marines collect and care for the wounded, whether friend or foe.
5. Marines do not attack medical personnel, facilities, equipment, or chaplains.
6. Marines destroy no more than the mission requires.
7. Marines treat all civilians humanely.
8. Marines do not steal; they respect private property and possessions.
9. Marines do their best to prevent violations of the law of war, and report all violations to their superiors.

### **The Oath**

#### **Oath of Enlistment**

I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to the regulations and Uniform Code of Military Justice. So help me God.

#### **Oath of Office**

I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely; without mental reservation or purpose of evasion; that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God.

### **Ethics, Morals, Dilemmas, and Rules**

Morals are defined as practices and customs of a person or group while ethics are the principles and rules that are explicitly stated and held by that group or person.<sup>1</sup> Morals can be seen as internalized ethics.

Ethical or moral dilemmas occur when someone has moral or ethical reasons to take at least two courses of action but taking more than one course of action is not possible. There are three main components to moral dilemmas: a person has the ability to take each action, the person can only take one action, and regardless of the action taken the person feels that they have done wrong by not taking the alternative action.<sup>2</sup>

There are many rules which Marines must adhere to, the Uniformed Code of Military Justice (UCMJ) as well as official rules and regulations, e.g., Department of Defense Regulations, Navy Regulations, Marine Corps Orders, and others. They are too numerous to mention much less for any one individual to know them all. While knowing certain rules and regulations is important knowing them all would be next to impossible. How can Marines keep from violating some rule or regulation that they are unaware exists? By embodying Marine Corps Core Values and principles (the Five Horizontal Themes), one can avoid violating most all of the rules and regulations that are currently in effect. In other words, embodying Marine Corps Core Values and living one's life according to the Five Horizontal Themes one focuses on doing the right thing for the right reasons as opposed to worrying about breaking some rule or regulation. This could be equated to having a proactive offensive mindset as opposed to having a reactive defensive mindset. Marines are offensive in nature.

Most all rules are based, in some form or another, on one or more Core Values as such it is better to know and live a few Core Values than try and know and keep from breaking thousands of rules and regulations.

Moral, and ethical, dilemmas are by their very nature hard and messy things, (if they were clean and easy they would not be dilemmas), and in fact, appear to have more than one "correct" solution. Because there are more than one "correct" solutions to a moral dilemma the end state is not to find *a solution* but to find *a justifiable* solution. Does one's solution have moral and ethical strength? In other words, can one defend one's motive, intention, and action based on Marine Corps' Core Values and Horizontal Themes?

### **How to Identify and Critically Evaluate a Dilemma (The Ethical OODA Loop)**

You are in charge of a small administrative section. It has come to your attention that a junior Marine in another section is being physically abused by his wife, who works elsewhere on base. You decide to talk with the junior Marine's supervisor, a Marine of the same rank as you and a good friend of yours, about the issue. He tells you, in a defensive tone, that he will handle the "problem" and that you should be concerned about your own Marines; your friend's demeanor seems somewhat out of character, but you agree and leave it at that. However, the next week the junior Marine comes to work and

has a bruise on his face. You ask the junior Marine what happened, and he comments that it was just a little tussle with his wife.

*Observe:* First we observe that a Marine is being physically abused by their spouse. We also know that this Marine is in another section and you are good friends with his supervisor. We also observe that the abused Marine is either in some sort of denial about his situation or that he is ashamed to be in this situation. What does my “gut” tell me, how do I feel about the situation?

*What is the moral dilemma?* One has an ethical and moral reason to report the incident to higher authority and one has a moral reason to remain loyal to your friend and let them take care of the situation; however, you cannot remain loyal to your friend and look out for the health and welfare of the abused Marine at the same time.

*Orient:* From our observations we can now orient ourselves on the moral and ethical issues. Let's focus on a few of the Core Values and Horizontal Themes that are in play in this situation. We see that someone, in this case a Marine, is being physically abused.

*The Core Values:* *Commitment*, the promise or pledge to complete a worthy goal by worthy means which requires identification with that goal and demonstrated actions to support that goal, including, but not limited to having *Concern for People*. Everyone is of value... concern includes a commitment to improving the level of education, skill, self-esteem, and quality of life for Marines and their families.

*Horizontal Theme:* *Devoted to leading Marines 24/7*, one embraces the “exceptional and unrelenting” responsibility to one's Marines and their families; here one's Marines also means the larger community of Marines, i.e., any Marine. One adheres to and enforces standards regardless of time of day, location, or duty status and one treats all Marines and Sailors with dignity and respect.

*Rule:* MCO P1700.24B one has the duty to report known and suspected spousal abuse.

*Decide:* There are many specific possibilities; however, there are three basic types of decisions that can be made based on the information; 1) self-interested, 2) maintaining norms (or following the rules), 3) principled or virtue based. The following is an example of each type of decision.

*Self-interested:* In this case you decided not to report the incident because you are good friends with his supervisor; besides if you report the incident, the junior Marine will never live it down with his peers that he is being abused by a woman. This decision is based on self-interest of remaining friends with the injured Marine's supervisor and not based on one's duty to report the abuse or on Core Values. As an officer of Marines this is the least preferred decision because it places self above others.

*Maintaining norms:* In this case you decide to report the incident to the proper authority solely because you have to, i.e., there is a rule and you as an officer must follow it. This decision is based on maintaining the norms (rule following) of the society and it does not contemplate *why* the rule exist in the first place. This type of decision will suffice for the majority of our decisions; however, there could be times when rules conflict or are immoral.

*Principled or Virtue based:* In this case you decide to report the incident to the proper authority because, based on the information you have available and prior actions, it is the right thing to do based on Core Values and Horizontal Principles. Exhibiting Commitment and having Concern for People is but one Core Value that provide the reason for the above rule and the Horizontal Theme, devoted to leading Marines 24/7, is a principle that Marine Officers should embody.

*Act:* The bottom line is that one must *act*. Inaction (deciding not to do anything) is also an action which has moral implications. Taking action based on self-interest clearly goes against the Core Values and Horizontal Themes (principles) of what it is to be a leader of Marines. On the other hand, taking action based on maintaining norms or based on a principled or virtue based decision may oftentimes have the same (or similar) outcomes; however, the stronger form of action is based on principles and values. Rules, if they are good rules, are based at least in part on principles and values, thereby giving rules their authority. By living one's life by a few Core Values and Principles (Horizontal Themes) one does not have to know all the rules. The propensity for action is the hallmark of a leader of Marines.

## Conducting Ethics Education at the Small Unit Level

### Personal Values and Marine Corps Core Values

Marines bring with them when they enter the Corps their own set of Core Values. Personal Core Values are instilled in Marines by their parents, families, religious beliefs, schools, peers, and other influences upon their lives. These individual sets of values may be strong or they may be weak. Regardless of background, every Marine should understand that being a Marine entails embracing and adhering to Marine Corps Core Values.<sup>3</sup>

### The Act of Writing

As leaders it is our duty to get to know our Marines, this also includes what they value and why they value it. The act of writing does at least two things, first it allows one to think about the subject and second it allows one to re-think about the subject as they are in the act of writing. Writing is a very powerful tool that a leader can use to identify why we value the things that we value. Bottom line writing gets one to think multiple times about what one values and why they value it.

#### Writing Exercises:

1. Have your Marines write a short autobiography, but also have them include a short list (five to ten) of things they value and why they value it.
2. Have your Marines write a short paragraph on what each of the Core Values (including the sub-values) means to them and how they plan on living up to each Core Value.

These are but two examples of writing exercises that will assist your Marines in identifying the values and how they compare to the Core Values of the Marine Corps.

Other examples of writing exercises might include leadership profiles of prominent Marines (or other leaders) and how their leadership embodied Core Values and Horizontal Themes. The key to any writing exercise is to focus on Core Values, how they were (or were not) exemplified, what was done right or what could have been done better, and what it means to you.

### **Conducting an Ethical Decision Discussion (EDD)**

This is not a checklist for conducting training rather it is a framework, or model, that can be used to guide and facilitate a discussion group. The discussion techniques that are outlined in MCRP 6-11B W/CH 1 Marine Corps Values are valuable for all discussion groups; however, there are a few key points that should be noted with regard to moral and ethical guided discussions:

- The guided discussion leader is a *guide* and *facilitator* and should avoid lecturing or preaching; this is key in a guided discussion on morals and ethics.
- Set the conditions for learning:
  - Platoon size groups are typically the largest discussion group that should be used for moral and ethical discussion groups, squad size would be better.
  - Grouping by rank might facilitate more discussion within some groups, especially if a junior group is not comfortable discussing the subject matter in front of their seniors. If possible having mixed ranks may add to the discussion; however, be careful to avoid having senior participants dominating the discussion or belittling junior participants' contributions.
  - Choose a horseshoe or circle seating arrangement, this allows the participants to talk to each other and not the back of someone's head.
  - Listen to what the participants have to say, do not be "judgmental."
- The guide should be aware that each member of the group is unique and brings their own life experience which influences them and thus influences the group.
  - One's beliefs, values, culture, prejudices, education, and attitudes are the beginnings of their thoughts and behavior.
  - Loyalties to family, religion, or social groups also play a role.
  - Emotions and feelings influence one's thoughts and behavior.
- Each participant has something to offer the group. It is the guide's responsibility to facilitate their contribution to the group.
- The guide must:
  - Have a good positive attitude, but at the same time they cannot be overbearing; in other words the guide must guide not direct, allow the participants to discuss.
  - Understand where the participants "come from."
  - Participate in the discussion without dominating it.
  - Know the subject matter, but be humble enough to know that they do not always know best or know everything and that they can learn from the participants.

- Always guide the discussion back to Marine Corps Core Values and Horizontal Themes. It is not sufficient to settle on a rules (MCO) based explanation, what are the values and principles behind the rules.
- Ask “why” questions (philosophical questions) as opposed to “how” questions (technical questions).
- Allow time for participants to think before they answer, questions should generate thought; silence is not a bad thing in a moral and ethical guided discussion.

See MCRP 6-11B W/CH 1 Marine Corps Values: A Users Guide for Discussion Leaders for a detailed overview Marine Corps Core Values and leading guided discussions. Chapter 1 Appendix D, Discussion Techniques is reproduced in the Appendices of this book, see Appendix A.

### **Garrison Examples:**

#### **New Instructor**

You are assigned to a training command as a junior instructor. You and a senior instructor welcome the new students and show them their living quarters. The senior instructor tells all the students in the company what his expectations are for the upkeep of the barracks, as such, he collects \$5 from each student (over \$750) for cleaning supplies. The next week during field day you notice that there are very few cleaning supplies available. You ask the senior instructor what happened to all the money they collected last week and he tells you that was a “baby sitting fee,” and that after you do your time you will get to collect your fee as well. You tell the instructor that you think this is wrong and all the money should go to cleaning supplies if that is what he told the students. He says that he will get it taken care of for the next field day. During the next field day you check the cleaning supply situation and it has not changed. You ask the senior instructor and he tells you that he has already spent the money on school clothes for his kids.

Questions:

#### Observe:

- What are some factors that might make this a moral dilemma? Why?
- What makes this a moral dilemma?

#### Orient:

- What Core Values justify both sides of the dilemma?
- What Horizontal Theme can justify both sides of the dilemma?
- Is there a rule that dictates what should be done?
- If so is the rule in conflict with any other rules?
- Is the rule in conflict with a Core Value or Horizontal Theme?

#### Decide:

- What would be an example of a self-interested decision and why?

What would be an example of a maintaining norms decision and why?

What would be an example of a principled or Virtue based decision and why?

Act: In the above scenario the new instructor action was: to let the Chief Instructor know about the situation, even though the money was spent on clothes for the senior instructor's kids.

Was this action a self-interested action, a maintain norms action or a virtue based action, and why?

What might be some other actions that one might take in this situation?

What are the Core Values and Horizontal Themes that justify those actions?

### **Rifle Range**

You are on the rifle range qualifying as part of your pre-deployment workups. You have been shooting next to a senior Marine all week. The senior Marine has qualified Expert the last 10 times and has been shooting well all week. However, on qualification day you notice that she has been shooting poorly and most likely will do well just to qualify, let alone qualify as an Expert. On the way back to the 500 yard line, the senior Marine expresses her frustration about not qualifying as an Expert for the first time in her career and asks you for your multi-tool. You do not think much of it figuring that she is going to adjust her sights. When you get back to the 500 she calls a coach to look at her rifle and after seeing the sight is bent the coach gives her an alibi for this day's shooting. You ask the senior Marine what happened and she replies that if she goes unqualified she will get an adverse FitRep. She's a good Marine and liked by all.

Questions:

Observe:

What are some factors that might make this a moral dilemma? Why?

What makes this a moral dilemma?

Orient:

What Core Values justify both sides of the dilemma?

What Horizontal Theme can justify both sides of the dilemma?

Is there a rule that dictates what should be done?

If so is the rule in conflict with any other rules?

Is the rule in conflict with a Core Value or Horizontal Theme?

Decide:

What would be an example of a self-interested decision and why?

What would be an example of a maintaining norms decision and why?

What would be an example of a principled or Virtue based decision and why?

Act: In the above scenario you decide to let it go and say nothing, after all you know that receiving an adverse FitRep will "end" her career. Besides, she might have been having a bad day and after all she will have to shoot on the next range.

Was this action a self-interested action, a maintain norms action or a virtue based action, and why?

What might be some other actions that one might take in this situation?  
 What are the Core Values and Horizontal Themes that justify those actions?

### **Combat Examples:**

#### **Teaching a Lesson**

You are on a security patrol in a small village. Over the last month there have been several IED blasts that injured or killed several Marines within your company's Area of Operation (AO). On your way out from your Forward Operating Base (FOB). You notice the local kids playing in one of the side streets. This street is one that your patrol will use to reenter the FOB after your patrol. Returning to the FOB your patrol starts to go down the street where the kids were playing and everyone notices that they are no longer playing in the street. Everyone is immediately suspicious and sure enough your patrol locates an IED hidden in a trash heap on the side of the street. After Explosive Ordinance Disposal (EOD) disarms the device your patrol goes and finds the kids who were playing in the street when you left. The PL lines them up and zip-ties them. The Patrol Leader (PL) then picks the oldest one out of the group, so the others can see, then blindfold the rest of the kids. You ask what is going on and the PL tells you to "shut-up and stay out of the way." He has the translator tell the kids this is what happens when they do not warn Marines about IEDs; he then shoots two rounds into the dirt. You protest to the PL that this is messed up that you should not be doing this sort of stuff. He then cuts the zip-ties of the kids and says "that will learn them and we won't have to go through that again, or worse yet have a Marine killed, because these little bastards won't tell us about the IEDs." The patrol then returns to the FOB. During the debrief the Platoon Commander asks about the shots and the PL says it was nothing: "We were just teaching some kids a lesson", all of the patrol laughs.

#### **Questions:**

##### Observe:

What are some factors that might make this a moral dilemma? Why?  
 What makes this a moral dilemma?

##### Orient:

What Core Values justify both sides of the dilemma?  
 What Horizontal Theme can justify both sides of the dilemma?  
 Is there a rule that dictates what should be done?  
 If so is the rule in conflict with any other rules?  
 Is the rule in conflict with a Core Value or Horizontal Theme?

##### Decide:

What would be an example of a self-interested decision and why?  
 What would be an example of a maintaining norms decision and why?  
 What would be an example of a principled or Virtue based decision and why?



Act: In the above scenario you later decide to let the Platoon Commander know what happened.

They said nothing, at first, was this action a self-interested action, a maintain norms action or a virtue based action, and why?

Later, they decided to tell; does this action make up for the initial lack of action?

What might be some other actions that one might take in this situation?

What are the Core Values and Horizontal Themes that justify those actions?

What are some of the ramifications of taking such an action?

### **Release of Detainee**

You are a Marine working at a detention facility. As part of your duties, you supervise the release of detainees who have been found by higher headquarters not to be a threat. During the course of your duties you have become increasingly upset at the fact you have to release people who you feel are insurgents. As you prepare to release the next "bad guy," a detainee who was thought to have triggered an Improvised Explosive Device (IED) killing one of your friends, one of your junior Marines suggests that he be released in the town square after you give the "bad guy" a hand shake and a hug and kiss on each cheek. You remember your cultural class and this gesture is a sign of respect and cooperation and would indicate to others that he is working with the Marines. The junior Marine states "that will fix him."

Questions:

Observe:

What are some factors that might make this a moral dilemma? Why?

What makes this a moral dilemma?

Orient:

What Core Values justify both sides of the dilemma?

What Horizontal Theme can justify both sides of the dilemma?

Is there a rule that dictates what should be done?

If so is the rule in conflict with any other rules?

Is the rule in conflict with a Core Value or Horizontal Theme?

Decide:

What would be an example of a self-interested decision and why?

What would be an example of a maintaining norms decision and why?

What would be an example of a principled or Virtue based decision and why?

Act: In the above scenario you know this would surely be a death sentence for the detainee, and you should release the detainee according to the SOP, you are fed-up with the situation and decide to do what your junior Marine suggests. You are tired of having your friends killed by these guys.

Was this action a self-interested action, a maintain norms action or a virtue based action, and why?

What might be some other actions that one might take in this situation?

What are the Core Values and Horizontal Themes that justify those actions?  
 What are the ramifications of taking such an action?

Experience in the Marine Corps will present many examples of moral and ethical dilemmas; these are but four examples of Ethical Decision Discussions. When developing an EDD there should be a conflict in Core Values or Horizontal Themes, i.e., there must be a dilemma where one has an ethical or moral reason to take at least two courses of action and can only take one course of action. Some things to consider when developing an EDD:

- What are the Core Values and Horizontal Themes that are in conflict?
- What is the narrative (story), be respectful of others, in other words do not implicate a specific individual without their permission.
- What are the rules and regulations that might apply?
- Do the rules conflict with Core Values or Horizontal Themes?
- What are the possible courses of action and what are their justifications, is a particular course of action based on personal interest reasons, maintaining norms or ruled, or Core Values and Horizontal Themes.
- Anticipate group questions and possible answers.

#### **Conducting Ethics in the Field (Ethical Decision Exercises (EDE))**

##### Ethical/Moral Dilemmas

Ethical or moral dilemmas occur when someone has moral or ethical reasons to take at least two courses of action but taking more than one course of action is not possible. There are three main components to moral dilemmas; a person has the ability to take each action, the person can only take one action, and regardless of the action taken the person feels that they have done wrong by not taking the alternative action.

#### **EDE 1: Capture of an enemy prisoner of war during a Movement to Contact**

##### **Mission.**

Dilemma: While moving as the advanced guard in a company movement to contact mission the Platoon Commander has an ethical reason to properly handle a captured enemy combatant and a moral reason to locate the main body of the enemy as fast as possible (other units in the company are relying on you in order to complete their mission with minimal friendly casualties).

However, if the Platoon Commander properly handles the EPW other friendly forces may be put in danger because he has failed to complete his mission. There is a perception that the Platoon Commander cannot do both task at the same time.

Task: Place the student in a moral dilemma involving the proper handling of an enemy prisoner of war (EPW) and the necessity to complete the assigned, time sensitive, mission.

Purpose: To set the conditions in which the student will have to make a moral decision in a time competitive, chaotic, and fluid field environment that simulates combat conditions.

Method: This EDG will be conducted during the Fire Team (FT) engagement within the Offensive Phase of FEX III. During a brief in-stride debrief the student platoon commander will have to justify their action based on a Core Value and Horizontal Theme.

Endstate: The student leader takes action, which has moral implications, enforces their decision within the platoon, and justifies their decision and action by associating them to Core Values and Horizontal Themes.

Scheme of Maneuver: The Assistant Instructor (AI) will ensure that the platoon captures one enemy prisoner of war (EPW) during the consolidation phase of the FT engagement. If the platoon commander has done a good job while conducting their planning processes, they should have identified enroute EPW drop off points. The EPW will initially be compliant; depending on the situation the AI may direct the EPW to become increasingly less compliant, thereby creating more friction for the platoon. The EPW's noncompliance can range from making noise to sitting down, thus making the platoon carry the EPW to the drop off point.

Core Values:

- Honor (Integrity), demonstrating the highest standards of consistent adherence to right, legal and ethical conduct.
- Honor (Responsibility), Coaching right decision of subordinates.
- Courage (Self-Discipline), Marines are committed to maintaining physical, moral and mental health.
- Courage (Valor), boldness and determination in facing danger in battle and the daily commitment to excellence and honesty in actions small and large
- Commitment (Competence), Commitment to growing toward a standard of excellence second to none.
- Commitment (Selflessness), The welfare of our country and our Corps is more important than our individual welfare.
- Commitment (Concern for People), Everyone is of value... On the battlefield, a Marine is the fiercest of all warriors and the most benevolent of conquerors.

Horizontal Themes:

- Man or Woman of Exemplary Character; Possesses a moral compass that unerringly points to "do the right thing" – an ethical warrior.
- Devoted to Leading Marines 24/7; Sets the example in all things and at all times.
- Able to Decide, Communicate and Act in the Fog of War.
- Warfighter Who Embraces the Corps' Warrior Ethos; ... characterized by sound judgment...
- Mentally Strong and Physically Tough.

Rule:

- Law of Armed Conflict (LoAC)
- EPW handing procedures (5 S & T); Safeguard.

#### Possible Student Actions:

- Take the EPW to the drop off point; adheres to the following:
- Actions that do not adhere to the above Core Values and Horizontal Themes:
  - Shoot the EPW. Not only does this action violate the above Core Values and Horizontal Themes it is a CLEAR violation LoAC. This is both a moral and legal violation of one's duty as a commissioned officer.
    - What precedence does this set for your Marines?
      - It allows them the 'freedom' to take such an action in the future.
    - How will this action morally affect your Marines in the future?
      - Evidence shows that Marines are more likely have difficulties dealing with this type of action and have higher rates of PTSD
    - Could this action affect the operational and strategic mission?
      - Actions such as this give the mission, Marines and America a bad name and make it more difficult for others to conduct their mission in the future due to further constraints on operations.
  - Tie up the EPW and leave them. While this may not be a moral violation (depending on how you tie the EPW up, i.e., so as not to be able to survive); it is a violation of the LoAC because once you have taken custody of the EPW you now have a legal duty to handle them in accordance with the LoAC (i.e., 5 S & T).
    - How will this action affect your mission?
      - The EPW will be able to provide information to the enemy about your location and direction of movement, capabilities and limitations, and possibly your objective.

#### Possible AI Actions to Induce Friction:

- If the platoon commander decides to take the EPW to the drop off point the AI could pressure the platoon commander to 'just handle it (implying to shoot the EPW) and move on, he does not have time for this.'
- If the platoon commander decides to take the EPW to a drop off point the AI could pressure the platoon commander to tie-up the EPW and leave them in the woods and continue their mission.
- The AI can have the EPW bargain for their release by offering to show the platoon where the local weapons cache is buried.

### **EDE 2: Military Operations in Urban Terrain (MOUT)**

Dilemma: While the platoon is taking sniper fire the Platoon Commander has an ethical reason to protect and assist a local pregnant woman who has been wounded by an IED, treat a wounded EPW and a moral reason to treat and MEDEVAC a wounded Marine (either from the sniper or the IED). However, the Platoon Commander does not have the resources to take all 4 actions

(wounded pregnant woman, wounded possible EPW, wounded Marine, and sniper) at the same time.

Task: Place the student in a moral dilemma involving multiple competing ethical obligations wounded pregnant woman, wounded possible EPW, wounded Marine, and counter sniper actions.

Purpose: To set the conditions in which the student will have to make a moral decision in a time competitive, chaotic, and fluid field environment that simulates combat conditions.

Method: This EDG will be conducted during an Urban Patrol during MOUT FEX. During a brief in-stride debrief the student platoon commander will have to justify their action based on a Core Value and Horizontal Theme.

Endstate: The student leader takes action, which has moral implications, enforces their decision within the platoon, and justifies their decision and action by associating them to Core Values and Horizontal Themes.

Scheme of Maneuver (General): During MOUT FEX the platoon will conduct an urban patrol.

- The Platoon Commander is also told that the local security force chief's (who is sympathetic to the legitimate host nation government and coalition forces) wife is pregnant.
- Just prior to the Urban Patrol the Platoon Commander is briefed that an insurgent, who was disguised as a pregnant woman, blew themselves up wounding several Marines and locals, including local security forces in a nearby city.
- After the platoon conducts a vehicle check point (VCP) the platoon will continue their patrol through the market (souq / bazar) and interact with several locals. As they move through the market the platoon will see a military aged male who happens to be walking near a pregnant woman; they are both coming up the street and they appear to be heading to the market. The military aged male does not appear to be the local security chief.
- At this point the platoon will take sniper fire, wounding at least one member of the patrol. As the military aged man and pregnant woman hear the sniper fire and move to get out of the street when an IED is detonated, wounding the military aged male, pregnant woman and, depending on the location of the Marine patrol, one or more Marines.
- If the patrol treats the military aged male they will find on him what appears to be a remote detonator for an IED (possibly the one that just went off).

MOUT Town Scheme of Maneuver:

- Stage a 55 gallon barrel on the east corner of G2 (this will be the IED).
- Sniper located in E2, shooting toward the gap between G1 and G2 to the south.
  - Shoots patrol member when he sees the patrol enter the intersection and start to react to the pregnant woman.
  - If the platoon does not maneuver on his position then he continues to shoot Marines who go to help the pregnant woman and military aged male.
  - Breaks contact into the woods to the north of E1 (the church) once the platoon starts to maneuver on his position.
- Pregnant woman and military aged male are staged in A2.

- Both depart A2 and head to the market as the first members of the patrol are in the G1, G2, A2, A5, F1 intersection.
- Once the sniper shoots both will move to in the direction of G3 in order to “get out of the way” of the sniper.
- Military Aged Male will detonate the IED and both he and the pregnant woman will be injured in the vicinity on the south corner of F1, in the intersection.



Core Values: Represents some, but not all, which might be involved in this scenario.

- Honor – Marines embody responsibility to duty above self, including, but not limited to: Tradition, demonstrating respect for the customs, courtesies, and traditions developed over many years for good reason, which produce a common Marine Corps history and identity, one of honorably completing assigned missions.
- Courage – Moral, mental, and physical strength to resist opposition, face danger, and endure hardship, including, but not limited to: Valor, Boldness and determination in facing danger in battle, and the daily commitment to excellence and honesty in actions small and large.
- Commitment – The promise or pledge to complete a worthy goal by worthy means which requires identification with that goal and demonstrated actions to support that goal, including,

but not limited to: Teamwork. Individual effort in support of other team members in accomplishing the team's mission. Marines take care of their own. All worthwhile accomplishments are the result of a team effort.

Horizontal Theme: Represents some, but not all, which might be involved in this scenario.

- Warfighter Who Embraces the Corps' Warrior Ethos:  
A competent combat leader, grounded in basic infantry skills, and characterized by sound judgment and aggressiveness in execution.  
Educated in the fundamentals of maneuver warfare, tactics, combined arms, and time-tested principles of battle.  
Maintains an offensive mindset throughout – proactive not reactive.

Rule:

- Law of Armed Conflict (LoAC)
  - 9 Principles of the LoAC: Represents some, but not all, which might be involved in this scenario.
    - Marines fight only enemy combatants.
    - Marines collect and care for the wounded, whether friend or foe.
    - Marines treat all civilians humanely.
- EPW handling procedures (5 S & T): Safeguard. (The 5 S & T are: Search, Silence, Segregate, Safeguard, Speed, and Tag.)

Possible Student Actions:

- Shoot the pregnant woman: Shoot the pregnant woman without positively identifying her as an insurgent not only violates the above Core Values and Horizontal Themes it is a CLEAR violation LoAC. While the person fits the description of the suicide bomber, there is no positive identification of hostile intent or hostile action for this particular person. This is both a moral and legal violation of one's duty as a commissioned officer.
- Do not treat and MEDEVAC the pregnant woman: While not as radical as the previous action this too will alienate the local law enforcement chief and the local population. Part of your mission is to support the local governance and this action does not support that goal.
  - How will this action morally affect your Marines in the future?
    - This action may even be worse than out right shooting the pregnant woman because you may have legitimately thought she was a suicide bomber when she was first seen but watching hearing her cries for help and watching her die when you could have done something about could leave a larger emotional and moral scar.
- Shoot the Military Aged Male by the Pregnant Woman: Not only does this action violate the above Core Values and Horizontal Themes it is a CLEAR violation LoAC. There is no identifiable hostile intent or hostile action. This is both a moral and legal violation of one's duty as a commissioned officer.
- Do not treat and MEDEVAC the Military Aged Male: Not treating the Military Aged Male may have similar ramifications as not treating the pregnant female.



- Stop treating the Military Aged Male: After finding the IED remote detonator on the military aged male the patrol stops treating his wounds.
  - Has the military aged male's status changed?
    - Yes, he is now a suspected insurgent and thus an EPW.
  - Could this action affect the operational and strategic mission?
    - If he is a trigger-man then he may have valuable battlefield information that could lead to the capture or killing of other insurgents. He should be turned over to higher authority for exploitation.
- React to Sniper:
  - Sniper will delay by shooting one of the Marines that is trying to maneuver on his position then break contact.
- Do not react to Sniper:
  - Platoon will continue to take casualties.

Possible AI Actions to Induce Friction:

- This scenario naturally has a lot of friction, however, if the AI / SPC feel that they need to increase the friction they can assess more friendly casualties.

In-Stride Debrief: (General Questions)

- What precedence does this set for your Marines?
  - It allows them the 'freedom' to take such an action in the future, i.e., shoot first and ask questions later. By not taking this course of action you are setting the precedence that you will not tolerate such behavior and that you expect all to adhere to Core Values.
- How could this action affect the mission (tactical, operational, and strategic)?
  - This action will alienate the local law enforcement chief (who was supportive of the national government and of coalition forces) and most likely turn him against coalition forces. It will also turn most of the town's folk against the coalition forces as well.
  - Actions such as this make it more difficult for others to conduct their mission in the future due to further constraints that are placed on operations. By not taking this course of action you do not place the mission (at all levels, tactically, operationally, and strangely) in jeopardy.
- How will this action morally affect your Marines in the future?
  - Evidence shows that Marines are more likely have difficulties dealing with this type of action and have higher rates of PTSD. By not taking this course of action you are taking care of your Marines by potentially reducing amount of moral injury Marines take away from combat and you are also reducing the likelihood that your Marines may develop PTSD.



- Did your actions adhere to Core Values, the Horizontal Themes, and the 9 Principles of the Law of War?
  - If so which ones?
  - If not what actions could you have taken that might have better exemplified these values, themes, and principles?

## Appendices

### **Appendix A: MCRP 6-11B W/CH1: Marine Corps Values: A User's Guide for Discussion Leaders: Chapter 1 Appendix D**

#### **Discussion Techniques**

1. Introduction. This section contains information on how to guide a discussion. The Discussion Leader's function is to lead and guide the discussion not direct it. It is not a "by the numbers" lecture, but a more subtle approach to leadership training. Understanding the discussion group process is a valuable tool which will benefit you throughout your Marine Corps career, whether in a command or staff billet. All of us at one time or another are either a participant or a leader involved in problem solving meetings/discussions, and these discussions are quite similar to the leadership training technique we are discussing here. All are oriented towards an objective or solution, involve group discussion, and have a leader. For example, a company commander may hold a meeting with his/her platoon commanders to discuss how to best approach getting the unit ready for a Commanding General's inspection. During the discussion the platoon commanders will present their ideas and the commander can formulate his plan of action. By using the discussion method the commander can cover in an organized fashion (using an agenda outline) many ideas, problems, and solutions, and ensure his/her subordinate unit leaders are knowledgeable on the subject.

#### 2. The group and the discussion leader.

a. Each member is an individual and brings to class many different factors which influence the initial total group makeup. Each person is influenced by numerous sets of forces which have a bearing on his behavior in the group. Although they are invisible forces they nevertheless manifest themselves throughout the week, some becoming apparent immediately, some hidden behind a thin veil of camouflage, some only being revealed by nonverbal language. Some of the factors found in groups are listed below:

- (1) Theories, assumptions, values, beliefs, prejudices, attitudes about self, others, things, groups, organizations, and cultures. These serve as a point of departure for each person's behavior.
- (2) Loyalties to other outside reference groups, i.e., his/her family, profession, religion, political affiliation, etc.
- (3) A repertoire of behavior skills which permit or prevent him/her from doing what he/she really wants to do (diagnostic skills, listening skills, etc.).

(4) Feelings: sick, sad, depressed, unhappy, angry, frustrated, suspicious, etc.

b. At the beginning of a group learning experience, people know very little about each other. This ambiguous, uncertain atmosphere often creates uneasiness, discomfort and confusion.

c. The burden is upon the discussion leader to eliminate the above negative conditions and create a relaxed atmosphere where trust, acceptance, respect and all the positive things necessary to facilitate group learning and sharing becomes a reality. The discussion leader's personality and technique are of utmost importance in accomplishing that.

d. There is no tool more important than the discussion leader's attitudes; attitude towards others, towards himself/herself, and towards the group as well as individuals in the group, the quality of the relationship with each member of the group is of utmost importance.

e. We should not consider the use of group discussion unless we believe that its effect will in some way be better than a lecture in which he alone contributes to the group. Several additional factors need to be considered in which the discussion leader must believe:

(1) Group members have something to contribute.

For some this contribution may be a new idea; for others, an idea borrowed from someone else; for others, a fact or observation picked up from reading; for still others, an expression of feelings, a report of their experiences, or an evaluation of the discussion. Much of the value is in questions asked. The effective discussion leader considers all of these to be important.

(2) Each individual is unique.

The effective discussion leader understands each person is different from everyone else. Consequently, he/she has the potential for making some unique, fascinating, enlightening, educational, meaningful contributions one that no one else could possibly make because no one else is quite like him/her.

(3) The group exists for the achievement of the members' goals.

(a) The discussion leader sees the group as the vehicle for the achievement of the goals of all its members, including himself/herself and its purpose for being there. "What are the leadership needs of each person?" is a question that must continuously be asked by the good discussion leader.

(b) To hold values such as those mentioned above means the discussion leader needs to feel secure himself/herself. He/she needs to be an experienced leader, to have "been there before" with a wealth of experience, and be able to share and communicate them.

(c) He/she must be secure enough to tolerate others having opinions different from his/her own. In a very real sense, he/she must respect his/her own uniqueness, otherwise how can he respect the uniqueness of others? A strong desire to pattern others in our own image is usually rooted in a deep sense of insecurity, inferiority and powerlessness. The mark of a good leader with considerable inner strength and security lends itself to the willingness for others to be themselves, to have their own thoughts and to see the world as an individual.

f. Among many other things, the discussion leader must also:

- (1) Function as an expert and project himself/herself as a person.
- (2) Be an outsider who brings in skill and knowledge and at the same time, be an insider who can participate meaningfully.
- (3) Work hard to obtain trust from group members.
- (4) Understand the private world of others and be able to communicate some of that understanding.
- (5) Have a positive, warm, accepting regard (attitude) for others and feel that regard unconditionally.
- (6) Realize that the quality of the learning is heavily dependent upon himself/herself. "There are no bad groups, only bad discussion leaders."
- (7) Vary his/her roles depending on the group.
- (8) Avoid adopting the member role which will prevent him/her from providing guidance demanded by his/her trainer role.
- (9) Be aggressive, protective, and supportive at the appropriate time.
- (10) Accept feedback openly.

(11) Be alert for mannerisms which may reveal some emotional feeling on the part of a group member, whether silent, animated, or otherwise (e.g., expressions, foot tap pings, etc.).

(12) The discussion leader must also realize the difficulties found in the group process such as:

(a) Members accept the group leader but have low trust in each other due to fear of rejection by peers (but the authority figure is trusted.)

(b) Members have problem with authority figures the discussion leader has not inspired them out of their lethargy.

g. A favorable climate is of tremendous importance for learning since the process of learning is greatly affected by the situation. Confronted with an idea that is at variance with an old idea, a person must reorganize all of the attitudes, values, and concepts that have become intimately related to the old idea. Mark Twain stated that "Education is unlearning that which we have learned,"--not a simple process by any means. To do this a person must feel it is safe for him/her to express those attitudes, values and concepts that he/she will not be criticized or ridiculed if he expresses opposition to the new idea, discusses his doubts or defends the old idea. Thus, there must be an accepting, non-evaluative climate in the learning situation. The earlier this climate is set, the better for all concerned.

h. Many of the techniques listed for good counseling are applicable to good discussion leading; other things to consider are listed below:

(1) Eliminate useless formalities such as raising hands for permission to speak or standing.

(2) Listen to what each has to say.

(3) Set aside your own evaluation of ideas offered. (Have faith in the group.)

(4) Avoid preaching, teaching, or moralizing.

(5) Avoid pushing people into participation before they feel like it.

i. The discussion leader is a resource--if not, there would be no reason for him to be there. This refers to special skills, insights or information he might possess that others do not have. Group members look to the discussion leader as being a resource though it may never be said and is

usually a tacit agreement by all concerned. It is easy, however, to overlook the fact that every group member is also potentially a resource. One of the difficult problems for a discussion leader is to avoid becoming the group's only resource or the "duty expert." Most members are willing to let the leader do the work and to sit back and listen; this is especially true in learning situations; traditionally, teachers teach and students learn. It is often overlooked that teachers can learn from the student (who can teach). This is one of the many advantages of the group discussion; it provides an opportunity for problems to be solved with the resources of many people. Additionally, recognizing contributions from members without going abruptly on to someone else is very important; it has a positive effect and tends to encourage others to "open-up," gives a feeling they are contributing something worthwhile, and usually increases the volume of good discussion.

j. The tendency must be reduced, then, for the group to be solely dependent upon the discussion leader. The principle concern of some traditional leaders is how they can most convincingly present their knowledge so members will learn what they know. Discussion leaders can also become so preoccupied with what they will say and how it will be delivered that they are neglectful of the potential importance of each member and overlook (don't listen) what is said when a member finally does get the opportunity to speak. It takes time and effort to create the conditions whereby group members learn to consider each other as a resource and to draw on this special information and experience that each brings to the group. The biggest contribution to this objective is the discussion leader's attitude:

- (1) If he/she does not believe that he always knows best.
- (2) If he/she is willing to learn from others.
- (3) If he/she does not have a strong need to always be seen by others as the expert.
- (4) If he/she sincerely believes others can contribute, then he has a real chance of releasing the group's own resources.

k. The importance of two discussion leaders (primary and assistant) per group is also worthy of note. With two instructors there is added expertise, continuity, objectivity, instructor feedback, and support when needed.

- (1) It may take time for the two leaders to effectively work together as a team, but once this is accomplished they can complement each other significantly, and the resulting benefits are well worth the investment. If one discussion leader has difficulty the other can support him/her by providing additional expertise without "turning off" the group or inducing a loss of self-esteem on the part of the primary discussion leader.

(2) The primary discussion leader can get more involved in the group while the assistant observes the primary leader, each member of the group and the entire period of instruction. This is invaluable to the group process and provides excellent feedback to the primary discussion leader.

(3) In case of sickness, emergencies, etc., there should be someone who can take over immediately without an appreciable change in mood or technique. Platform instructors can handle this easily through substitute instructors because it is mostly impersonal, one-way type of instruction. A discussion group is more personal, depends on established support and on student contributions. When a new discussion leader emerges on the scene, much is lost from what has previously happened in the group, the total group process suffers a loss, and they must readjust and he/she come acquainted with the new group member.

### Appendix B: ALMAR 059/96: Integrity

As Marines, we know ethical choices must be made in times of war and times of peace. Ours is a calling for which we cannot write all the rules in advance, therefore, Marines must possess moral consistency which is the essence of Integrity. **Honor**, Courage, and Commitment are the core values of every Marine and Integrity is the firm adherence to those values. Our very lives sometimes depend on our ability to have complete faith in the integrity of a fellow Marine. It is up to each and every one of us to put the Semper in Semper Fidelis every day.

If you're confused about what integrity means in an individual, consider how it applies in combat. Your weapon must fire without jamming. Your compass must point true north without fail. Your communication equipment must transmit successfully. In a plan, integrity means every part of a five paragraph order supports the same goal. Integrity is much the same when applied to people. It is strength of character to act properly at all times, particularly when no one is watching. It means being honest, candid, and upright always. People of integrity are sound, reliable, and consistent whether they are at work or on leave, in the field or in town, in front of others or by themselves. Integrity is faithful performance in every job, no matter how small. General Louis H. Wilson, the 26th Commandant, said, "True genius lies not in doing extraordinary things but in doing ordinary things extraordinarily well."

When George Washington died, nations the world over sent representatives to his funeral. A historian has said they did not come to pay tribute to a founding president so much as to mourn the loss of a man of immense integrity. We remember the winter Washington spent at Valley Forge, not because of any battles he fought there but because in spite of cold, boredom, isolation and fatigue, he remained with his troops, carrying out his responsibilities faithfully. We should do no less.<sup>4</sup>

### Appendix C: ALMAR 128/96: Excellence

From the shores of Tripoli in the early 1800's to the coast of Bosnia in the mid 1990's, Marines have always served beyond the call of duty, displaying the virtue of excellence. Our core values of Honor, Courage, and **Commitment** embody excellence and describe for us the core of who Marines are. At work, excellence is competence and dependability. In friendships, excellence is honesty and loyalty. In marriage, excellence is fidelity and unwavering commitment.

Excellence goes hand in hand with sound moral character because Marines committed to excellence make the right moral decisions in all aspects of their lives. "The Marines," George Will wrote in the *Washington Post*, "are content to be called an island of selflessness in a sea of selfishness." Marines pursue excellence because we embrace enduring standards of right and wrong, of courage and commitment, of honor and self-sacrifice.

Excellence doesn't just appear in our lives; it must be learned and practiced. Marines must demand excellence in themselves and require excellence from one another. Aristotle said, "We are what we repeatedly do. Excellence, then, is not an act but a habit." Our quest therefore, must be constant – seeking it in our personal relationships, our leadership, and our personal activities.



Marines are entrusted with a fundamental and solemn responsibility of government – the protection of our citizens and the security of the greatest nation in the world. This responsibility demands a personal commitment from each Marine to unwavering excellence. No goal less than excellence in our lives is worthy of our calling.

#### **Appendix D: ALMAR 248/96: Character**

Marines are men and women of character, widely recognized for their moral excellence, selfless courage, committed principles, and sound judgments. Character can be described as a “moral compass” within one’s self that helps us make the right decisions even in the midst of shifting winds of adversity. Unwavering character encourages us to pursue honorable ideals. A wise person once declared, “ideals are like stars – we may never reach them but we chart our course by them.”

Character is developed every day in garrison, on deployment, aboard ship, on duty or on liberty, wherever we are around the world. We are not born with character. It is developed by the experiences and decisions that guide our lives. Neither can we borrow the character or reputation of another. Each individual creates, develops and nurtures their own. That is why each of us must learn to make good moral decisions in our lives. When the right course of action is unclear, only the habit of doing the right thing, as practiced every day in all areas of our lives, can be counted upon. Well-developed character is our shield against fear and despair. That’s why Napoleon said that in war, the importance of the moral, relative to the physical is three to one.

Character is readiness. The Corps is a ready force, not a force that when called must struggle to get ready. Our challenge is to be a Corps of men and women who consistently represent the highest moral character in and out of uniform. Character creates a foundation on which successful military units are built. From this foundation, Honor, Courage, and **Commitment** will always be evident, providing the perfect description of a United States Marine.

#### **Appendix E: ALMAR 373/96: Self-Control**

Self-control is a crucial value for all Marines to develop. It requires discipline, patience, self-understanding and a willing deference to others and the greater good. In a hectic world where so many things are beyond our control, self-control provides personal balance and a firm anchor of peace. Unfortunately, there is a small element within our society that discourages control, demands instant gratification of their desires, and encourages a lifestyle that fits the old axiom, “If it feels good, do it.” That perspective is a deceptive lie. A life that seeks personal satisfaction above all other goals is a life of selfishness, loneliness, and faithlessness. This is the exact opposite of what every Marine embodies in “Semper Fidelis.”

As Marines develop self-control, they also improve their character. Making the right decision, even at personal expense or inconvenience, is a benchmark quality of the world’s greatest fighting force. FMFM 1-0, states that “There is yet another element...that defines Marines, and

that is selflessness: a spirit that places the self-interest of the individual second to that of the institution. That selflessness is stronger nowhere in American society than among Marines."

The battlefield is chaotic and deadly, and it is on the battlefield that we hold the responsibility of enormous destructive power in our hands. There, most of all, self-control is the premier ethical virtue. FMFM 1-0 cautions, "simply because we bear arms and wield awesome power, we do not have limitless authority to unleash it without due requirement." As Marines, we have critical responsibility to develop self-control in ourselves and in those Marines we are charged to lead. Our dedication and commitment toward this effort will make our Corps better prepared for the challenges ahead.

#### **Appendix F: ALMAR 029/97: Courage**

Courage is not the absence of fear, but is our personal assessment that something else is more important than the fear which confronts us. A life lived in fear is a life of bondage, while a life of courage is one which experiences liberty and freedom. Courage is the determination to make the best of whatever circumstances you find yourself in...regardless of the cost. More often than not that cost is not cheap. Shakespeare wrote, "Cowards die many times before their deaths; the valiant never taste of death but once."

Courage is a necessary ingredient for living a life without regrets. It takes courage to make the right moral and ethical choices which confront us daily. Courage, acted out in our lives, watched out for the oppressed, speaks up for the weak, takes a stand against injustice and immorality and does so at our own expense. But the courage to take against what is popular and easy, when required, is the key to experiencing a clear and uncluttered conscience.

United States Marines are renowned the world over for their courage both in war and peace. This fame and admiration which Marines have earned is based not on fearlessness but on each individual act of bravery and the willingness of Marines to subordinate their fears for a higher calling and a greater good.

#### **Appendix G: ALMAR 294/97: Fidelity**

Fidelity is faithfulness and commitment to religion, country, family, institution, cause or person. The Marine Corps, in its richest traditions, has always taken a strong stand in favor of fidelity. Our very motto, "Semper Fidelis", "Always Faithful" does not differentiate between fidelity to one's country, one's Corps, or one's spouse. Our core values of Honor, Courage, and Commitment are intended to support Fidelity.

Infidelity is the antithesis to moral courage, committed principles, and sound judgment – the trademarks of Marines. Regardless of whether Marines find themselves in the pitch of battle or maintaining a hard won peace, infidelity in any form undermines what the Corps has always been about...selfless sacrifice for others. From our origins at Tun Tavern, to the battlefields of Kuwait, our ethos of fidelity has been a source of inspiration to our friends and a source of terror

to our enemies. Our hallowed Marine Corps war memorial bears the inscription, "Uncommon valor was a common virtue", as a breastplate bearing witness to the faithfulness and allegiance for the cause of freedom. This is fidelity in its purest form.

The Marine Corps of the 21st century will continue to exist upon these enduring truths. Fidelity transcends generations. It is a trait for which Marines have always been and always be remembered.

#### **Appendix H: ALMAR 012/99: Trust**

In his World War II memoir, *Goodbye Darkness*, William Manchester reminisced that, "Those men on the line were my family, my home. They were closer to me than I can say, closer than any friends had been or ever would be. They had never let me down, and I couldn't do it to them...Men, I now know, do not fight for flag or country, for...glory or any abstraction. They fight for one another. Any man in combat who lacks comrades who will die for him, or for whom he is willing to die is not a man at all. He is truly damned."

Manchester's words serve as a constant reminder and challenge to us. On today's chaotic and violent battlefields, Marines will be sustained by the trust that they share with one another. This trust is built on character and integrity. It forms the absolute foundation of our ability to fight and win our nation's battles.

The Corps has always built Marines from inside out. We focus on our core values of Honor, Courage, and Commitment because these qualities are essential components of character. Marines will face limitless uncertainty on the modern battlefield. Under such conditions, we cannot harbor doubts or questions about one another. We must have absolute faith that each Marine will do the right thing, no matter the cost or personal sacrifice required; and each of us must live to deserve the faith of our fellow Marines.

Trust is essential to implementing the maneuver warfare doctrine established in MCDP-1, *Warfighting*. In the decentralized command and control environment necessary to develop tempo on the battlefield, the commander must have absolute confidence his junior leaders will carry out his intent; the junior leaders must have equal confidence their commander will support their initiatives and actions. More importantly, the Marines who execute the orders and face the trauma and violence of the fight must have absolute faith in one another and their leaders.

Semper Fidelis is not simply a motto. It is a way of life. Through our daily actions, we build the trust that is essential for success on the battlefield by making tough, potentially unpopular choices and by constantly maintaining the high standards of our country and the Corps. Just as no one else can take away our integrity, no one can give it to us either. We must earn it every day. That is done by trust.

## **Appendix I: Supplemental Material**

### **Discussion Material from the Lejeune Leadership Institute (LLI)**

The Lejeune Leadership Institute is organized to advance the study and practice of leadership excellence within the Marine Corps University by focusing on leader development founded upon Marine Corps' Values for Marines and Civilian Marines. The web address is:

<http://www.mcu.usmc.mil/LLeadership/default.aspx>

The following publications provide several case studies which can be used for discussion groups. They are downloadable as .pdf files from the LLI Ethics Branch.

[Issues of Battlefield Ethics and Leadership](#)

[Issues of Garrison Ethics and Leadership](#)

[Leadership Ethics LOW Discussion Guide](#)

### **Other Case Study Anthologies:**

Montor, K. (2001). *Ethics for the junior officer: selected cases from current military experience* (2nd ed.). Annapolis, Md.: Naval Institute Press.

Rubel, W., & Lucas, G. R. (2009). *Case studies in ethics for military leaders* (3rd ed.). New York: Custom Pub.

## References

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- <sup>1</sup> Richard M. Fox and Joseph P. DeMarco, *Moral Reasoning: A Philosophic Approach To Applied Ethics*, 2nd ed. (Fort Worth: Harcourt College Publishers, 2000)
- <sup>2</sup> McConnell, T. (2010). Moral Dilemmas. *The Stanford Encyclopedia of Philosophy* Summer 2010. 2011, from <http://plato.stanford.edu/archives/sum2010/entries/moral-dilemmas>
- <sup>3</sup> USMC. (1998). *MCRP 6-11B Marine Corps Values: A user's guide for discussion leaders*. Washington, DC: U.S. Marine Corps.
- <sup>4</sup> Appendices B through H are from USMC. (2006). *NAVMC DIR 1500.58 Marine Corps mentoring guidebook*. Washington, DC: U.S. Marine Corps.

Clinton A. Culp enlisted in the Marine Corps in 1984, after attending MCRD San Diego in 1985 and Infantry Training School he was assigned to A Co, 3<sup>rd</sup> Light Armored Vehicle Battalion, 29 Palms, CA. He deployed the Republic of the Philippines and participated in contingency operations MAGTF 4-90 and later in 1992 to Somalia for Operation Restore Hope.

Sergeant Culp left active duty in 1994 to attend West Texas A&M University where he earned a Bachelor Degree in Business Administration (Computer Information Systems). During this time he was attached to Scout Platoon 4<sup>th</sup> Tank Battalion in Amarillo, Texas where he was promoted to the rank of Staff Sergeant.

After The Basic School and Infantry Officers Course he was assigned to 2<sup>nd</sup> LAR Bn in as a Platoon Commander with B Co and later as the Executive Officer for C Co.

In 2000 he was assigned to the Marine Corps Mountain Warfare Training Center, Bridgeport, California, as the Assistant Officer in Charge of Unit Operations, later the OIC of Unit Ops, and then as the OIC of the Mountain Leaders Course. In 2003 he deployed with the Mountain Leader Cadre to Afghanistan as an Advisor to the Commando Battalion Afghan National Army.

In 2004 he was assigned to 6<sup>th</sup> Marines and assigned as the Future Operations Officer for Civil Affairs for Combined Task Force Stonewall, Afghanistan. Later he was assigned as CJTF 76's Liaison Officer for to the United Nations Assistance Mission Afghanistan Joint Electoral Management Body, Kabul, Afghanistan, and assisted in Afghanistan's first ever Free Presidential Election.

In January 2005 he assumed command of Weapons Company 3<sup>rd</sup> Battalion 6<sup>th</sup> Marines and deployed to the Al Qaim region of Al Anbar province, Iraq. During Operation Iron Fist he was the Fire Support Coordinator and during Operation Steel Curtain, and later during security and stability operations, Weapons Company was re-designated as Whiskey Company and operated as a rifle company.

June 2006 assigned as the Marine Officer Instructor for the University of Idaho and Washington State University NROTC. Earning a Master of Science from the University of Idaho he retired a Major in 2009 and is a Ph.D. candidate at the University of Idaho's Center for ETHICS\*.

His personal decorations include the Meritorious Service Medal, the Joint Commendation Medal, the Navy and Marine Corps Commendation Medal with Combat "V" (with 1 Gold Star), the Navy and Marine Corps Achievement Medal (with 2 Gold Stars), and Combat Action Ribbon (with 1 Gold Star).

