STRATEGY RESEARCH PROJECT

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THE QUEST FOR MORAL FIBER FROM THE JUNIOR OFFICER LEADER THROUGH THE SENIOR OFFICER LEADER

DTIC QUALITY INSPECTED

BY

LIEUTENANT COLONEL BOBBY A. LITTLE
United States Army

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THE QUEST FOR MORAL FIBER FROM THE JUNIOR OFFICER LEADER THROUGH THE SENIOR OFFICER LEADER

by

Lieutenant Colonel Bobby A. Little
United States Army

Colonel (Chaplain) John W. Brinsfield
Project Advisor

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U. S. Army War College
Carlisle Barracks, Pennsylvania 17013

ABSTRACT

AUTHOR: Bobby A. Little

TITLE: The Quest for Moral Fiber From The Junior Officer Level Through The Senior Officer Level

FORMAT: Strategic Research Project

DATE: 15 April 1996 **PAGES**: 36 **CLASSIFICATION**: Unclassified

Ethics training in the United States Army is absolutely essential in maintaining a strong and credible fighting force which will propel us into the 21st Century. The out look for soldiers entering the Army from our society in the year 2010 looks very bleak and discouraging. This study examines the ethics training given to officers at all the service schools from the basic course through the senior service level. It provides a critical analysis to see if the current training will achieve the results that we not only want, but need to develop our leaders into the next century. It offers a historical perspective to see what has motivated the Army to initiate ethics training for its officers. It looks at the end state of a current study conducted by the Office of the Deputy Chief of Staff for Personnel and provides some recommendations for improving the current core curricula that will help the Army achieve its goals for Character Development 2001.

INTRODUCTION

In framing a study of ethics designed to propel the United States Army into the 21st Century, one should consider the perspective and the direction of "Character Development 2001(CD 2001)." In the conclusion of the Executive Summary, it proclaimed:

> The Army's ability to educate, train, and inspire outstanding leaders is linked to its commitment to develop and sustain an environment of trust, respect, where human dignity and worth are esteemed. This proposal differs from previous approaches in ethics, moral development, or character development. However, the success we pursue may be no less than an Army people who have knowledge, character, and the motivation essential to leadership and pride in all they do, and a commitment to the Army and the nation. That is a goal worthy of extraordinary commitment.[1]

Character Development 2001 is "a comprehensive values-based character development program for America's Army that will reaffirm our focus on basic values and retain the moral high ground into the 21st Century."[2] This program was born of the Chief of Staff of the Army's desire to ensure a values based organization into the 21st Century. The Office of the Deputy Chief of Staff for Personnel took the lead and established a strategic planning group of some 30-50 participants. Character Development 2001 envisions a program that begins at accession and pre-commissioning and continues until separation and retirement. The strategy for this program is very comprehensive. One of its end states is to develop a clear, concise, unified, and progressive curriculum designed to train and educate in the following areas:

> Treat others with uncompromising truth;
> Respect the dignity and worth of all human beings;
> Take personal responsibility for their decisions;
> Place the needs of the Army before their own;
> Have the forthright integrity to do what is right;
> Have a commitment to excellence;
> Monitor unselfishness;
> Have an appreciation for spiritual fitness;

Practice honesty, fairness, and respect for others' property;
Are open-minded.[3]

"Character development encompasses ethics, values, codes, and human behavior."[4]

One way Character Development 2001 plans to implement the results of this initiative is through education and training in all the Army service schools. The objective of this paper is to examine the ethics training given to officers in the service schools. It will focus primarily on the area of ethics and seek to analyze the curricula presently in place from the basic course through the Army senior service college level. The examination will include a definition of "ethics," provide a historical perspective on Army ethics training, examine the curricula and analyze their content, and decide whether the training is sequential from the basic course through the senior service school to prepare senior leaders for strategic leadership responsibilities. Finally, it will provide some recommendations.

METHODOLOGY

The survey of ethics curricula began with a request to the Training and Doctrine Command (TRADOC) to furnish teaching materials for analysis. TRADOC provided an overview of the core curriculum, suggesting at what level various components were to be taught. Fort Leavenworth is the proponent for developing the Training Support Packages for the basic and advanced courses and the Command and General Staff Course, in accordance with TRADOC guidance.

Most service schools provided a copy of its lesson plans that described what they are currently using to teach ethics in accordance with published guidance. An analysis was conducted to assess the quality of the written content of the curriculum based upon the guidance and Training Support Packages. A spreadsheet is provided to show the differences

in the service schools and the texts they are using to support the core curriculum (See Appendices).

This study examined only those curriculums from the basic branches of the Army, to include the professional medical branches (Medical Corps, Dental Corps, Veterinarian Corps, and Army Nurse Corps) even though they receive additional ethics training, they attend the basic and advanced courses with the Medical Service Corps. However, the study did not include special branches (Judge Advocate General Corps or Chaplain Corps), or non-accession branches (Special Forces or Civil Affairs) because ethics training for those branches goes beyond the scope of this analysis. However, the recommendations in this paper are indeed applicable to their unique and specialized professions. It is also interesting to note that not all of the service schools have chaplains teaching "ethics."

DEFINITION

The Army sums up ethics by defining "Army Ethos" in FM-100-1 as "the guiding beliefs, standards and ideals that characterize and motivates the Army."[5] Further, the Army concludes that this ethos is succinctly described in one word: DUTY. Duty is behavior required by moral obligation, performed with integrity and selfless service. Duty also encompasses stewardship of resources entrusted to one's care.[6] Army Regulation 600-100 says ethics is "the set of values that guide the way we live our lives and perform our duties."[7] Other definitions include ethics as "the discipline dealing with what is good and bad and right and wrong or with moral duty and obligation . . . the principles of conduct of an individual or profession . . . standards of behavior."[8] Ethics involves moral reasoning; it is a branch of moral philosophy which represents a mental application of knowledge about issues concerning

moral dilemmas.[9] Almost all definitions of ethics cite morals. Without morals, there can be no dilemmas-thus no ethics. In other words "*morals* has to do with rules or principles of behavior, whereas *ethics* deals with the justification or rationalization for those rules. The terms *moral* or *immoral* should address the question, *Is this action right?* The term *ethics*, as a branch of moral philosophy, should address the question, *Why is it right?*"[10]

Likewise, no definition of ethics is complete without "character." Character is the bedrock of leadership. Good character represents a combination of self-discipline, loyalty, readiness to accept responsibility, modesty, humility, willingness to sacrifice when necessary, and faith in God.[11] Character provides the will for proper execution of ethical decisions.

A HISTORICAL PERSPECTIVE

The study of ethics and morality is nothing new. The study of ethics started long before the birth of Jesus Christ-even before great ancient philosophers like Socrates, Plato, and Aristotle. Ethics training started unofficially in America's Army under the leadership of General George Washington during the American Revolutionary War in 1775. His well-known General Order of 1776 typified his commitment to ethics training:

> The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.[12]

Formal ethics training was not introduced until the 1800s at the United States Military Academy. Chaplain Jasper Adams, an Episcopal clergyman, taught what was known as the

Chaplain's Course: "moral philosophy, the law of nations, and constitutional law in the course the cadets called simply *ethics*."[13]

Ethics training in the Army emerges historically in the way chaplains were employed. It is important to note: "From the time of its inception the American government used chaplains."[14] Since The Revolutionary War, chaplains have been regarded as moral leaders. Congress and the military leaders provided for chaplains and the religious concerns of units through out the war.[15] "The Army's moral leadership expectation for them included helping the commander curb gambling, swearing and drunkenness among soldiers."[16] As Commander-in- Chief, George Washington viewed chaplains as necessary for good order and that they should be well qualified.[17] Later the Army used chaplains as moral leaders to influence soldiers to refrain from rape and pillage.[18] During the Civil War, chaplains were included in an Army regulation for the first time; the regulation included a written job description. They were required to submit a quarterly report to their regimental commander about the moral and religious condition of soldiers. The focus was always the enlisted soldier.[19] From then through World War I chaplains were used as moral leaders to dissuade enlisted soldiers from drunkenness and gambling, and from protracting venereal disease. Chaplains were also expected to inspire soldiers and to bolster morale and meet soldiers religious needs. Chaplains were used in World War II not only in a moral capacity, but also as defense counsels. The value of chaplains and their ability to influence ethical development in the military had increased. General Omar Bradley wrote, "The young men in our Army today look to their chaplain as a true guide and leader." [20] Field Marshal Sir Bernard Montgomery claimed "men must have faith in God and they must think rightly on the moral issues involved. Our own

Chaplains are the main influence in religious thought."[21]

After World War II, emphasis was placed on moral training. Chaplains were tasked to teach ethics. A Character Guidance Program was created. The programs were directed to the development of enlisted soldiers. It was not until the Vietnam War that ethics training became a requirement for officers. A new look at ethics instruction and training for officers began with the My Lai Massacre of March 16, 1968, which led to the Peers Commission Inquiry.[22] Lieutenant General W. R. Peers' investigation produced more than 350 pages of manuscript.[23] The Peers Commission caught the Army's attention. Twenty-three chaplain positions were established at service schools to teach ethics. Chaplains were assigned to teach leadership and ethics at the War College. Significantly, the Peers Inquiry led to a study to examine the moral and ethical climate of the U. S. Army, a study conducted by the Army War College:

> This study, in essence, examined the Army's professionalism. The findings of this study surprised and, in some cases, shocked many of the Army's Senior leaders. In general, it discovered that the majority of the Officer Corps perceived a stark dichotomy between the appearance and reality of the adherence of senior officers to the traditional standards of professionalism, which the words duty, honor and country sum up. Instead, these officers saw a system that rewarded selfishness, incompetence and dishonesty. Commanders sought transitory, ephemeral gains at the expense of enduring benefits and replaced substance with statistics. Furthermore, senior commanders, as a result of their isolation (sometimes self-imposed) and absence of communication with subordinates, lacked any solid foundation from which to initiate necessary corrective action.[24]

General Peers indicated that the need for professional ethics, honesty, and integrity were brought into focus by the My Lai incident. The My Lai incident further highlighted misdeeds of senior officers.[25] Because of General Peers' contributions and the results of the

War College study, ethics is now included in the curriculum at all levels of the Army schools.

WHERE ARE WE TODAY: FACTS AND OBSERVATIONS

The guidance promulgated by TRADOC provides the core curriculum and training support packages for the basic courses, the advanced courses, and the Command and General Staff College. We should note that TRADOC is promulgating new guidance for the core curriculum, scheduled for implementation in December 1997. This seems not coordinated with the thrust of CD 2001. This study will address only the current guidance. The new guidance will affect the basic courses through this directive: "Comply with DOD joint ethics regulatory Requirements."

The Combined Arms and Services Staff School (CAS^3) has no requirement to teach ethics in the core curriculum. But they do. The U. S. Army War College does not fall under the umbrella of TRADOC for ethics training, so it has established its own requirements. The curriculum of each of these areas will be discussed in turn. The TSPs provided by TRADOC are comprehensive: They include everything the instructor needs to conduct the training, to include lesson plans and view graphs.

OFFICER BASIC COURSE

Officer basic courses five hours of instruction are required to teach two Military Qualification Skills (MQS): "Explain the Professional Army Ethic" and "Apply the Ethical Decision-Making Process." The Professional Army Ethics includes:

> . . . the professional Army ethic focusing on national values, the values of the professional Army ethics, and individual values. The class practical exercise is used to identify the personal values of the student. The discussion includes the process of internalizing values and how values sets are formed.[26]

This course presents six learning objectives. First, the student identifies, lists and categorizes personal values. The intent of this objective is to show the difference between personal values and professional ones and to get the officer thinking about his or her personal values. Second, the student is taught how values are formed, how values affect decisions, and how values are influenced by family, peers, and role models. The intent of this discussion is to show how these influences affect the formation of personal values. The lessons concludes that, in the final analysis, the student determines individual values. Third, the student is exposed to the values of the professional Army: loyalty, duty, selfless service and integrity. After professional Army values the student is presented individual values. The individual values of commitment, competence, candor, and courage are show how they strengthen the professional ones. Fifth, the student is shown how military documents are linked to traditional Army values. This lesson provides an overview of several important document: "The Officer's Oath of Office" and "The Code of Conduct" and others. Finally, the student is exposed to the process of internalizing values. Students are shown how values are internalizing through compliance, identification, and internalization.[27]

The second course, Applying The Ethical Decision-Making Process, "includes a discussion of ethical decision-making focusing on the process of making an ethical decision. The in-class case study allows the student to work through an ethical dilemma."[28] This course presents three learning objectives. The students must understand the five-step problem solving process of recognizing and defining the problem; gathering facts and making assumptions; developing possible solutions; analyzing and comparing possible solutions; and selecting the best solution. Next, the student is exposed to the ethical decision-making process. The student

is taught that an ethical dilemma occurs when there is a conflict between two or more important values; thus the ethical decision-making process is an analytical tool for making such a decision. Last, the student is given a practical exercise, where he or she makes an ethical decision using the proper sequence.[29]

OFFICER ADVANCED COURSE

The officer advanced courses are required to teach how to "Apply the Ethical Decision-Making Process as a Commander of Staff Officer." Their MQS training support package sets up a three-hour block of instruction. The course focuses on:

> . . . the ethical responsibilities of leaders, the process of making an ethical decision, and how ethical or unethical decisions of leaders can affect a unit. The final practical exercise presents a realistic situation which allows the student to work through an ethical dilemma.[30]

The advanced course ethics training only has two objectives. First, the student learns the ethical responsibilities of a leader. This responsibility includes three essential areas: (a) being a role model; (b) developing subordinates ethically; and (c) not creating ethical dilemmas for subordinates. Second, the student learns the four steps in the ethical decision-making process: interpreting the situation; analyzing the factors and forces that relate to the dilemma; choosing the course of action you believe will best serve the nation; and implementing that course of action. Finally, the student is given a practical exercise to validate proficiency and understanding of the process.

COMBINED ARMS AND SERVICES STAFF SCHOOL (CAS^3)

The CAS^3 teaches "Ethical Decision-Making." This course approaches ethics more broadly than earlier courses:

> During this 7 1/2 hour lesson, students will participate in a discussion and application of key ethical concepts and ethical decision making. They will complete exercises designed to clarify personally held values; discuss the values underlying moral behavior, moral imperative for professional competence, moral development, and the resolution of ethical dilemmas; complete a practical exercise in the resolution of ethical dilemmas; and participate in the analysis of ethical dilemmas presented by fellow students.[31]

This instruction shows students how to use the ethical decision-making process in dealing with an ethical dilemma. The instruction provides an ethics vocabulary: values, duty, attitude and belief-all of which lend insight into ethics and morality. The course helps students understand that professional competence is a moral obligation for Army officers. It describes the basic premises of moral development according to the late Dr. Lawrence Kohlberg's theory of moral development. Kohlberg's research does not focus on the goodness or badness of man's behavior, but rather on moral reasoning that leads to certain kind of behavior. In other words, it is not the nature of a person's behavior that makes that person moral or immoral; rather his or her ability to reason and reach decisions about how he or she acts determines that individual's morality.[32] The course also addresses social learning theory, which simply indicates that a person responds as a result of being rewarded and avoids behavior that results in punishment of aversive outcome. Further, this theory goes beyond the rewards-and-punishment paradigm and includes instruction on learning by observing others.[33] Throughout the instruction, students are given several practical exercises to enhance their ethical development.[34]

COMMAND AND GENERAL STAFF COLLEGE

Senior-level leader thinking begins at CGSC. The core course taught there is "Senior-Level Leadership and the Art of Command." The focus of this 22-hour course is:

> . . . on discussing leadership requirements for leading at senior levels, analyzing ethical responsibilities of senior-level leaders, developing subordinates, building effective units, understanding the nature of the battlefield, and understanding the challenges of the environmentment of combat.[35]

The goal of this instruction is "to develop field grade leaders who embody the principles, attitudes, and values of military leadership and enhance their ability to think critically."[36]

The course consists of six sessions. The first session reviews and analyzes several articles written by senior leaders or about senior leaders. These articles serve as case studies to help the student understand the foundations of leadership at the senior level. They offer insight into how one transitions to senior-level leadership. The second session discusses ethics and the senior leader. It poses some ethical dilemmas. Case studies emphasize role models, promoting ethical development of subordinates, and sustaining a proper ethical climate within the organization. The third session considers the organization itself, showing how it can be successfully influenced or infused with values. Then the fourth session looks at the process of command, control, leadership, and management. The fifth session is a seminar lead by general officers and colonels during which they discuss personal experiences and answer students questions. The final session includes a video tape. It stimulates a discussion of battle command and the implications of a combat environment.

An ethics elective (27 contact hours) is also offered in the second term of CGSC. The elective scrutinizes ethical issues confronting senior-level leaders today. It examines ethical

theory and military ethics.

ARMY WAR COLLEGE

The Army War College provides nine hours of ethics study in its core curriculum. It examines "Ethics in Wartime: Professional Conduct on the Battlefield." This three-hour seminar examines "Just War" criteria, application of ethical reasoning and professional values to military decisions in combat. The course refines the students' ability to recognize ethical issues in practice and policy. It stimulates reflective thought on the strategic leader's responsibility for creating an ethical and professional climate in the organization.[37] Students are required to watch a video tape about Vietnam. They also read and discuss three case studies: command responsibility (Yamashita), policy creep (Dresden), and cover-up (My Lai). The next three hours considers "Ethics and the Strategic Leader." It considers the types of ethics and values modeled by the Army profession. It reviews the types of contemporary ethical problems that senior and strategic leaders confront. It suggests ways to improve senior leaders' personal moral-reasoning abilities. It emphasizes the importance of the ethical dimension of decision-making at the senior leader level.[38] The final three hours, "National Values, Legal/Moral Foundations and Democracy," approaches ethics from the national level. It examines the broad values that shape U. S. national purpose and the military ethos. It also examines the moral foundations of the military and the legal fundamentals which shape national policy and security.[39]

The AWC also provides an advanced course "Professional Ethics and Senior Leaders" during its second and third terms. The purpose of this course is to "examine ethical reasoning and practice, concentrating on the needs of individuals in positions of senior leadership for an

understanding of the basis for moral thought and the ability to lead organizations in moral action."[40] This course raises a wide range of ethical issues, to include a historical perspective, just war theory and ethics of the military, contemporary issues, as well as strategic leader tasks. Additionally, ethics at the War College is considered "as one of its enduring themes . . . As a result, the topic of ethics is incorporated and discussed as part of forty-three core course lessons and in twenty-three electives courses."[41] In 1996 the Army War College ethics program began a process of revision to update the topics considered by senior officers. One of the proposed subjects included was an examination of the ethics of military intervention.

ANALYSIS

To achieve the objectives and fulfill the strategy of CD2001, the current curriculum needs some major adjustments. The officer basic course poses some significant challenges. TRADOC's five hours (although some courses do more and some courses do less) of ethics training is not sufficient for young lieutenants just entering active duty or beginning service in the reserve components today. We can anticipate serious problems in the future if ethics training is not strengthened at the entry level. The MQSI TSP (Leadership-Ethics) for pre-commissioning only provides for a 25-hour block, 13 lesson ethics instruction for ROTC cadets.[42] On the other hand, West Point cadets receive 50 hours of ethics, honor, and honesty, and 63 hours of training in the consideration of others.[43] The majority of officers enter the Army through ROTC. The few hour in the basic course for ethics training sends the wrong signal.

A second reason for adding more hours to the curriculum is the Army is smaller, more diverse, and officers-even lieutenants-could end up alone in a foreign country in an Operations

Other Than War (OOTW). Officers need the training and background in order to make right ethical decisions. The Army Research Institute (ARI) study concluded the Army's needs for 2010 are soldiers who can adhere to a standard of values. Further, "the emphasis on personal integrity is consistent with the expectation that the future Army will be less centralized and will allow greater autonomy."[44] The study went on to say "with autonomy comes responsibility . . . and with a strong set of values, soldiers will be better able to exercise this responsibility in a manner that serves this country's interests."[45] These important values although taught best in a two-parent home should not preclude service, but further emphasizes the need for solid ethics training.

A third reason relates to the one mentioned above: the continual breakdown of the family. Officer basic course data indicates how important the family is in influencing values. Today's youth are increasingly growing up in homes that are lacking fathers either as a result of divorce or illegitimacy. In 1993 almost 30 percent of all family groups with children were maintained by single parents. Moreover, in 1989, among young people 18 years and younger, 27 percent of all live births were to unwed mothers.[46] Researchers believe by the year 2010 the Army will receive more than half of its recruits from fatherless homes.[47] This demographic projection will have a great impact on morals and values; it could severely affect their ethical decision-making ability. In a recent survey of 3,177 high school students who were noted as high-achieving teens, 78 percent of them admitted to cheating in school; 53 percent had sex before age 16; and 30 percent knew someone who brought a weapon to school.[48]

Another study indicated 28 percent had been drunk, 24 percent had shoplifted, and 17

percent used drugs like marijuana or speed.[49] By the year 2010, the number of juveniles is expected to increase to 31 percent. Juvenile arrest rates for weapons-law violations increased 103 percent between 1985 and 1994. Further, the number of juvenile homicide offenders (most offenders were 15 or older) in 1994 was about 2,800, nearly triple the number in 1984.[50]

These statistics reveal a substantial degradation of values, which will impact on morals and the ethical decision-making on the part of our future lieutenants. Many of them will come from such problematic environments. Therefore, we must strengthen our ethics education. These statistics show that too many youth of this nation are making wrong ethical decisions. The results indicate that over 50 percent will enter the military. Not only is more time needed in the curriculum, but more substance as well.

The same recommendation about the number of hours for instruction applies to the advanced courses. It is even more significant for the advanced course student, because in most cases they will be company, troop, and battery commanders who will have the greatest impact on the next generation of lieutenants coming from our society. This is assuming they were trained effectively as lieutenants. As already indicated in the course description, advanced course students must now be role models; develop their own subordinates ethically; and avoid causing ethical dilemmas. Three hours of ethics training in a school environment cannot produce that result. Another concern is the message being sent to these young officers about the importance of ethics. If the service schools offer The TRADOC's two to five hours respectively in their instruction, then how will students regard the issue?

The Combined Arms and Services School shows the greatest promise in terms of substance and time. It devotes over seven hours of classroom instruction and teaches ethics

comprehensively, showing how to practically apply ethics to the individual's life and to the profession than any other. It addresses issues that officers should encounter in the basic and advanced courses such as the basis for morality and how we develop morally. Although teaching Kohlberg's theory and the social learning theory are not a perfect solution, they do provide a catalyst for discussion. They help the students to think and to develop the proper convictions about ethics.

Ethics training at the two senior institutions (CGSC and AWC) is appropriate. Yet both lack a very important component: two issues that have caused the greatest difficulty for senior leaders. First, there is little focus on the appropriate use of resources. Senior officers make fraudulent claims on TDY vouchers or spend money for wrong purposes. Further, there are judgment charges of misuse of command vehicles, improper contracting, and improper use of personnel under their command. These infractions are known as either personal misconduct, abuse of authority, or misuse of funds; they are the top three investigated by the Officer of The Inspector General of the Army over the last three years.[51] These issues are not addressed in these courses, despite violations. These errors in judgment are not expected at this level of leadership, since they certainly are not tolerated at the junior officer level. This issue has to do with violation of authority.

A second ethical issue that needs some schoolhouse attention is improper personal relationships established by senior leaders. Although this area does not rate in the top three of IG investigations, they do occur. We hear of battalion commanders having affairs with subordinates' wives, of a brigade commander having an extended affair with a female officer under his command, and of commanding generals of installations having an improper

relationships with some one other than his wife. Such cases have been documented. These issues are not addressed in the ethics training of our senior leaders. They are not studied because we assume the transgressors should know the difference.

In all these cases the senior leaders were extremely competent; they had promising careers. It seems their flawed behavior has its roots in past attitudes expressed by great generals. General Maxwell Taylor admitted:

> It is quite true that, in this inquiry, our attention is focused exclusively on the ethical needs the career officer corps. It seeks to delineate not the perfect man for all seasons, but the ideal professional officer prepared for a war environment. We cannot assume that culturally he is a Renaissance type; nor can we assume that his private life is above reproach. He may be loyal to his superiors and his profession but disloyal to his wife. He may be devoted to his troops but speak to them in the profane language of a Patton. He may keep physically fit but have General Grant's weakness for strong drink. He may work hard for victory but never go to church to pray for it. However, if he has competent professional virtues he may still be an exemplary military leader . . .[52]

It is true the Army is developing professional officers for a wartime environment. This is validated in all service school curriculums. Yet, the assumption that professional ethics and competence should not be delineated from a leader's private life is absurd. Indulging in improper sexual relationships violates our obligation to our fellow human beings. Committing adultery with a another's wife violates the sanctity of a marriage and totally destroys the trust requisite for command. Likewise, wrongful use of resources violates the authority of our stewardship as leaders. "Leadership is usually envisioned as a companion of privilege and power."[53] Violation of either, privilege or power, decimates senior leader authority. We must husband and take care of our resources, not use them for personal pleasure or in a showy

display of power. This issue is even more critical for senior officers. Major General Clay T. Buckingham (USA Ret.) said it best: "the higher you go, the easier it is to misuse authority."[54] He went on to say the checks that were available as junior officers become less evident and less compelling, and leaders begin believing they have no need to seek counsel from others.[55]

One final aspect of training which is overlooked in the curricula in all the service schools, (but maybe more acute at the senior level) has to do with honesty versus deception as the leader relates to his boss. Honesty must occur, yet deception frequently does because of the possible negative results because of honesty.

General Buckingham cites an excellent example when an Army Chief of Staff planned a trip to the 2nd Armored Division. The Chief wanted to see tank gunnery. The problem was that the division was receiving large numbers of infantrymen rotating back from Vietnam, and the Army was converting former infantrymen into tankers. Most of them had a short time remaining on active duty. The Division had established a strenuous program to train them, but in the final analysis their gunnery performance was horrible. Someone recommended to the Division Commander to either place their best NCO gunners on the line the day of the Chief's visit or to back date the training schedule and insure that a better trained tank battalion would be available for the Chief's visit. General Buckingham, the Chief of Staff of the Division, recommended against both proposals. He advised that the Chief should see the "trauma" of the DA decision to convert infantrymen to tankers. He recalled that "the Chief of Staff [was] an experienced commander with a reputation for fairness and [would] understand our situation, and anyway, it would be deceptive to alter the training and substitute training in which he might be more pleased. We owe it to him to tell it like it is." The Division Commander did

just that. Although the appearance of the range, the conditions of the tanks, and the soldiers' conduct and discipline were flawless, the Army Chief of Staff was incensed at the poor standard of the gunnery. He called the firing to a halt, gathered all the participants around him, and then berated the performance of the entire chain of command. He then took the Division Commander out of the hearing range, but in full view, of the soldiers and berated him. This division commander until then was considered to be "a rising star," but after his command tenure was given a position out of the mainstream of the Army, and retired at his current rank.[56] In spite of the Army Chief of Staff's displeasure with the training, honesty helped the Army to make the appropriate adjustments in the system. Therefore, honesty must be promoted and always taught in the schoolhouse.

The War College study motivated by the Peers Commission Inquiry showed that "the majority of the Officer Corps perceived a stark dichotomy between the appearance and reality of the adherence of senior officers to the traditional standards of professionalism."[57] We do not want these kinds of shortcomings to crept back in the Army. Senior officers who will be the future strategic leaders must have a strong foundation in practical ethical living and decision-making. Competence and ethics are all inclusive.

Finally, ethics training is not sequential from the basic course to the senior service level so it does not systematically prepare senior leaders for strategic leadership responsibilities. The training is modular. Each course of instruction can stand alone. One course does not build upon the other.

RECOMMENDATIONS

What should the service schools include in the core curriculum to make it sequential,

while focusing on the areas needed most by officers? Chaplain Willard D. Goldman, ODCSPER, put it in the right perspective: "Students in Service Schools, Senior Service Schools, and leadership courses must be trained in a confederated curriculum and returned to their assignments to mentor character and the development of character."[58] They must get the right kind of training, then they must put in into action throughout the Army.

In determining the direction for training, the Army needs to adopt one philosophical school of thought for the approach of studying ethics. A list of options might include such philosophies as the Deontological school of thought, of which Socrates was a proponent. It considers such guide posts as "duty, honor and country" in its ethical framework. There is also "ends justifies the means" (Teleological) philosophy espoused by Aristotle. Possibly it may adopt the Utilitarian school of thought which seeks "the greatest good is for the greatest number." General U. S. Grant used this dictum to order his life.[59] There are several others.

Currently the Army embraces the Deontogical school. But this researcher recommends the Theocentric school. It is monotheistic in approach and uses as its direction "the Command of God." It postulates that ethical decisions are motivated by what God has established as the standard. Although God has many commands which give ethical direction, one that is universal and that could easily be incorporated in all the curriculums and one that this researcher recommends from the basic course through the senior service college is to consider the application of the principles outlined in the "Ten Commandments" (Exodus 20:1-17). There are many other schools of thought as well, but its principles are universally accepted among the three major religions: Christianity, Islam and Judaism. These Commandments are congruent with the Uniform Code of Military Justice. The Ten Commandments are more than

a religious document; they espouse the values of the military and society in general. In addition, this seems to be where the senior leaders have the greatest difficulty. Chaplains already teach ethics at most of the service schools. These principles could easily be developed and implemented in the curriculum. After all, the ethics training given to chaplains at their basic course is comprehensive and adequately prepares them now.[60]

Why should such a recommendation be considered? First, classes at the service schools are not sequential and do they do not share a common goal. These classes "focus on philosophical ethics, or metaethics, rather than applied ethics."[61] However, "It is especially important that they not only understand the meaning and philosophy of such principles but that they apply them in practice."[62] The training needs to be applied. The Ten Commandments encompass the Army tradition. They offer an inherent measure to evaluate compliance.

Second, these commandments focus on relationships. The first four commandments concentrate on how to have a right relationship with authority. The authority addressed in the Ten Commandments is God. They forbid having other gods; having idols; misusing the name of the Lord, God. They prescribe keeping the Sabbath day holy unto the Lord by not laboring.[63] As a part of the American heritage, military values were taken from the Declaration of Independence and the Constitution.[64] "Although the Constitution is undergirded by an absolute value system, it is not a source of ultimate values."[65] Our forefathers based the constitution on Biblical principles. They believed that God was the ultimate source of law,[66] ultimately the Bible, the revealed word of God.[67] In an earlier example, General Washington discussed the prohibition of using profanity with his General Order of 1776. We should go back to the basics, to the original document for ordering life and for order military ethics.

The remaining six commandments specify how to have a right relationship with our fellow man. They include honoring our parents; not murdering; not committing adultery; not stealing; not giving a false witness against your neighbor; and not coveting your neighbors assets.[68]

Third, in the absences of these Commandments the first two ethical violation made by man were either against authority and against our fellow man. Adam and Eve violated God's authority in the Garden of Eden by disobeying His command not to eat the fruit from "The Tree of Good and Evil." The second ethical violation was directed against a fellow man, when Cain, their son, murdered his brother Abe. Inevitably, ethical violations are either against authority or against our fellow man. The Army is made up of people and relationships are integral parts of this profession.

Fourth, a quick review of the statistics already mentioned and the violations by senior officers offer compelling evidence in adopting a theocentric ethics in the curriculum. Further, the projections by the year 2010 indicate the problems are getting increasingly worse. The Army must anticipate more and more ethical problems.

A fifth reason for introducing the Ten Commandments as part of the curriculum is the Army's image. In all the opinion polls and confidence surveys the military consistently rates highest as America's choice of professions. The public has the greatest confidence in the Army, and it believes its leaders have integrity. In A Moral Military, Sidney Axing, discusses military education. If a civilian college student is found cheating on an examination, the story does not make the front page of a major newspaper and probably not even a story in the college newspaper. There may or may not be a penalty. On the other hand, the West Point

scandal of the mid 70' made the front page because military students were caught cheating. Many were expelled because they had violated the code which says "a cadet will not lie, cheat or steal, nor tolerate anyone who does."[69] That code, although immediately ordering the lives of cadets at West Point, applies directly to the training of officers. The code (originally found in Leviticus 19:11) also corresponds directly to many of the principles of the Ten Commandments in Exodus 20. Society has a higher standard for the military. Thus our military education system should have a curriculum which supports the tenets of those Commandments.

Although there may be some theological and constitutional concerns about the adoption of a religion as a means to teach ethics, it has great utility. "Whether religions provide clear moral guides or not, universal respect for the religious interest led to special protection" under the Geneva Conventions.[70] One purpose of the miliary profession is to "safeguard certain fundamental rights," and the exercise of one's religious duties and freedoms is indicated as one them[71] whether in war or in peace.[72] George Washington addressed the issue in his farewell address:

> And let us with caution indulge the supposition, that morality can be attained without religion. Whatever may conceded to the influence of refined education on minds of peculiar structure-reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. Tis substantially true, that virtue or morality is a necessary spring of popular government.[73]

This concept is also applicable to a credible military. Military ethics training and ethical development cannot exist without religious principles.

The adoption of these Commandments into the curriculum will provide focus and

better prepare our junior leaders as well as continuously encourage our senior leaders. In turn, this would allow our senior leaders to execute one of the key responsibilities of a strategic leader: "influencing the organizational culture."

A leader's character determines his ability to influence the organizational culture. Organizational culture "is a system of shared values, assumptions, beliefs, and norms that unite the members of an organization."[74] Further, "Organizational culture is the set of institutional, stated, and operating values, beliefs and assumptions that people have about their organization that are validated by experience over time."[75] Thus culture is determined by values, beliefs and norms-the three essentials of culture. The strategic leader must accept his responsibility for nurturing and shaping values, beliefs, and norms throughout the organization, especially in his subordinates. He or she must have the power to influence those areas. And the strategic leader must understand he or she is always a role model for the organization and subordinates.

The adoption of the Ten Commandments could give that leader the courage, confidence, and insight needed in making appropriate ethical decisions, thus positively affecting organizational culture. And they could prevent that senior leader from making an error in judgment that could negatively affect the ethical development of the organizational culture.

CONCLUSION

The Army needs competent senior leaders with a well-rounded ethical education. This miliary education should begin at pre-commissioning but must continue sequentially in the military education system in order to prepare them for the challenge of leadership into the 21st Century and beyond. Character Development 2001, as proclaimed in its Executive Summary

an objective of educating, training and inspiring soldiers. It seeks to strengthen morals and build character throughout the Army. It further wants to sustain an environment of trust and respect, where human dignity and worth are esteemed. It should adopt the principles of the Ten Commandments. Then, its comprehensive values-based character development program can work. Its strategy can be accomplished. The foregoing historical perspective showed conclusively that ethical training for officers is essential. Recent violations of senior officers support the historical perspective. They also indicate that military ethics training is needed at all levels, throughout an officer's development. The adoption of the Ten Commandments into the Army's ethics curriculum will enhance the ethics training conducted by service schools. Further, these Commandments will comprehensively support the thrust of Character Development 2001. In fact, without them, Character Development 2001 may fall short of reaching its desired end state.

BASIC COURSES	NUMBER OF HOURS	TEXT USED	TITLE OF INSTRUCTION	INSTRUCTOR
AG	5	TSP	Same as TSP	Chaplain
ADA	3	TSP	Same as TSP	Chaplain
AR	2	TSP w/Additional POI	Ethics and Values	Chaplain
AV	3	Own POI	Military Ethics	Chaplain
CM	2	TSP w/Additional POI	Values of the Profession	Chaplain
EN	3	TSP w/Additional POI	Same as TSP	Chaplain
FA	4	TSP w/Additional POI	Apply Ethical DM Process	Chaplain
FI	5	TSP	Same as TSP	Chaplain
IN	2	Own POI	Combat and Ethics	Not a Chaplain
MI	3	Own POI	Ethical Dec Making	Chaplain
MP	6	TSP w/Additional POI	Same as TSP	Not a Chaplain
MSC	2	Own POI	Ethical Dec Making	Not a Chaplain
OD	6.5	TSP w/Additional POI	Same as TSP	Chaplain
QM	4	TSP	Same as TSP	Chaplain
SI	3	TSP w/Additional POI	Military Personal Ethics	Chaplain
TC	4	TSP w/Additional POI	Apply Ethical DM Process	Chaplain

Appendix 1. Comparison of All Curriculum at the Basic Courses
TRADOC 's MQS TSP calls for 2 hours for "Explain the Professional Army Ethics" and
3 hours for "Apply the Ethical Decision-Making Process"

ADVANCED COURSES	NUMBER OF HOURS	TEXT USED	TITLE OF INSTRUCTION	INSTRUCTOR
AG	3	TSP	Same as TSP	Chaplain
ADA	3	TSP	Same as TSP	Chaplain
AR	3	TSP w/Additional POI	Values and Ethics	Chaplain
AV	2	Own POI	Professional Ethics	Chaplain
CM	2	Own POI	Ethical Dec Making	Not a Chaplain
EN	3	TSP w/Additional POI	Same as TSP	Chaplain
FA	4	TSP	Apply Ethical Dec Making Proc	Chaplain
FI	3	TSP w/Additional POI	Same as TSP	Chaplain
IN	2	Own POI	Ethical Dec Making	Not a Chaplain
MI	3	Own POI	Ethical Dec Making	Chaplain
MP	6	TSP w/Additional POI	Same as TSP	Not a Chaplain
MSC	2	Own POI	Ethical Dec Making	Not a Chaplain
CLOAC (OD,QM,TC)	3	TSP w/Additional POI	Ethical Dec Making	Chaplain
SI	3	TSP w/Additional POI	Military Personal Ethics	Chaplain

Apendix 2. Comparison of All Curriculum at the Advanced Courses

TRADOC's MQS TSP calls for 3 hours - "Applying the Ethical Decision Making Process as a Commander or Staff Officer"

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