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# The effect of initial entry training on the moral and character development of military police soldiers

Kenneth R. Williams  
*Walden University*

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# Walden University

COLLEGE OF MANAGEMENT AND TECHNOLOGY

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Kenneth Williams

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ABSTRACT

The Effect of Initial Entry Training on the Moral and Character Development of

Military Police Soldiers

by

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B.A., Ouachita Baptist University, 1981  
M.DIV., Southwestern Baptist Theological Seminary, 1984  
M.S.L.E., John Brown University, 2002

Dissertation Submitted in Partial Fulfillment  
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Applied Management and Decision Sciences

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## ABSTRACT

The U.S. Army conducts extensive training on its core values beginning with initial entry training (IET), commonly referred to as basic training, in order to shape soldiers' behavior and decision making in combat and noncombat situations. This mixed methods study addressed the problem of limited empirical research on the effects of U.S. Army IET on soldiers' moral and character development. The purpose was to explore the effects of Military Police (MP) IET on soldiers in training through a mixed methods quantitative and qualitative model. The theoretical framework for this study was based on Rest's four component model (FCM) of moral development, Hart's model of moral identity, the schemas of the Defining Issues Test (DIT), and the U.S. Army's moral code consisting of the Army values, the Soldiers Creed, and the Warrior Ethos. The DIT was administered at the beginning and conclusion of MP IET to determine change in soldiers' moral judgment. Focus groups of MP IET soldiers identified perceptions of change in moral development. Data analysis using ANOVA and matched pair *t* tests of DIT scores revealed no significant changes in overall scores, no differences among age groups, and limited differences among genders and educational levels. Results showed significant decline in *personal interest* scores among females. Focus group results using qualitative content analysis revealed the relationship with drill sergeants as having a significant impact on moral development. This study provides feedback to trainers and leaders on designing effective moral and character education. Soldiers influence societies at home and abroad. This research shows that positive social change is more likely as soldiers receive moral and character education which focuses on developing moral expertise, not just memorization of rules, and which results in moral and trustworthy behavior.



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## CHAPTER 1: INTRODUCTION TO THE STUDY

The United States Army, hereinafter referred to as the Army, strongly emphasizes its moral code, which consists of the Army core values and the Soldier's Creed, which includes the Warrior Ethos. Within Initial Entry Training (IET) and ongoing unit training, these elements are ubiquitous. The Army expects soldiers to make moral decisions that are consistent with its moral code. The Army core values are:

Loyalty – Bear true faith and allegiance to the U.S. Constitution, the Army, your unit and other Soldiers.

Duty – Fulfill your obligations.

Respect – Treat people as they should be treated.

Selfless service – Put the welfare of the Nation, the Army and your subordinates before your own.

Honor – Live up to the Army values.

Integrity – Do what's right, legally and morally.

Personal courage – Face fear, danger or adversity (physical or moral). (U.S. Army, 2006, pp. 4-2—4-8)

The Soldiers' Creed states:

I am an American Soldier.

I am a Warrior and a member of a team.

I serve the people of the United States and live the Army Values.

**I will always place the mission first.**

**I will never accept defeat.**

**I will never quit.**

**I will never leave a fallen comrade.**

I am disciplined, physically and mentally tough, trained and proficient in my warrior tasks and drills.

I always maintain my arms, my equipment and myself.

I am an expert and I am a professional.

I stand ready to deploy, engage, and destroy the enemies of the United States of America in close combat.

I am a guardian of freedom and the American way of life.

I am an American Soldier. (U.S. Army, 2006, p. 4-10)

The Warrior Ethos is printed in bold above.

The elements of the Army's moral code are memorized and recited on a daily basis. However, knowledge of an organizational moral code does not necessitate that an organization's members will act according to that code within the context of moral dilemmas and daily activities. Moral judgment and moral behavior are distinct aspects of moral development. The ability to act at a certain level of moral development is dependent on the ability to think at a certain level of moral judgment. While the Army expends much time and effort on promoting and training its moral code and moral decision making, little is known about the effects of IET on the moral judgment of IET soldiers. Commanders are responsible for ensuring that their soldiers are fully equipped and trained to conduct military operations successfully. One aspect of preparing for military operations is moral judgment and decision making (U.S. Army, 2005, p. 4-1). A report prepared for the Army Research Institute (ARI) states, "A Soldier's lifestyle and daily behavior must reflect Warrior Ethos. Warrior Ethos must continue with the Soldier to his or her advanced individual training program, then to the unit" (Riccio, Sullivan, Klein, Salter, & Kinnison, 2004, p. 2).

Commanders and leaders need to know the characteristics of their soldiers' moral development and the best methods of encouraging the internalization of the Army's desired quality of moral development. Research on soldiers' moral development prior to and as a result of IET is nonexistent. While the ARI report lists several learning theories that were incorporated in IET, these theories are not mentioned by contemporary moral and character educators.

In addition to soldiers' behavior reflecting the Army values, the Just War tradition requires that soldiers conduct themselves justly and fairly in combat (Cook, 2004;

Johnson, 2005; Regan, 1996; Walzer, 1977). Noncombatants must not be intentionally targeted. Firepower must be in proper proportion to the threat. The intent in war is to neutralize the enemy, not to inflict excessive casualties or extraordinary destruction of property. Soldiers must not take advantage of their position for personal gain. Since soldiers are commanded to act justly in war, it follows that they must be adequately trained to act justly. And to ensure adequate training, the training and the soldiers must be assessed.

The focus of this study was the effect of initial entry training (IET) on the moral and character development of soldiers who are in training to become Military Police (MP) soldiers. Key areas of focus were the nature of a change, if any, in soldiers' moral judgment and key factors that soldiers indicated influenced the change in their moral and character development.

This chapter will discuss the problem and its background; the purpose and significance of the study; the research questions, hypotheses, and the method for addressing them; and the limitations and assumptions of the study.

### Background of the Problem

The Army codified its core values in 1994 in response to a number of moral collapses, most notably, the trainee abuse scandal at Aberdeen Proving Ground. Training at all levels and performance evaluations have been saturated with these core values. In 2003, the Army developed the Soldiers' Creed, in which is embedded the Warrior Ethos. These statements of mission, vision, and values are mounted on wall posters, used in speeches, and displayed on websites. They are intended to express the kind of soldiers the

Army wants in its ranks. However, in garrison, in deployment, and in combat operations, the Army continues to experience various collapses in moral judgment and behavior. A survey of reports of investigations obtained by the American Civil Liberties Union (ACLU, 2005) shows over 100 investigations of war crimes committed by American military personnel from 2001 to 2005. These crimes range from theft, to aggravated assault, to torture and rape and murder. The appearance is that the Army must do a better job of moral education in training at all levels, especially in IET (Kilner, 2004, 2005). Army IET involves 2 aspects of training—basic combat training and advanced individual training (AIT). Basic combat training (BCT), the first 9 weeks of IET, includes the foundational training that is common to all soldiers, regardless of military occupational skill (MOS). Advanced individual training (AIT) includes the technical skill training for an MOS. The duration of AIT is dependent on the required skills for competency to serve in a particular MOS. This study will focus on MP IET, which is a total of 19 weeks (9 weeks of BCT and 10 weeks of AIT).

The reputation of, and public respect for, the Army depends on high moral character of its members. Effective leadership, unit cohesion, and individual and unit readiness are strongly influenced by the quality of moral character. However, based on recent literature search, there is a noticeable lack of empirical research on the effects of IET on the moral and character development of entry level soldiers at any point of their training. After extensive research, and based on 17 years of experience as an Army chaplain, I have not found any scholarly studies on the effects of IET on the moral and character development of IET soldiers. Correspondence with the research departments of U.S. Army Training and Doctrine Command (TRADOC) and the U.S. Army Research

Institute (ARI) indicated no known studies of the effects of IET on the moral and character development of soldiers (C. Miller, personal communication, October 8, 2009; S. Graham, personal communication, September 28, 2009).

The Army hopes that soldiers adopt the Army values and higher level moral judgment. But it is unclear whether soldiers actually adopt those values. The ARI report on the Warrior Ethos states,

It is clear that Soldiers immediately recognize [the Warrior Ethos] when such historical deeds are described to them. However, the average Soldier is not continually exposed to conditions within which Warrior Ethos is clearly manifested and do not frequently experience the conditions that foster Warrior Ethos. This is the case whether they are in garrison or in a combat situation. There is a need and an opportunity to develop training curricula which foster the development and sustainment of Warrior Ethos. (Riccio et al., 2004, p. 3)

The preceding statement indicates a need for assessing or at least exploring, the effects and effectiveness of IET on soldiers' moral and character development. The Warrior Ethos describes moral actions that flow from the moral values of the Army core values and the Soldier's Creed. An assessment would provide feedback on the effectiveness of facilitating the internalization of the Army's moral code in such a way that moral judgment and behavior is sustained.

Practically, the Army tends to use a method of reinforcement, that is, a carrot and stick approach, to reward good behavior and discipline or punish soldiers for violations and uses the threat of punishment to prevent violations (Martinelli-Fernandez, 2006; Riccio et al., 2004). It seems that a study of the effects of IET on the moral development of soldiers and improved moral education and values training would be a better way of encouraging moral behavior in soldiers, just as in other professions (Bebeau, 2002;

Bebeau & Monson, 2008). Soldiers who serve at home and abroad are representatives of the nation. The American public expects them to reflect our national values (Mattox, 2005; Snider, 2005). Soldiers serve as role models for the nation's youth. After military service, soldiers integrate into the civilian population. After deployment, soldiers return to their families, friends, and communities. Their behavior in all these areas can have great impact, either positively or negatively. At the least, poor decision making, and at the greatest, the inability to adjust which can lead to domestic violence and violent crime, can have wide-reaching and deep impact on communities, services, and families. The Army owes its soldiers training that will prepare them for living the Army values and making moral decisions that reflect our national values.

Over the last few decades, the Army has implemented training and weaponry to increase the lethality of soldiers (Grossman, 1995). Various training methods included classical and operant conditioning and techniques of behavior modification. Recently, soldiers, both active duty and the reserve components, such as the Army Reserve and the Army National Guard, have experienced multiple deployments to areas of hostility. As a result of increased lethality and combat tours, soldiers are experiencing increased responsibility, and the resulting stress, to make moral decisions in life-threatening situations (Kilner, 2004, 2005). The Army goes to great lengths to inculcate its values into soldiers. However, the impact of IET on the moral judgment of Soldiers is unknown. Based on my research of academic literature, there is limited empirical evidence that IET produces the desired nature of moral judgment. Unless this apparent limitation of research is addressed, the Army will assume that IET is creating desirable moral development when the fact may be that IET does not influence a change in moral

judgment. This false assumption that IET produces the kind of moral development the Army desires, will leave soldiers ill-prepared to face the moral dilemmas of combat and to make sound, moral decisions in civilian society.

Although the Army constructs training to inculcate its core values into soldiers, there is apparently limited research on the effects of IET on the values, priorities, and moral judgment of IET soldiers. Without assessment and research on the effects of IET on the moral development of soldiers it is unknown whether IET is accomplishing the intended results, and facilitating the kind of moral development within soldiers that will enable them to practice the Army's moral code.

#### Statement of the Problem

The problem that this study addressed was the limited empirical research on the effects of IET on the moral judgment and moral and character development of soldiers. Currently, there are no studies on such effects. Therefore, the Army does not know the extent the effectiveness of its program of moral and character development within IET. It is unknown whether IET affects changes in moral judgment in general or whether other factors such as education level, age, or gender influence moral judgment among soldiers. The nature of changes in soldiers' moral and character development is unknown, as well as the factors that influence those change. Numerous studies of moral and character education have occurred at the secondary, undergraduate, graduate, and professional degree educational levels that provide feedback on the effects of such programs (Bebeau, 2002; Bohning, Hodgson, Foote, McGee, & Young, 1998, Herington & Weaven, 2007; King & Mayhew, 2002; Romanowski, 2003). In order to ensure the intended effects of

IET on the moral and character development the Army needs feedback on its process of moral and character education within IET. The Army needs to know changes, or lack thereof, in moral and character development to include moral judgment, moral character, and moral behavior (Williams, 2009).

### Purpose

The purpose of this study was to explore the effects of MP IET on soldiers' moral development. This exploration required identifying the initial and end states of the moral judgment of soldiers who are entering and will complete IET to serve as MP soldiers, at Fort Leonard Wood, Missouri. Once a change or lack of change in moral judgment as a result of 19 weeks of MP IET has been determined, recommendations to improve moral training within MP IET can be provided to commanders and unit leaders. Specifically, the purpose of this study was three-fold:

1. To determine the initial state of the moral judgment of IET soldiers who are entering training to serve as Military Police (MP) soldiers, as described by the Defining Issues Test (DIT).
2. To determine the nature of any change in MP IET soldiers' moral judgment that may occur throughout the course of IET, as described by the Defining Issues Test (DIT).
3. To determine the key factors, of the perspective of soldiers, that account for the change or the lack of change in MP IET soldiers' moral judgment.

### Significance of the Study

Organizations and professions often establish formal codes of conduct to govern the actions of their members. A code of conduct includes various and extensive rules, regulations, and procedures. The problem with such codes of conduct is that a leader or someone in a position of power must be present to enforce the code. Often the members of the organization ignore or dismiss the elements of the code when they believe that (a) they will not get caught and (b) violating a rule will be personally beneficial (Nash, 1993). A better approach is for organizations to facilitate the internalization of their organizational values by their members. Members are more likely to follow organizational norms if they have internalized the organization's values. This study provides information on the effects of IET on the moral judgment of MP soldiers. Commanders, other leaders, practitioners, training developers, and scholars will benefit from the results of this study.

This study provides information on effecting social change. Leaders in society may attempt to make change through rules, coercion, manipulation, rewards and punishments, education, or economics. However, true, long-lasting change occurs through changing people's attitudes and worldviews. This change must come from the heart and not just the head. The processes of moral development, moral judgment, and moral education are proven ways of influencing individuals, organizations, and society. There seems to be a void of commitment to the moral principles that make for a successful and strong society. Self-interest at the expense of others seems to prevail. Self interest, and the attitude "everyone did what was right in his own eyes," is a historically

verified path to destruction. Our current society needs awareness and skill in internalizing the moral values that make for a strength and endurance.

The Army belongs to the profession of arms. The military in general, and the Army in specific, exercises the legitimate use of force to ensure the security of the nation and to promote the nation's political objectives. As with other professions, the profession of arms engages in specific skills of expertise. A professional is not only expertly skilled but also is an expert in the morality of his or her chosen profession. As Bebeau (2002) stated, "Professional practice is predominantly a moral enterprise" (p. 271). The indication is that the declaration and conduct of war is a moral affair.

Soldiers are moral actors and ambassadors for the American way of life. A soldier's mission is not just to "kill people and break things." As soldiers deploy around the world confronting oppression, defending human rights and freedom, establishing and maintaining justice, they demonstrate the moral values of the United States to the people of the host nation. It is imperative that soldiers conduct themselves according to *just war* doctrine: protecting noncombatants from harm and using force that is proportional to the threat. It is also imperative that soldiers demonstrate our national values, such as, respect for all people and protect those that they may dislike. In so doing, soldiers can influence the spread of democratic principles of life and culture in oppressive and discriminatory societies (Cook, 2004; Pfaff, 2005). In a global sense, this study can affect social change by influencing moral and character education in the Army, which will in turn influence soldiers' behavior as they interact with host nation populations. Soldiers' moral conduct will add credibility to their presence in the conduct of war, peacekeeping, or nation-building.

Following military service soldiers enter civilian life. They serve as civic leaders, teachers, political leaders, and a variety of civilian jobs. In a very real sense, the training that soldiers receive becomes implemented in their non-military lives. Several of our nation's political and governmental leaders have served in the military and credit the military for developing their character. Moral and character education in the Army should not only be about following orders. Such education must also prepare soldiers for being responsible citizens in a democratic society and persons of moral influence in the local community after their service in the Army has concluded. This study can also affect social change through the feedback provided on effectiveness of moral and character education in the Army. An effective process of moral and character education can raise the moral consciousness of an individual and the moral climate of a society. The moral collapses of many of our nation's leading institutions, businesses, and individuals seem to have created a cynical and self-interested society in which self is the primary moral value. Such institutions that have fallen include Enron, MCI WorldCom, Fannie Mae, Freddie Mac, as well as some individuals such as Bernard Madoff and Alan Stanford. In order for a nation to survive, people must practice a morality of selflessness. For many, their moral journey begins with military service.

This study provides information to commanders and other leaders in the operational military setting, as opposed to the IET setting, that will enable them to plan training that will prepare their soldiers for military operations. This study provides a baseline description of soldiers' moral judgment. From this baseline assessment, commanders and other leaders can plan training that will move soldiers to the desired level of moral judgment. In addition, commanders and leaders may include the key

influential factors that are identified in the study within the moral training plan. So this study provides commanders and leaders with the *what* and the *how* of planning and implementing a program of moral training.

Training developers are those who create the program of instruction (POI) for IET. As for commanders and leaders, this study provides information on the nature of moral judgment for this generation of IET soldiers. The key influential factors that are identified may be incorporated into the POI so that the Army's core values are internalized by the IET soldiers. Training developers from different branches of the Army (i.e., MP, Armor, Infantry, Artillery, Transportation, Engineers) may follow this model of research to determine the nature of moral judgment for those soldiers who are assigned to that specific military occupational specialty (MOS). It should be noted that this study is focusing on MP soldiers, whose moral judgment at the beginning and the end of IET may or may not be similar to that of other branches.

Those who conduct IET, primarily the drill sergeants, will benefit from information about the nature of IET soldiers' state of moral judgment. The drill sergeants may emphasize the key influencing factors of moral judgment as they engage their soldiers in daily training. This emphasis will theoretically improve the internalization of Army core values and the desired pattern of moral decision making.

Those practitioners who work with the military and other hierarchical organizations may benefit from observing the change in moral judgment and the key influencing factors. Consultants who assist organizations in effectiveness in leadership and systems processes will be able to use the research design to assess and suggest improvements for those organizations.

Scholars who study hierarchical organizations, moral development, and methods of internalizing values may also benefit from this study. This study provides insight on how hierarchical organizations operate and influence the behavior of their members. This study provides insight on key factors and methods that influence moral development and moral judgment.

Finally, this study adds to the increasing volume of literature on moral and character education. This study provides additional information on the nature of moral judgment of the young adult population and the effective and ineffective methods of facilitating the internalization of moral values.

#### Nature of the Study

This study employed a concurrent mixed methods process to explore the impact of U.S. Army IET on the moral and character development of entry level soldiers, specifically soldiers in training to serve as Military Police, at Fort Leonard Wood, Missouri. Moral development is a broad term that includes several elements – *moral sensitivity, moral judgment, moral motivation, moral character, and moral identity*. These terms will be defined later. The mixed methods approach was selected in order to explore rather than confirm a particular theory. This study incorporated the use of one quantitative method and one qualitative method in order to collect both objective data and subjective data within the training context. First, through the use of the Defining Issues Test (DIT), an assessment of moral judgment, the moral judgment of MP IET soldiers was assessed at pretraining and posttraining. The DIT was used to measure the relationship between MP IET (independent variable) and moral development (dependent

variable), which includes moral judgment and moral identity. Descriptive and inferential statistics were used to compare and contrast the pre- and post-training DIT scores.

Second, through the use of focus groups of MP soldiers who were within one week of graduating IET, the study collected perceptions of these soldiers on the key factors of MP IET that influenced their values, priorities, moral judgment, and moral identity. The focus group process involved semistructured interviews with preplanned questions. The focus groups were recorded using a digital voice recorder. The recordings were converted into text. The text was analyzed using the process of qualitative content analysis (Kohlbacher, 2006; Schilling, 2006). Kohlbacher (2006) stated that “the strength of qualitative content analysis is that it is strictly controlled methodologically and that the material is analyzed step by step. Central to it is a category system which is developed right on the material employing a theory-guided procedure” (Kohlbacher, 2006, para. 4.2.2.2). The goal of this method is to collect data on (a) the characteristics of the change in moral judgment of IET MP soldiers and (b) the key influencing factors that may cause the change in moral judgment.

### Research Questions and Hypotheses

This study explored the following research questions and their corresponding hypotheses:

1. Will the moral judgment scores of the overall sample of MP IET soldiers at Fort Leonard Wood, Missouri, increase, decrease, or remain unchanged from the beginning to the conclusion of IET? This question will explore changes in moral judgment schemas (stages).

Null Hypothesis 1: There will be no change in the moral judgment scores in MP IET soldiers from the beginning to the conclusion of MP IET with respect to schema (stage) scores.

Alternative Hypothesis 1: There will be a change in the moral judgment scores in MP IET soldiers from the beginning to the conclusion of MP IET with respect to schema (stage) scores.

2. Will the moral judgment scores of various ages of soldiers increase, decrease or remain the same as a result of soldiers' participation in MP IET?

Null Hypothesis 2: There will be no age group differences in moral judgment scores for IET soldiers at entry or at the conclusion of IET.

Alternative Hypothesis 2: There will be age group differences in moral judgment scores for MP IET soldiers at entry and at the conclusion of IET

3. Will the moral judgment scores of the gender of soldiers increase, decrease or remain the same as a result of soldiers' participation in MP IET?

Null Hypothesis 3: There will be no gender differences in moral judgment scores upon entry into MP IET and at the conclusion of IET.

Alternative Hypothesis 3: There will be gender differences in moral judgment scores upon entry into MP IET and at the conclusion of IET.

4. Will the moral judgment scores of various educational levels of soldiers increase, decrease or remain the same as a result of soldiers' participation in MP IET?

Null Hypothesis 4: There will be no differences in moral judgment scores based upon educational level upon entry into MP IET and at the conclusion of IET.

Alternative Hypothesis 4: There will be differences in moral judgment scores based upon educational level upon entry into MP IET and at the conclusion of IET.

5. What factors do MP IET soldiers identify as having a positive or negative effect on their moral development?

Null Hypothesis 5: There will be no factors identified as having either a positive or negative effect on moral development.

Alternative Hypothesis 5: IET soldiers will identify the example of their drill sergeant as the most influential factor, either positive or negative, of their moral development.

### Theoretical Framework

The theoretical framework for describing and assessing moral development and moral judgment was the theories of Kohlberg and Rest. Kohlberg (1984, 1981, 1980) believed that moral judgment can be categorized into various stages. Rest, Narvaez, Bebeau, and Thoma (1999), basing their research on that of Kohlberg, observed that as people develop, they tend to make moral judgments according to specific schemas, or patterns of behavior. The framework for assessing the moral judgment of IET MP soldiers was the schemas described by Rest and his associates and which are operationalized in the DIT. These schemas are *personal interest*, *maintaining norms*, and *postconventional*. Detailed definitions of these schemas will follow in chapter 2.

The framework for describing IET was based on the Army core values, the Soldiers' Creed, and the Warrior Ethos. In 2004, the Army Research Institute (2004) commissioned a study the purpose of which was "to refine and operationalize the 2003

definition of Warrior Ethos and to develop and examine means for its inculcation into the Army” (Ricchio et al., 2004, p. vii). The research team followed a process of (a) listing “values-based attributes exemplified by a soldier who demonstrates Warrior Ethos,” (b) describing specific actions that would be produced by such attributes, and (c) describing barriers to performing actions that reflect the Warrior Ethos (Ricchio et al., 2004, p. vii). Each of 9 battle drills were analyzed using this process in order to create specific actions reflective of the Warrior Ethos and in order to develop training that would encourage these actions.

Seven attributes were derived from analyzing the Warrior Ethos: perseverance, ability to set priorities, ability to make tradeoffs, ability to adapt, ability to accept responsibility for others, ability to accept dependence on others, motivated by a higher calling (Ricchio et al., 2004, p. 10). Using the Army’s list of Warrior Drills, (Army Study Guide, 2004), drills were selected that would best inculcate the Warrior Ethos. The following is a list of the drills:

- React to contact (visual, improvised explosive device, direct, fire, to include rocket propelled grenade)
- Avoid ambush, every Soldier a sensor)
- React to ambush (blocked and unblocked)
- React to indirect fire
- React to chemical attack
- Break contact
- Dismount a vehicle
- Evacuate injured personnel from vehicle
- Secure at a halt (Army Research Institute, 2004, p. 13)

The design and assessment of the process described above is based on the learning theories of several theorists, according to the Army Research Institute study.

According to Bloom et al. (as cited in Riccio et al., 2004) learning occurs on several levels (cognitive, psychomotor, and affective) which must be addressed for effective learning. Rogers (as cited in Riccio et al., 2004) emphasized experiential learning, i.e., active participation in the learning process. Lewin (as cited in Riccio, et al., 2004) directed attention to creating an environment that is conducive to learning. Elements of such an environment include relational interdependence and task interdependence. Bandura (as cited in Riccio, et al., 2004) promoted two key ingredients in learning: self-efficacy (the influence of one's beliefs about personal capabilities) and modeling (the observation of a valued example). Army training is highly experiential; filled with practical exercise, interaction, and field training; emphasizes command (organizational) climate; incorporates rehearsal of real-world activities; pursues development of competence and confidence; demands that leaders set the example; and emphasizes learning on a variety of levels (Riccio et al, 2004).

The framework for analyzing the results of the qualitative data (i.e., the qualitative content analysis of focus group discussions) was Rest's (Rest, Narvaez, Bebeau, et al., 1999) Four Component Model of moral development and Hart's (2005a, 2005b) model of moral identity. The combination of these two models produces five elements of moral development – moral sensitivity, moral judgment, moral motivation, moral character, and moral identity. The DIT, which was used as the quantitative element of this study, is an assessment of moral judgment.

Moral judgment requires moral cognition. In order for people to engage in moral reasoning and make moral judgments, they must have the ability to think morally. Mature moral judgment requires that people have developed to the point of emotional and mental

maturity in order to analyze the options and consequences of various moral actions (Bebeau & Thoma, 1999).

Moral judgment is influenced by organizational structure, relationships, models, peer discussion, role-taking, and cultural reinforcement (Luedtke, 1999; O'Connor, 2002; White, 1997). Ethical climate in an organization influences performance (Weeks, Loe, Chonko, Martinez, & Wakefield, 2006). Organizational ethics can be developed through an emphasis on principles of conduct (Hawks, Benzley, & Terry, 2004).

Moral judgment can be changed in young adulthood. Research has demonstrated that certain educational activities are effective in nurturing the progression or development of people from one aspect of moral judgment to another moral judgment (Ferrari & Okamoto, 2003; Hardy & Carlo, 2005).

Moral judgment affects critical incident (post traumatic stress) reaction and recovery. Everly and Lating (2004) asserted that critical incident stress represents a violation of one's worldview – the values and beliefs of the way the world should be. Taylor (2002) observed that posttraumatic stress disorder arrested the psychosocial and moral development of a group of military veterans.

### Assumptions

This study assumed that soldiers are aware of key factors that influence their moral judgment, values, and priorities and that they are able to convey that awareness to others. Often one's perceptions are skewed and are not factual. However, with qualitative data, the researcher is not in a position to question the perceptions of the subjects. This study will operate under the assumption that perception is reality. If soldiers perceive that

a certain factor or incident has strongly influenced their moral judgment, then the study will assess that it has in fact influenced their moral judgment. This is not to say that all learning or change occurs consciously. It is to say that this study will not argue with the perceptions of soldiers.

### Scope

The participants of this study were IET soldiers who were in training to serve as MPs. The subjects were within the first 19 weeks of military service. Changes in moral development may occur in soldiers the longer they serve in the Army. The instrument that was used to collect quantitative data, the DIT, is an assessment of moral judgment. The DIT is not an accurate measurement of moral action and behavior on the whole.

### Limitations

Since the study's participants were MPs, the results of this study may not be fully generalizable to other military occupational specialties (MOS). Military Police soldiers conduct the entirety of their IET, including BCT and AIT, within the same location, unit, and drill sergeants. Other MOS that follow this model of training include infantry, engineers, artillery, and armor. Most of the other MOS attend BCT at one location and AIT at another location, which provides a difference in the climate of training. Training for MPs provides a consistency of training environment and primary instructors. In addition, the MP career field may attract a certain type of individual. The moral development of entry level MPs may differ from that of other MOS. Finally, the AIT of MPs emphasizes law and order, justice, and fairness, perhaps much more than other

MOS. Therefore, MP IET involves some unique differences when compared to other MOS.

A second limitation is in the area of aptitude and personal conduct. A Soldier must obtain a certain score on the Armed Services Vocational Aptitude Battery (ASVAB) in order to qualify for certain MOS. Therefore, not all soldiers have the mental aptitude to serve in a particular MOS. The required scores for MP fall within a middle range. In other words, the MOS MP is open to most soldiers. However, there is a character requirement for MP. A recruit must be able to obtain a secret clearance in order to be offered the MP MOS. Each Soldier that desires an MOS that requires a secret clearance must pass the Personal Reliability Program Screening (PRPS). Items that would prevent a recruit from being awarded a secret clearance are extremely high debt, significant drug use, felonious or significant misdemeanor criminal activity, and significant mental health issues (SFC L. Oliver, recruiting liaison, 43<sup>rd</sup> Adjutant General Battalion, personal communication, 1 December, 2006). Therefore, the participants in this study, being MPs, are very similar to other MOS. However, there may be some subtle differences which may affect generalizability.

A third limitation involves the research setting. The research setting is quite different from the operational context. IET is a highly structured and controlled environment. IET soldiers have their day scheduled for them. They are led through their daily activities by a drill sergeant. They are told where to go, what to do, and when to do it. However, the operational environment is ambiguous and uncertain. Although a hierarchical structure exists in the form of a chain of command and operational plans, it is unknown what events may occur on a patrol, convoy, or other military operation. It is not

guaranteed that a Soldier who develops a certain level of moral judgment in IET will practice it in combat.

A fourth limitation involved the selection of participants. This study selected the setting and participants out of convenience, which is a limitation. More scientific sampling processes were not available to the researcher. The Army is very protective of its members and is highly concerned with fairness. The opportunities that are available to one Soldier must be available to all soldiers. In addition, the training schedule provides very little free time. Any research that is conducted must fit within a very busy schedule. This does not provide the researcher with many opportunities to conduct sampling activities. The researcher must conduct research in ways that do not interfere with the unit completing its training mission. A subordinate goal of this study is generalizability. The primary emphasis of this study is exploratory. Therefore, this study was limited by access and location in that “What effectively moderates generalization (whatever the intention of the researchers) is not the sampling per se, but the accidental outcome of access and associated logistical and resource decisions” (Payne & Williams, 2005, p. 309). This limitation resulted in a weakness of having a small number of subjects in some of the age and educational categories. This lack of representation in some of the categories possibly affected the results.

A fifth limitation involved the use of the DIT. The DIT is a well-established assessment of moral judgment. However, it is not strongly associated with moral behavior. That is to say a high score on *postconventional* schema does not necessarily indicate that one will behave in like manner in real life. Therefore, the use of the DIT limits the study somewhat. At the same time, the Army tends to follow a Kohlbergian and

Platonic model of knowing the right will produce right conduct. Therefore, since the Army emphasizes cognitive understanding of its moral code, a cognitive assessment is appropriate. If by its own standard and practice the Army asserts that knowledge results in action, then a change in moral judgment, or lack thereof, will be a significant finding in terms of promoting moral behavior.

A sixth limitation of the study involved its exploratory and qualitative nature. Since very little research has been conducted on the moral development of soldiers, previous identification of variables were not available for the design of research. This lack of focus on specific variables only allowed for a general identification of causative relationships. Additionally, a weakness was the general nature of the discussion questions that were used with the focus groups. The qualitative researcher has a challenge in striking a delicate balance in designing discussion questions that are specific enough to get at the heart of the research, but not too specific as to restrict relevant responses from participants. Again, this limits the identification of specific causative relationships.

#### Delimitations

This study incorporated both quantitative and qualitative data collection methods to answer the research questions. Use of mixed methods provides a comprehensive response to the problem. The qualitative data from the pretest – posttest administration of the DIT provides data on the nature of change in moral judgment. The qualitative data from focus groups of IET soldiers provides contextual, rich data on Soldier perceptions of key factors that influence a change in their moral judgment.

The person who granted access to this particular population is a commander who has a personal interest in the topic of study with an intense interest in graduating MP soldiers who have the ability and desire to conduct their personal, professional, and operational behavior in a way that reflects the Army core values. The change in moral judgment, as described by the results of the DIT, may be most specifically generalizable to other MP training units. In other words, it can be expected that other MP soldiers will develop a similar level of moral judgment as a result of MP IET. It cannot be expected that soldiers of other MOS will develop an identical level of moral judgment at the conclusion of their IET. However, this model of research may be applied to other MOS.

#### Definition of Terms

*Advanced individual training (AIT)*: The phase of initial entry training (IET) following basic combat training (BCT) that involves technical training in a military occupational skill (MOS). Duration of AIT is relative to the MOS.

*Initial entry training (IET)*: The foundational training that soldiers receive prior to and to prepare them for their initial assignment in a unit. Initial Entry Training involves basic combat training (BCT) and advanced individual training (AIT).

*Basic combat training (BCT)*: The first phase of IET that instructs soldiers in common Soldier skills that all soldiers receive. Basic combat training involves instruction on such skills as first aid; Army values; the law of land warfare; various weapons systems; nuclear, biological, and chemical protection measures, land navigation, and drill and ceremony, for examples.

*Maintaining norms* schema: “similar to Kohlberg’s Stage 4 and centres around the role of social norms in organising and maintaining order in society” (Thoma, 2002, p. 241).

*Military Occupational Specialty (MOS)*: The specific occupation to which a Soldier is assigned upon entry into the Army. The assigned MOS is dependent on a soldier’s scores on the general and technical assessments included in the Armed Forces Vocational Aptitude Battery (ASVAB).

*Morality:*

The term “morality” can be used either: (a) descriptively to refer to a code of conduct put forward by a society or, some other group, such as a religion, or accepted by an individual for her own behavior or (b) normatively to refer to a code of conduct that, given specified conditions, would be put forward by all rational persons. (Stanford Encyclopedia of Philosophy, n.d.)

*Moral development*: The growth from lower or less mature aspects of moral thinking to higher or more mature levels of moral thinking. Following the schemas as outlined by the Defining Issue Test (DIT), moral development involves a progression from decisions based on personal-interest, to *maintaining norms*, to post conventional reasoning based on universal principles, such as, fairness and justice, for example (Rest, Narvaez, Bebeau, et al., 1999).

*Moral education*: a logical, purposeful, and deliberate “process through which young people can learn to recognize values that represent prosocial behaviors, engage in actions that bring about a better life for others, and appreciate ethical and compassionate conduct” (Joseph & Ephron, 2005, p. 525).

*Moral dilemma:*

Moral dilemmas, at the very least, involve conflicts between moral requirements. Crucial features of a moral dilemma are these: the agent is required to do each of two (or more) actions; the agent can do each of the actions; but the agent cannot do both (or all) of the actions. The agent thus seems condemned to moral failure; no matter what she does, she will do something wrong (or fail to do something that she ought to do). (Stanford Encyclopedia of Philosophy, n.d.)

*Moral judgment*: The ability to determine “which line of action is more morally justifiable (which alternative is just or right)” (Rest & Narvaez, 1994, p. 24).

*Moral reasoning*: “Moral reasoning is individual or collective practical reasoning about what, morally, one ought to do” (Stanford Encyclopedia of Philosophy, <http://plato.stanford.edu/entries/reasoning-moral/#2.3>).

*Personal interest thinking*: A schema measured by the DIT that “combines elements of Kohlberg’s Stage 2 and 3 (see Chapter 2) and focuses on either aspects of the situation that influence the self or relationships between the self and known others” (Thoma, 2002, p. 241).

*Post-conventional moral thinking*: Moral thinking that is based on the following criteria:

(a) the central role of moral criteria in the formulation of, and understanding of, laws and norms; (b) the appeal to an ideal, that is, the system must convey some idealised view of how the community ought to be ordered. Further; (c) a postconventional system must present a clear sense that moral ideals are open, subject to critique, and thus sharable with the larger community. Finally; (d) the system is fully reciprocal, that is, developed to address the community as a whole and then uniformly applied. (Thoma, 2002, p. 241)

*Principled moral thinking*: “[R]easoning that focuses on a system of justice and fairness” (Thoma, 2002, p. 241).

*Values*: “Values are the deep seated, pervasive standards that influence every aspect of our lives (our moral judgments, our responses to others, our commitment to

personal and organizational goals). Values set the parameters for decision making” (Kouzes & Posner, 2001, p. 212)

### Summary

This study explored the relationship between Army IET and the possible change in moral judgment that occurred among IET soldiers. At issue is the extent to which IET affects the moral and character development of IET soldiers and the key factors from the perspective of IET soldiers that influence a change in moral development. The most used instrument for assessing moral judgment is the DIT. This study utilized the DIT to assess soldiers’ moral judgment before and after IET. This study also used focus groups to collect the perceptions of soldiers on the key factors that influenced a change in their moral and character development.

This chapter consisted of an introduction of the study of moral and character development in MP IET which included the background of the problem, the purpose, theoretical basis, significance of the study, and outline of the study. The following chapter will consist of a review literature on the history of moral development studies and studies of moral development within the context of the military. Chapter 3 consists of a discussion of the methods used in this study including the selection of the sample, the collection of data and the analysis of data. Chapter 4 consists of the discussion of the data analysis and results of the study. Chapter 5 consists of a discussion of the significant conclusions and recommendations for moral and character education and for future research.



## CHAPTER 2: REVIEW OF THE LITERATURE

### Introduction

This chapter provides background information for the study. The first section of this chapter will survey the historical background of moral development. The second section will discuss the development and use of the Defining Issues Test. The third section will discuss the use of the DIT in the military context. The final section will cover a review of research methods related to moral and character education.

### Literature Review Research Strategy

The goal of the literature review was to research historical and contemporary theories of moral development, moral education, character development, character education, both in general, and as specifically related to the military. The literature review was conducted through searching Academic Search Premier, PsycARTICLES, PsycINFO, Military and Government Collection, and SocINDEX. I used a combination of the following terms: *moral, military, cadet, moral development, moral education, military training, moral identity, moral education, character, character education, and moral judgment*. The three dissertations were the most significant and helpful studies (in the opinion of this researcher) that related directly to this research described herein.

### Historical Perspective of Moral Development

In order for a society to survive and thrive, there must be a sense of order. We have laws to guide behavior and governments to enact and enforce those laws. Without such authorities, there would most likely be anarchy. Even so, having those authorities

and laws does not guarantee peace and order. Ultimately, individuals and groups must willingly abide by their own sense of *morality*. Morality involves the ability to know what is right and wrong. However, knowledge of right and wrong does not guarantee moral behavior. Therefore morality must also include the willingness to abide by what is right and wrong. Taking this a step further, moral behavior should be repeated and immoral behavior should be deterred. Reinforcement of obedience involves the affirmation of moral behavior and the shame of immoral behavior. Therefore, morality includes cognitive, affective, and behavioral aspects (Rest et al, 1999; Hart, 2005a, 2005b). Different developmental theories emphasize a different aspect of moral development. Theories of psychoanalytic development, represented by Skinner and Erikson, emphasize the affective or emotional elements of morality, such as guilt and shame. Cognitive-developmental theories, represented by Piaget and Kohlberg, emphasize the mental processes involved in deciding what is right and wrong. Social learning theories, such as Bandura emphasize the individual's choice to avoid wrongdoing or to do what is right. (Shaffer, 2000)

### *Erikson*

Erikson (year?) believed that the individual began to develop personal morality during the stage of initiative versus guilt, at about age 4 to 5. It was at that point that the conscience, which regulated initiative, emerged. In earlier stages of development, the child felt guilty for actions that were seen and corrected by others. The child now feels guilty for thoughts and actions that have not been seen by others.

The stage of initiative versus guilt is a critical time for the child. Methods of correction and reprimand affect the child's definition of morality. Too much criticism and guilt can establish patterns of low self-esteem and repressed initiative that last long into and through adulthood. Other results include rigid obedience and hyper-judgmentalism. On the other hand, excessive correction may result in extreme initiative or workaholicism. Many come to believe that the way to overcome guilt is through activity. Therefore, they create their sense of self-esteem from what they do rather than from who they are.

At this stage the child is rapidly growing emotionally and physically. There is greater control over the physical body which serves as a catalyst for exercising control over emotional and mental aspects. Erikson (1950) stated, "According to the wisdom of the ground plan the child is at no time more easy to learn quickly and avidly, to become bigger in the sense of sharing obligation and performance than during this period of his development" (p. 258). Cooperation, collaboration, and collective creativity become a high priority during this stage. Therefore, how one interacts with others in the right way becomes very important, since interacting in the right way precipitates effectiveness and productivity. Erikson also believed that children of this stage were highly influenced by the example of others. So children develop their sense of right and wrong from observing the behavior of others. A key theme of Erikson is that of parent child conflict due to discrepancies in what the parent tells the child is right and how the parent actually behaves. The child notices the hypocrisy and tends to develop a morality that is based on controlling others and not necessarily for the good of others (Erikson, 1950, p. 257; Erikson, 1959, p. 80). So for Erikson, people learn morality primarily according to the life cycle stage of initiative versus guilt. Initiative drives one to be productive.

Productivity is influenced by right behavior. So the motivation for right behavior, according to Erikson, is productivity, personal effectiveness, and getting things done together with others, which is a somewhat utilitarian approach.

For Erikson, the basis of morality is found in the Golden Rule: “Do unto others as you would have them do to you.” Each person struggles with being an individual and seeking what is best for the individual versus being a part of society and seeking what is best for that society. The Golden Rule brings both together in stating that what is best for the individual is determined by what is best for the society and vice versa. This idea reminds one of the *common good approach* to moral decision making that was theorized by John Rawls. The Golden Rule also leads one to the idea of mutuality, which according to Erikson is “a relationship in which partners depend on each other for the development of their respective strengths” (Coles, 2000, p. 454). In any relationship of give and take there is mutuality. A parent gives to the child in order for the child to develop. Also, the child gives to the parent in such a way that the parent develops as well. Mutuality is dependent on the ability to trust, which is formed in the child’s initial stage of development.

Another stage that impacts the formation of the child’s sense of morality is that of autonomy versus shame and guilt. Ultimately it is the child’s willful decision to act in a way that is right, and therefore beneficial to others and to self. The choice to be a giver and not a taker is a key to moral development.

In adolescence, a child is searching for identity. An adolescent explores a variety of values and ideas. Since adolescence is such a confusing and tumultuous time, he or she selects and discards ideologies in an attempt to mark off territory within which safety and

security can be found (Coles, 2000, p. 451). Since the drive for stability in adolescence is so intense, children of this age can be strongly influenced by authoritarian ideologies and groups.

Erikson's idea of moral development can be simply summed up as: early childhood is about following moral rules that are based on threats (punishment, embarrassment, isolation, and guilt) to be avoided. Motivation for moral behavior is due to avoiding the threat. But as one grows, ideals are adopted as ethical rules that are based on what will enable the person to develop to his or her full potential (Coles, 2000, p. 447).

### *Skinner*

With the advancement of science, humanity has been able to explain certain phenomena that were formerly attributed to a Creator. Morality, according to Skinner, does not find its source in a Creator God, but in culture. Science has also influenced the area of the study of human behavior by providing three tools for analyzing behavior – natural selection, operant conditioning, and social contingencies of reinforcement which form culture (Skinner, 1989, p. 27). It is culture that influences and develops the individual, relational person.

As a person develops, he or she observes others' behavior and well as that of himself or herself. The person makes comparisons of the behavior of self and others. A model is observed and imitated. Skinner's theory is a values-based theory. People assign values to the consequences of their behavior, either positive or negative. Skinner believed

that people necessarily are value-based because survival requires that we pay attention to the serious consequences of our actions (Carpenter, 1974).

A person who accurately imitates the accepted behavior of the culture is praised. This praise reinforces the person's behavior. Persons who do not imitate culturally accepted behavior are reprimanded by the removal of a positive effect or the administration of a negative stimulus. This system of rewards and punishments serves to strengthen acceptable behavior and to diminish unacceptable behavior. "Cultures thus hold their members *responsible* for what they have done, and members 'feel responsible'" (Skinner, 1989, p. 27).

Acceptable and unacceptable behavior is the result of many reinforcing contingencies working together throughout history. People are not truly in control of their own behavior. Their behavior is controlled and dictated by their culture. Based on contingencies, cultures develop rules and establish laws. When people learn to obey the rules and laws, they are not necessarily making a conscious decision about what rules and laws should be in existence. Instead, they are very similar to an actor who is speaking the lines that someone else wrote (Skinner, 1989, p. 32).

So over time, behavior that is acceptable and unacceptable becomes normal and is formulated into rules or codes of conduct. Rules inform us about what is right and wrong about how we as individuals relate to the other members of our culture. So a rule or a series of rules (morality) are the result of over time learning what makes for good relationships and then telling others and requiring others to follow that favorable behavior. Morality is the way that members of a culture or group police themselves. The

rules of a culture are both designed to benefit those that follow them and the result of years of learning what benefits the members of the culture.

Religion plays an important part in influencing certain societal behavior. Religion prescribes certain conduct and consistently reinforces that conduct. One aspect of reinforcement is designating a deity as the source of the required conduct. Skinner believed in the value of religion as a source of helpful contingencies. He was not as concerned as to the truthfulness of a religion as he was that the religion influenced certain behavior. So the value of a specific religion, to Skinner was based on the type of behavior that it produced (Carpenter, 1974).

According to Skinner (1989), imitating a model began as a means of survival. Behavior is imitated because favorable results of reinforce the behavior. Imitation primes, or initiates, the behavior. The results that follow reinforce the behavior, causing it to be repeated. Modeling is most effective when the one doing the modeling receives positive results. For example, members of a culture model ideal behavior. They model ideal behavior because they believe that certain behavior is best for the success and survival of the culture. When people imitate the model, the culture benefits, as well as, those who perform the modeled behavior. Sometimes an exemplary person is referred to as a *model citizen*.

Therefore, Skinner defines a culture as “the contingencies of reinforcement maintained by a group” (1989, p. 52). The contingencies are the influencing factors of the behavior of the members of the group. Longtime members of a group use the contingencies to influence the behavior of incoming members. Through reinforcement the new members adopt the culture’s accepted behavior. The cycle is complete when the

new members begin to influence the most recent newcomers. In this way, the morality of a society is perpetuated.

### *Kohlberg*

Being a cognitive-developmental theorist, Kohlberg's research focused on people's thought processes in arriving at moral decisions. Kohlberg's theories were based to a large extent on Piaget's ideas of moral development (Kohlberg, 1981). Piaget (1932) theorized three stages of moral development – premoral, moral realism or heteronomous morality, and moral relativism or autonomous morality.

Table 1

### *Piaget's Theory of Moral Development*

| Stage                                  | Age                      | Right is determined by   | The purpose of punishment |
|--|--------------------------|--|---------------------------|
| Premoral                               | Preschool to about age 5 | Ignorance of rules<br>Establish personal rules based on sharing and enjoyment  |                           |
| Moral Realism or Heteronomous Morality | 5 to 10                  | Rules are imposed by others<br>Rules are and absolute<br>Right is determined by obedience<br>Wrongdoing is always punished | Payment for wrongdoing    |

|               |              |                                    |                        |
|---------------|--------------|------------------------------------|------------------------|
| Moral         | 10 or 11 and | Rules are situational not absolute | Reflects the nature of |
| Relativism or | older        | Right is influenced by individual  | the wrongdoing         |
| Autonomous    |              | intent                             | Correction of          |
| Morality      |              | Wrongdoing is not always           | wrongdoing and         |
|               |              | punished                           | instruction in doing   |
|               |              |                                    | right                  |

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*Note.* Information from *Theories of development* by W. Crain, 1985, and *Social and personality development* by D. Shaffer, 2000.

Kohlberg agreed with, but expanded on, Piaget's ideas. Kohlberg believed, along with Piaget, that two key factors influenced people's moral development. Those two key factors were the development of cognitive thinking and personal experiences of social interaction. The development of cognitive thinking was necessary for moral development in that the person begins to focus less attention on self and more attention on other people and their points of view. With cognitive development comes the ability to put oneself in others' positions, or *role-taking*. Kohlberg believed that all aspects of the ego developed simultaneously and consistently. So, cognitive, affective, and moral elements are interrelated and interactive, each influencing the others. Kohlberg asserted that individuals do not make decisions in a vacuum. Group and culture significantly influence the decision of individuals. Group norms and methods of decision making often override individual decision making methods (Kohlberg, 1981, p. 38; Kohlberg, 1980, p. 24).

Taking social influence a step further, Kohlberg believed that the most effective method of moral education was peer discussion. Moral development occurs as people discuss morality (right and wrong) and how they determine morality. Through this interaction, people learn deficiencies in their moral decision making processes, as well as that of others. They also learn the strengths of the moral arguments. Kohlberg, like Piaget, believed that peer discussion of moral issues was much more effective than discussion with an authority figure. A discussion between peers is more influential because a moral argument from an authority figure is often received as critical and controlling, whereas the same argument from a peer is viewed as coming from a fellow learner and is nonthreatening. Also, role-taking finds its greatest influence in the peer discussion forum. So, one of the keys to moral development seems to be open, honest debate on the reasons for something being right or wrong.

Kohlberg disagreed with Piaget's assertion that people completed moral development at age 10 or 11. Through his research he saw that, along with cognitive development, people's moral reasoning became more integrated as a composite of many varied factors. He came to understand that moral development consists of a series of stages and levels that form an *invariant sequence*. By invariant sequence, Kohlberg means that each stage of development builds on the previous stage. People acquire cognitive skills at one stage that prepares them for the next stage (Kohlberg, 1980, p. 30). He further believed that people do not revert to an earlier stage of development.

Table 2 serves as a description of Kohlberg's theory of moral development, including how each determines "right", the role of punishment, and motivations for moral action.

Table 2

*Six Stages of Moral Judgment*

| Level and Stage  | Content of Stage  |   | Sociomoral Perspective of Stage  |
|--|---|---|--|
|  | What Is Right   | Reasons for Doing Right   |  |
| Level 1: Preconvention<br>Stage 1. Heteronomous morality   | To avoid breaking rules backed by punishment; obedience for its own sake; and avoiding physical damage to persons and property.   | Avoidance of punishment and the superior power of authorities.  | Egocentric point of view. Doesn't consider the interest of others or recognize that they differ from the actor's; doesn't relate two points of view. Actions are considered physically rather than in terms of psychological interests of others. Confusion of authority's perspective with one's own.                                   |
| Stage 2. Individualism, instrumental purpose, and exchange   | Following rules only when it is to someone's immediate interest; acting to meet one's own interests and needs and letting others do the same. Right is also what's fair, what's an equal exchange, a deal, an agreement.  | To serve one's own needs or interests in a world where you have to recognize that other people have their interests, too.   | Concrete individualistic perspective. Aware that everybody has his own interests to pursue and these conflict, so that right is relative (in the concrete individualistic sense).  |
| Level 2: Conventional<br>Stage 3. Mutual interpersonal expectations, relationships, and interpersonal conformity | Living up to what is expected by people close to you or what people generally expect of people in your role as son, brother's friend, etc. "Being good" is important and means having good motives, showing concern about others. It also means keeping mutual relationships, such as trust, loyalty, respect, and gratitude. | The need to be a good person in your own eyes and those of others. Your caring for others. Belief in the Golden Rule. Desire to maintain rules and authority which support stereotypical good behavior. | Perspective of the individual in relationship with other individuals. Aware of the shared feelings, agreements, and expectations which take primacy over individual interests. Relates points of view through the concrete Golden Rule, putting yourself in the other guy's shoes. Does not yet consider generalized system perspective. |

|   |   |   |   |
|---|---|---|---|
| <p>Stage 4. Social system and conscience</p>  | <p>Fulfilling the actual duties to which you have agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties. Right is also contributing to society, the group, or institution.</p>   | <p>To keep the institution going as a whole, to avoid the breakdown in the system “if everyone did it,” or the imperative of conscience to meet one’s defined obligations.</p>  | <p>Differentiates societal point of view from interpersonal agreement or motives. Takes the point of view of the system that defines roles and rules. Considers individual relations in terms of place in the system.</p>   |
| <p>Level 3: Postconventional, or principled<br/>Stage 5. Social contract or utility and individual rights</p> | <p>Being aware that people hold a variety of values and opinions; that most values and rules are relative to your group. These relative rules should usually be upheld, however, in the interest of impartiality and because they are the social contract. Some nonrelative values and rights like life and liberty, however, must be upheld in any society and regardless of majority opinion.</p> | <p>A sense of obligation to law because of one’s social contract to make and abide by laws for the welfare of all and for the protection of all people’s rights., A feeling of contractual commitment, freely entered upon, to family, friendship, trust and work obligations. Concern that laws and duties be based on rational calculation of overall utility, “the greatest good for the greatest number.”</p> | <p>Prior-to-society perspective. Perspective of a rational individual aware of values and rights prior to social attachments and contracts. Integrates perspectives by formal mechanisms of agreement, contract, objective impartiality, and due process. Considers moral and legal points of view; recognizes that they sometimes conflict and finds it difficult to integrate them.</p> |
| <p>Stage 6. Universal principles</p>  | <p>Following self-chosen ethical principles. Particular laws or social agreements are usually valid because they rest on such principles. When laws violate these principles, one acts in accordance with the principle. Principles are universal principles of justice: the equality of human rights and respect for the dignity of human beings as individual persons.</p>                        | <p>The belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them.</p>   | <p>Perspective of a moral poi of view from which social arrangements derive. Perspective in that of any rational individual recognizing the nature of morality or the fact that persona are ends in themselves and must be treated as such.</p>   |

*Note.* Reprinted from Kohlberg (1976), as cited in Colby (1994), p. 3-4.

As mentioned above, Kohlberg believed that the key to moral development was the process of resolving the conflict between current moral thinking and differing ideas of right and wrong. This idea corresponds to Erikson's theory of development. The process of resolving conflict between competing moral ideas causes one to rethink moral reasoning. As one's thinking is challenged, he or she discovers faults in reasoning and learns from the reasoning of one who is at a higher moral stage of development. People are drawn to a high level of moral development for the higher level provides more balance in moral decision making (Kohlberg, 1980, p. 44). Moral imbalance is one of the motivating factors for moral development (Kohlberg, 1980, p. 45). People who are at a higher stage of moral development do not revert to a lower stage because they learned that earlier reasoning was inadequate for a higher level of moral behavior and decision making. Who seem to develop the most as a result of such moral discussions? Berkowitz and Gibbs (1983) found that those who were at the lower stages of moral development matured the most in their moral reasoning processes. They also found that the key to moral development was the individual's analysis of another person's moral reasoning to determine inadequacies.

Kohlberg believed that people develop in stages. A stage is a "structured whole", meaning "ways of thinking, not attitudes towards particular situations" (Kohlberg, 1980, p. 31). In other words, a stage describes how one processes a moral decision, not what the decision is. Progression from one stage to a higher stage requires both social experiences and cognitive development. A young child is self-centered. All behavior and consequences are focused on self. Therefore at Stage 1, a young child determines that something is wrong because it is punished. As a child grows, he or she begins to think

more of others. However, what is right is still focused on self. At Stage 2 a child will do something for others only if the act will benefit self as well. At Stage 3, as the child begins to please others, he or she must be able to put himself or herself into the place of others and see things from the other person's perspective. This role-playing activity cannot take place without cognitive development. At Stage 4, the individual must be able to put himself or herself in the position of not one person, but of many people that make up a society. This activity requires even a higher level of thinking, as one integrates many forces and values. At Stage 5, moral reasoning has moved away from what is concrete and black and white. At this stage one must be able to think in terms of concepts, principles, and theories. For Kohlberg, Stage 6 represented a hypothetical point of development in which people could establish their own ethical philosophy and accept the moral principles of all other people. At this stage, an individual would be able to put himself or herself into the shoes of any other person and accept the person's moral principles as valid. Kohlberg set forth Stage 6 as an ideal to move toward. Generally speaking, Kohlberg's stages of moral development begin with a focus on rules and moves toward a focus on human need.

In analyzing Kohlberg's theory of moral development, it is noticeable that much attention is given to cognitive processes, but very little attention to affective and behavioral processes. Kohlberg seems to assume that one who can think maturely about morality will be moral. However, just because someone knows what is right, does not guarantee that one will do what is right. Our news media outlets are full of stories about people who behaved immorally. It seems that when the pressure is on, many people resort to moral reasoning that is of a lower stage than the stage at which they normally operate.

Often, stress, emotions, and a conflict of interest or values influence the decision making process. However, it can be said that if one knows what is right, he or she will be likely to do what is right.

To summarize Kohlberg, “the goal of moral education is the simulation of the ‘natural’ development of the individual child’s own moral judgment to control his behavior” (Kohlberg, 1980, p. 72). Kohlberg believed that a child already had moral tendencies that simply needed to be stimulated. Kohlberg disagreed with instruction in formal rules which would force a child into a pattern of moral reasoning which would be different from the child’s tendency.

### *Bandura*

According to Bandura and other social learning theorists, moral development occurs in the same way as other learning – through processes of reinforcement and observational learning. Social and environmental forces also play a major role in moral development just as they do in learning in general. In addition, just as much learning is dependent upon the situation, so morality may be inconsistent across a variety of situations (Bandura, 1995). Doing right in one situation does not guarantee doing right in another. This is due to the principles of reinforcement and observational learning that are applied to a specific situation. Unless an individual has formed and stored a representation of moral behavior and can generalize the moral response to other similar situations, he or she may not recall and perform the behavior. Also, other factors influence the decision making process. Such factors are the benefits of doing either right or wrong, pressure by peers, and emotional state. Although perfectly consistent moral

behavior is not guaranteed and is situational, most moral people tend to practice morality in most situations.

From a social learning perspective people learn moral behavior through reinforcement, punishment, and modeling. The best method of teaching morality is to establish clear, understandable standards of behavior. The authority figure praises behavior that reflects the standards and reprimands behavior that contradicts the standards. Praise should be directed at behavior that not only affirms the positive, but also avoids the negative. In most cases at home and at work, it seems that the authority figure only reprimands the negative behavior. Instruction in morality must not only reprimand the wrong but must also praise the right.

In addition to praises and reprimands, people must also be informed as to the reason their behavior is either right or wrong. People need an explanation in order to develop an understanding. It is not enough to know what is wrong and what is right. They must also know why it is wrong and why it is right. This explanation aids in the development of the cognitive aspect of moral development. Without such an explanation, when people are punished, they focus in the future on performing behavior that will enable them to avoid punishment, not on performing behavior that is right. They will not necessarily do right, but will avoid doing wrong. If they do right, it will be because they want to avoid punishment, not for a morally beneficial reason. So an explanation of the rightness or wrongness of behavior is essential for helping someone internalize morality (Bandura, 1986; Shaffer, 2000).

Emotions are also an important aspect of moral development. The explanation of the rightness or wrongness of a certain behavior should also include the kind of feelings

that one should have as a result of the behavior. Right behavior should be reinforced by feelings of pride, confidence, and affirmation. Wrong behavior should be reinforced by feelings of disappointment, shame, and guilt.

Self-efficacy impacts moral development and behavior. As mentioned above, self-efficacy is an individual's confidence in his or her ability to perform. A person, who is confident in his or her ability to resist temptation, will be more likely to actually resist temptation. Praise for being good reinforces and enables resistance. An authority figure can encourage moral behavior when he or she describes someone in morally positive terms, such as "good," "truthful," and "courageous."

Models are highly influential on moral development. Again, the same principles of social learning theory apply – attentional processes, retentional processes, motoric reproduction processes, and reinforcement and motivational processes. The observer must be able to distinguish the details of the moral behavior. Therefore a model can be effective when he or she states the principle that is being followed and explains the reasons for doing the right act or resisting the wrong act.

James Rest, the Defining Issues Test (DIT), and the Four Component Model (FCM)

In the early 1970s, research on moral development began to grow. Rest and associates at the University of Minnesota began to revise some of the original premises of Kohlberg (Rest, Narvaez, Bebeau, et al., 1999; Rest, Narvaez, Thoma, & Bebeau, 2000). First, Rest observed that stages of moral development did not have definitive barriers. Instead, he observed that there was some overlap as a person transitioned from one stage to another. Scholars also began to question Kohlberg's definition of Stage 6 (Universal

ethical principles) being based on an individual's thought processes. Rather, Stage 6 seemed to be embedded in social interactions. Also, limitations of Kohlberg's theory began to emerge. Kohlberg's theory seems to be more suited to describing the moral development of a culture or a segment of culture rather than individuals. The theory is highly abstract in ideology and application, and therefore does not apply well to concrete issues of a practical nature. Kohlberg primarily focused on moral judgment and reasoning. However, Rest and his associates observed that morality also involved the additional elements of moral sensitivity, moral motivation, and moral character, which they described as the Four Component Model (FCM).

The FCM was developed in response to extensive and multifaceted number of theories about moral development. The FCM attempts to synthesize the most prevalent of these theories. The FCM consists of four intrapsychic elements that work together in producing moral behavior. The four elements are moral sensitivity, moral judgment, moral motivation, and moral character. Moral sensitivity involves an awareness of the moral problem, an understanding of the factors involved, understanding of the causes and effects of various choices, especially the effects on the people involved. Moral judgment involves the ability of determining which choice would be most morally justifiable. Moral motivation involves one's level of commitment and personal responsibility to moral values and moral action. Moral character involves persistence and determination in pursuing moral goals. The DIT, as mentioned above, is a measurement of moral judgment, one of the elements of the FCM of moral behavior, and is not a strong assessment of moral behavior as a whole (Rest, Narvaez, Bebeau, et al., 1999; Rest Narvaez, Thoma, et al., 2000).

Rest adopted a theory of schemas to describe the transitions of moral development. A schema is a mode of thinking and behaving and is quite different from a structured stage. With these revisions of Kohlberg's basic theory in mind, Rest and his associates developed the Defining Issues Test (DIT). There was much concern over Kohlberg's method of scoring his Moral Judgment Interview (MJI). The MJI involved a qualitative interview and discussion of moral dilemmas. Scoring required that interviewers be trained and highly skilled. Rest and associates desired to have a more reliable measurement of moral judgment that provided ease of use. Their description of the DIT is as follows:

The DIT is a device for activating moral schemas (to the extent that a person has developed them) and for assessing them in terms of importance judgments. The DIT has dilemmas and standard items; the subject's task is to rate and rank the items in terms of their moral importance. As the subject encounters an item that both makes sense and taps into his or her preferred schema, that item is rated and ranked as highly important. Alternatively, when the subject encounters an item that either doesn't make sense or seems simplistic and unconvincing, the item receives a low rating and is passed over for the next item. The items of the DIT balance "bottom-up" processing (stating just enough of a line of argument to activate a schema) with "top-down" processing (stating not too much of a line of argument such that the subject has to fill the meaning from schema already in the subject's head). In the DIT, we are interested in knowing which schemas the subject brings to the task (are already in his or her head). Presumably, those are the schemas that structure and guide the subject's thinking in decision making beyond the test situation. (Rest, et al., 1999, p. 6)

Simply, the DIT presents moral dilemmas and possible solutions. The participant must not only rate potential behavior but also rank the possible solutions. The DIT provides just enough information for the participant to draw upon his or her mental and moral resources.

Rest and his associates base the DIT on what they call a *neo-Kohlbergian approach*. This approach revised Kohlberg's Stages 4 and 5.

At Stage 4 the individual takes the perspective of a generalized member of society. This perspective is based on a conception of the social system as a consistent set of codes and procedures that apply impartially to all members. The pursuit of individual interests is considered legitimate only when it is consistent with maintenance of the sociomoral system as a whole. The informally shared norms of Stage 3 are systematized at Stage 4 in order to maintain impartiality and consistency. A social structure that includes formal institutions and social roles serves to mediate conflicting claims and promote the common good. That is, there is awareness that there can be conflicts even between good role occupants. This makes it necessary to maintain a system of rules for resolving such conflicts. The perspective taken is generally that of a societal, legal, or religious system that has been codified into institutionalized laws and practices.

Stage 5 prior-to-society perspective is that of a rational moral agent aware of universalizable values and rights that anyone would choose to build into a moral society. The validity of actual laws and social systems can be evaluated in terms of the degree to which they preserve and protect these fundamental human rights and values. The social system is seen ideally as a contract freely entered into by each individual in order to preserve the rights and promote the welfare of all members. This is a “society-creating” rather than a “society-maintaining” perspective. Society is conceived as based on social cooperation and agreement. (Rest, et al., 1999, p. 35-36)

Rest prefers to describe Kohlberg’s Stage 4 as the *maintaining norms* schema and Stage 5 as the *postconventional* schema. For Rest, the *maintaining norms* schema consists of five elements:

1. The need for norms – A successful society requires cooperation. Cooperation requires order and norms for behavior since “Norms provide stability, predictability, safety, and coordination” (Rest et al., 1999, p. 37).
2. Society-wide scope – A successful society requires that people not only engage in positive relationships with family and friends but also with lesser-known and unknown people, even those with whom they may have conflict.

3. Uniform, categorical application – A successful society requires that laws, order, and norms apply to all citizens equally. All must abide by the law as well as be protected by the law.
4. Partial reciprocation – A successful society requires that people provide mutual support to one another according to one’s socioeconomic position.
5. Orientation toward duty – *maintaining norms* is about doing one’s duty to and for the authorities. “In an organized society, there are chains of command; that is there are hierarchical role structures ... One must obey authorities, not necessarily out of respect for the personal qualities of the authority, but out of respect for the social system” (Rest, et al., 1999, p. 38).

The *postconventional* schema is characterized by the assertion that ideals that have the ability to be shared by the members of a society formed the foundation of human rights and duties. These shared ideals and values may be discussed, argued, and adapted to the contemporary environment (Rest et al., 1999, p. 41). The key elements of *postconventional* moral thinking are:

1. Primacy of moral criteria: “[L]aws, roles, code, and contracts are all social arrangements that can be set up in a variety of ways” (Rest, et al., 1999, p. 41). Social norms are flexible, adaptable, and relative to the current situation. The *maintaining norms* schema adheres to order and rules that are unchangeable and unalterable since these rules hold society together and prevent anarchy. Postconventional thinking adapts rules and laws when they no longer serve a moral purpose. Therefore, the basis of human rights and duties are based in moral

intent or purpose not on the rule of law. *Maintaining norms* is the letter of the law.

Postconventional thinking is the intent of the law.

2. Appealing to an ideal: *postconventional* moral thinking does not define what one is against. Instead it focuses on the values and ideals that can unite the various people of a society together in harmonious relationships.
3. Sharable ideals: The ideals and values that unite people of a society must have the ability of being share by all. They are not values and ideals that are particular to one segment of the society.

“Sharability is tested by the ability to justify an act or practice to those whose participation is expected. By a justification, one is arguing that an act is not self-serving at the expense of others, that the act respects others, serves group goals, furthers cooperation and the common good, or is consistent with acceptable policy and previously agreed-upon principles and ideals” (Rest, et al., 1999, p. 42).

4. Full reciprocity: The *maintaining norms* schema emphasized partial reciprocity – that the support that one gives and receives from society is based on one’s socioeconomic status. In contrast, *postconventional* thinking practices full reciprocity – that the laws and norms of the society may be biased toward some and against others.

A major difference between the maintaining norms schema and the postconventional schema is how each attempts to establish consensus: the strategy of the maintaining norms schema is to gain consensus by appealing to established practice and existing authority; in contrast, the strategy of the postconventional schema is to gain consensus by appealing to ideals and logical coherence. (Rest, et al., 1999, p. 42).

## Moral Identity

In recent years, studies of moral action have focused on moral identity and the moral self. This emphasis on moral identity has resulted from an attempt to bridge the distance between moral understanding and moral action (Nucci, 2004a). Moral understanding alone has not sufficiently explained the cause of moral action and moral failures (Hart, 2005).

Moral identity answers the three primary questions of philosophy in regard to moral action. The three key questions are (a) What is the right thing to do? (b) How is the best state of affairs achieved? and (c) What qualities make for a good person? (Hart, 2005). Deontological theories address the first question and focus on the actions that could be obligatory for all people. Utilitarian theories address the second question and focus on the principles that could be applied in all situations to resolve moral dilemmas. Virtue theories address the third question and focus on the development of moral character. As Hart (2005) pointed out, these theories may be used in an integrated manner to understand and to prepare for moral action. It is these three elements that help develop the premise of moral identity.

The notion of moral identity or the moral self has its roots in the virtue ethics of Aristotle. Whereas other moral philosophers focused on moral action itself, Aristotle focused on moral being. The main issue for him was about living in such a way as to fulfill one's purposeful end. This focus on being rather than doing involved the progressive development of specific virtues that would enable the fulfillment of one's purpose. The development of these specific virtues would lead to ethical conduct which emanated from one's being. Specific virtues were developed through practice and habit.

According to Aristotle, the key virtues were friendship, courage, moderation, generosity, and most important, justice (Nussbaum, as cited in Nucci, 2004b). Therefore, “[t]he development of the virtuous person, then involves the cultivation of the right set of habits, ethical values, and a conception of the good human life as the harmonious pursuit of these” (Nucci, 2004b, p. 51). From the development of these virtues one acquires direction and guidance for making decisions that transcend various situations, since the virtues and values are an essential element of one’s being or identity.

Virtues are developed through habit. But the use of the word habit is often misleading. As Lapsley and Narvaez (2006) pointed out, “the Aristotelian notion of habituation is best understood as learning by doing with regular and consistent practice under the guidance and authority of a virtuous tutor” (p. 251). This understanding of habit has more to do with the development of expertise in specific skills rather than simply repetitive behavior. A virtuous person has attained ethical expertise in applying “a complex of characteristics, skills, and competencies that enable ethical behavior and sustain one in pursuing the life that is good for one to live” (Lapsley & Narvaez, 2006, p. 282).

In an Aristotelian sense, becoming a person of virtue or excellence involves the practical application of skills and techniques on three successive levels (Carr, 2008). First, one engages in training of character traits and dispositions in order to lay an initial foundation. This may involve following the rules initially, but not exclusively. Second, one develops the skills related to traits and dispositions through personal reflection. Third, one develops the practical wisdom to apply the skills, traits, and dispositions appropriately in specific times, locations, and situations.

In attempting to bridge the gap between moral understanding and moral action, the most significant work has been conducted by Blasi (Blasi, 1984; Nucci, 2004b). Blasi theorized that “the link between moral judgment and action lies in the degree to which morality and moral concerns were integrated into the person’s sense of self” (Nucci, 2004b, p. 55). In other words, the more highly one values moral concerns and values being a moral person, the more likely he or she is to engage in moral action. This type of person has a drive, or a moral motivation, to act in ways that are consistent with one’s identity (Blasi, 1993). People act morally not just because they understand what is moral, but because they want to develop into a moral person.

Blasi developed the theory of moral identity while searching for a connection between moral understanding and moral action. Blasi’s *self model* includes three elements of moral action – the moral self, moral responsibility, and self-consistency (Walker, 2004). The moral self refers to the degree to which one considers moral values to be an integral part of one’s identity. Moral responsibility is the sense of moral obligation that one has to act in a given situation. Self-consistency is the motive to act in a way that is consistent with one’s moral self. For Blasi, “[m]oral action is intentional action—it is the result of reasons, reasons that determine its moral quality” (Walker, 2004, p. 5).

Identity in general appears to develop through a cyclical process of integration, differentiation, and self-evaluation (Nucci, 2004b). One integrates various values, skills, abilities, and virtues into their personality. This integration is followed by differentiating oneself from others, by constructing the elements of identity as someone unique. Then through self-evaluation, one constructs “both a general sense of self-worth and a domain-

specific evaluations of our own competence” (Nucci, 2004b, p. 56). This process is repeated as we develop our own unique identity.

It is reasonable that people also develop their moral identity through a similar process. People select various virtues and values and construct their own unique moral identity. Therefore, there is great variety of the quality and importance of morality among people. Some hold moral virtue in high regard while others do not. Some incorporate moral virtues into their very being. Others see moral virtues as a given and construct their identity from non-moral virtues (Blasi, 1993). Therefore, there is great variety in how people define moral action and in their understanding of interacting with the world around them as moral agents.

Current research regarding moral identity as the connection between moral understanding and moral action is not definitive. Two studies are worth discussing. Hart and Fegley (1995) compared a group of inner city adolescents who were active in community service with a group of uninvolved adolescents from the same community. The subjects were asked to describe themselves in the past, the present, and the kind of person that they would like to become and were fearful of becoming. Hart and Fegley’s (1995; Hart, 2005b) hypothesis was that the greater the consistency between one’s actual self and the ideal would be associated with increased motivation to achieve the ideal self, and that moral exemplars would be more likely to associate their sense of self with moral descriptions. Hart and Fegley’s hypothesis was confirmed. Moral identity was positively associated with community service. The researchers also discovered an insignificant relationship between stage of moral development and activity in community service.

Colby and Damon (1992) studied a group of moral exemplars – those who were identified by community leaders as those who were highly active in prosocial activities and who set a positive example for others to follow. Results showed that the subjects varied greatly in their stages of moral development.

One must be careful not to assume that these two studies support the premise that stage of moral development is not related to or have an impact on moral action. Nucci (2004) discussed reasons for caution. First, one cannot clearly determine that the cause for moral action is a moral motive. In fact the action may not be moral at all as motives for behavior are very complex. Second, Nucci notes one can come to moral conclusions regardless of one's stage of moral development.

There is some evidence to show that those who intentionally incorporate moral virtues as central to their identity experience great distress when they violate such personal values. Blasi and Glodis (1995) hypothesized that those who consciously and actively pursue a certain kind of identity experience a greater sense of “personal betrayal” than those who are passive in their identity development. They studied groups of females, identifying those who were active and those who were passive in identity development. After a period of six to ten weeks, they presented a moral dilemma in which a moral ideal was compromised but in which the decision was personally beneficial. Blasi and Glodis' hypothesis was confirmed as those who were morally intentional reported greater regret while those who were passive saw the decision as simply pragmatic. This study does not demonstrate that one must be intentional in constructing moral identity in order to act in ways that are morally consistent with one's personality. There are other motives for acting in moral ways, such as social influences or desirable, beneficial consequences. It

does indicate that one's personal moral identity may be greatly involved in moral decisions when there are several other conflicting values. In other words, one's moral identity helps mediate between multiple conflicting values and motives. And certain virtues and values are incorporated into one's personality because they are considered valuable for developing competence and one's ideal self (Blasi, 1993).

In contrast to the theory of moral identity, Nucci (2004b) proposed a type of moral cognition that is based more on context rather than the usual methods of society and the accepted methods of morality. He proposed that moral decisions are not necessarily based on a linear equation of moral understanding plus moral identity. He suggested that moral decisions are based on an interaction of extensive moral and nonmoral social influences that people evaluate within the context of a specific situation. To support his theory, Nucci used Smetana's study of pregnant women's reasoning about abortion. Women who viewed abortion as a personal and private choice were more likely to have an abortion. Those who viewed abortion as a moral issue that involved the life of another person were more likely not to have an abortion. Catholic women were more likely not to have an abortion. However, Smetana found that it was the view of the decision as a moral issue that was the key, not the woman's identification as a Catholic. This indicates that the decisive factor in the connection between moral understanding and moral action is the determination that an issue is a moral one as contrasted with a pragmatic one. It is the context of the situation that influences the determination of an issue being moral or personal. By context Nucci (2004b) means the forces, both internal and external, that influence the decision. External context includes societal and environmental influences. Internal context includes cognitive development, personal

values and assumptions, socioeconomic status, social roles, gender, the relative importance that one puts on morality, individual preferences and opinions, and organizational affiliations.

Nucci's conclusion is that people should remain open and flexible in the ways that they address moral issues in society. Constructing an inflexible, specific moral identity may hinder personal moral development and may limit the ability to understand, evaluate, and resolve various moral issues. When people are able to adapt the way they make sense of moral issues, the result is personal moral development. Acquiring more adequate moral judgment influences moral identity and vice versa. The two must go hand in hand. The value of the study of moral identity is that it has (a) caused a realization of the depth, breadth, and variety of moral judgment and (b) addressed the inadequate theories of "character formation and indoctrinative forms of socialization" (Nucci, 2004b, p. 67).

The theories of moral identity brings together and provides common ground for the empirical research of psychology and the concepts of philosophy in attempting to understand the relationships between moral understanding, moral motivation, moral action, and moral failures (Hart, 2005). Some moral actions are the result of moral deliberation, while others are an unconscious reaction. Some moral failures are also the result of deliberation, while others are mere reaction. Human personality and behavior is too complex to base moral action or moral failures on a linear equation of

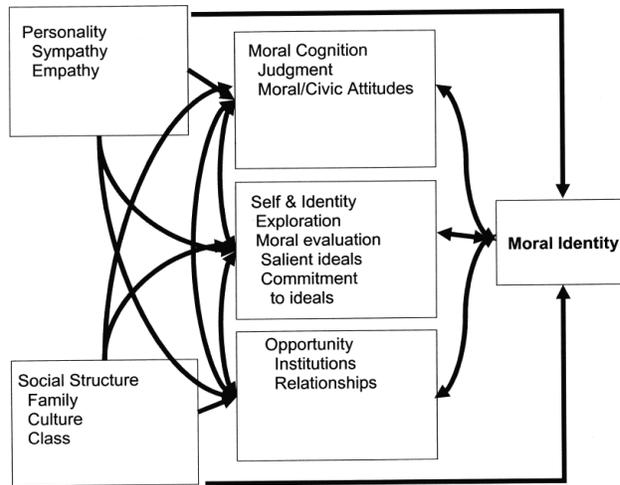
$$\begin{aligned} &\text{moral understanding} + \text{moral deliberation} = \text{moral action, or} \\ &\text{socialized influences} + \text{present situation} = \text{moral action.} \end{aligned}$$

The theory of moral identity allows for the integration of psychological and philosophical understandings of moral behavior in a way that accounts for both conscious deliberation

of moral action and “reflection-free, unconscious processing of stimuli” (Hart, 2005, p. 172).

Hart (Hart, 2005b; Hart & Atkins, 2004) has proposed a model of moral identity development that accounts for the various influences that form moral identity. The model, shown below in Figure 1, consists of two layers of influence. The first layer includes elements that are somewhat unchanging, enduring, and foundational to one’s development – personality and social influences. Of particular significance to moral identity development are the personality characteristics of sympathy and empathy. Social influences include family background, cultural background, and socio-economic background. This first level involves elements that are beyond the control of the individual and are often termed *moral luck*.

The second layer includes those elements that are of most significant influence on moral identity – moral cognition, a senses of self, and opportunities to engage in moral activity. Moral cognition involves the ability and the individual processes of making moral judgments, as well as attitudes toward moral and civic duties. One’s sense of self has to do with how one evaluates and assesses self, the values and ideals that one holds dear, and the strength and quality of commitment to those values and ideals. Opportunity for moral activity has to do with personal involvement in various institutions, organizations, and public and private relationships that allow for participation in moral issues.



*Figure 1.* A model of moral identity formation. From “The Development of Moral Identity,” by D. Hart, 2005, Nebraska Symposium on Motivation, p. 179)

### Professional Ethical Education

A highly effective model of ethical education that can be incorporated into professional programs is Integrated Ethical Education (IEE) (Lapsley & Narvaez, 2006; Narvaez, 2008). IEE centers on three main components: “character as expertise development, the cultivation of character as the cultivation of expertise, and the importance of self-regulation for developing and maintaining virtuous character” (Lapsley & Narvaez, 2006, p. 281-282). First of all, the focus of character and the professional ethic must be on the development of moral expertise. An expert is thoroughly trained and skilled in the knowledge and application of the procedures of her profession, as compared to a novice. A person of virtue is an expert in the field of ethical practice. But ethical expertise, or in Shields and Bredenmeier’s (2005) terminology

*mastery*, is not just about doing. It is about being. Ethical expertise includes heightened proficiency in such elements of moral behavior and moral identity, such as those components of the FCM (ethical sensitivity, ethical judgment, ethical motivation, and ethical action).

Based on the FCM, we understand several implications about training for professional practice (Bebeau, 2008). A professional has the ability to see things from others' points of view. A professional not only knows the rules and codes of the profession but also knows how and when to apply such standards. A professional has the ability to exercise accurate and clear moral judgment about the moral dilemmas specific to the profession. A professional incorporates a certain level of identity and commitment as a member of the profession. A professional develops character and competence commensurate with membership in the profession. A professional is one who influences society and at the same time is influenced by society. Strongly held professional identity enables the professional to resist the negative influences of the society and to exercise positive influence on the society. On the other hand, less developed professional identity allows for the professional to be influenced by society. This indicates that professional education and training must not only teach technical skills but also provide opportunities for the development and establishment of professional, moral identity. This means that professional moral education is not about infusing traits or inculcating virtues and behaviors. The word *inculcate* means "to teach and impress by frequent repetitions or admonitions" and comes from a Latin root meaning to tread or trample on (Merriam-Webster Online Dictionary, n.d.). Rather, facilitating the moral professional ethic is about developing expertise in awareness and understanding of moral issues, skill in solving

moral dilemmas, the ability to use a variety of schemas depending on the situation, persistent focus on moral imperatives in the face of adversity, and the self-regulation to follow through on moral commitments (Lapsley & Narvaez, 2006).

Secondly, according to Lapsley & Narvaez (2006) the education process of ethical expertise requires two elements: “First, it must be constructivist; second, it must attend simultaneously to cultivating expertise on two fronts: conscious, explicit understandings and intuitive, implicit understanding. Participants in IEE must engage active thought processes when being challenged with new moral information. Participants must restructure their thought processes according to more adequate moral reasoning.

A most effective method of cultivating character, according to Lapsley & Narvaez (2006), is called coached apprenticeship, in which the instructor serves as a kind of mentor who provides examples of ethical expertise and detailed explanations as to the reasons for certain actions and decisions. The value and effectiveness of coached apprenticeship is in its use of a balance of methods: direct and indirect, imitative and transformative, a concern for process and content, and addressing the participant’s conscious and intuitive thought processes. As Lapsley & Narvaez state “Teaching for ethical expertise requires coached apprenticeship and extensive practice in multiple contexts” (p. 282) as one moves from novice to expert. This process is accomplished through educational activities that move along four levels: (a) familiarization to the examples and patterns of moral behavior, (b) detailed study and analysis of prototypical examples to understand concepts, (c) provide activities to enable participants to practice concepts and skills, (d) participants integrate knowledge and skills in a variety of settings and contexts (Lapsley & Narvaez, 2006). Coached apprenticeship is supported by the

qualitative data of this study. Recall that clearly, soldiers stated that their drill sergeants and leaders had the most significant impact on their moral values.

The implications of coached apprenticeship are significant for the IET environment. The traditional role of the drill sergeant barking orders and exercising total control over soldiers should be replaced with that of a mentor. A drill sergeant demonstrates ethical expertise in word, attitude, and deed. A drill sergeant is a visible model who walks through training alongside the soldier as they first crawl, then walk, then run. A drill sergeant models the application of the Army's moral code in his or her daily lifestyle, in training events, and in individual interaction with soldiers. A drill sergeant is not just present to tell soldiers what to do, but to show soldiers what, why, and how to do. Kouzes and Posner (2001) say that studies show that the supervisor's behavior is that most influential factor in whether followers behavior morally or immorally. "Research has shown, for example, that the quality of early teacher-student relationships can have a strong influence on academic and social outcomes that persist through eighth grade" (Lapsley & Narvaez, 2006, p. 272).

Caring communities, bonding, and mutually supportive relationships are key elements in character education. "Relationships are critical to character education, so character education must focus on the quality of relationships at school" (Berkowitz, 2002, p. 58-59, as cited in Lapsley & Narvaez, 2006, p. 272). Therefore, drill sergeants must understand that the quality and characteristics of their relationship with IET soldiers is a moral issue. The leader-follower relationship has effect on soldiers' ability to live a moral life and to make moral decisions in and outside combat. The Army needs to recognize and drill sergeants need to see themselves as guides along the character

pathway. When it comes to character education, drill sergeants are not to be experts in indoctrination. Rather, drill sergeants are to be those who mentor soldiers through coached apprenticeship, who challenge soldiers with moral dilemmas, who nurture relationships based on the Army's moral code, and who model and create a climate of mastery.

Berkowitz & Bier (2005) espouse the theory that it is not so much the content and method of character education that is significant as it is the social environment. They present research that indicates that students who demonstrate the most significant character development are those who have teachers that are highly motivated and who model desirable character. Students develop strong attachment to teachers who are motivational models and that attachment motivates the students to practice desirable character.

The third element of IEE is the cultivation of self-regulation in order to sustain moral behavior. Self-regulation is the ability to monitor one's own behavior-the successes and failures-and adjust as necessary to fulfill personal goals. The process of self-regulation and the development of virtues, as presented by Aristotle, include "extensive practice, effort, and guidance from parents, teachers, and mentors until the child is able to self-maintain virtue" (Lapsley & Narvaez, 2006, p. 283). In order for IEE to be success, the practice of self-regulation must occur among the leaders and teachers of an organization as well as among the followers and students. The leaders must set the example. This indicates that the entire culture, climate, policies, and procedures of the organization consist of, and make explicit, relationships that are caring, ethical, respectful, fair, and just. Specifically, the leaders and instructors consistently discuss the

moral issues that occur in the daily activities of the organization, the classroom setting, or the training environment. Education and training should focus on the key question, “Who should I be?” as contrasted with what someone should do. Responsibility is placed on the students or the followers to engage actively in the work of building their own character, rather than being passive recipients of conditioning processes. In order to develop expertise in an area, one must take the initiative to be self-directive in constructing the person one wants to become. Lapsley & Narvaez (2006) summarize by saying, “Ethical know-how must be trained holistically, as a type of expertise, at first coached, then increasingly self-directed” (p. 283).

A sequential process of IEE would involve the following:

- Step 1: Establish a caring relationship with each student;
- Step 2: Establish a climate supportive of achievement and ethical character;
- Step 3: Teach ethical skills across the curriculum and extra-curriculum using a novice-to-expert pedagogy;
- Step 4: Foster student self-authorship and self-regulation;
- Step 5: Restore the village: Asset-building communities and coordinated developmental systems. (Narvaez, 2008, p. 316-321)

Step 1 indicates that students (soldiers) must know and be convinced that their teachers (drill sergeants) are committed to their success. Step 2 involves ensuring that the climate is conducive for and supportive of growth and ethical behavior. Step 3 means incorporating ethical elements in every aspect of training. Step 4 means allowing students to construct their own moral identity and develop self-control. Step 5 involves emphasizing that moral behavior is conducted in relationships with other people. All people within a system or organization (students, teachers, leaders, subordinates) cooperate in creating an ethical learning environment. From a virtue ethics perspective,

Carr (2008) asserts that the requirements for moral and character education include social interaction and cooperation and the development of self-discipline through observance of a moral model within a climate that is loving, supportive, and encouraging.

### Studying Moral Development in the Military Context

This section of the paper will summarize and critique three research projects that provided the basis for doctoral dissertations. The dissertations focused on the development of moral judgment within military education and organizations. The first dissertation deals with changes in moral judgment that occurs in United States Air Force Academy (USAFA) cadets through their four-year course of education. The second dissertation deals with the affect of various interpersonal relationships on moral judgment within the context of military higher education at the USCGA. The final dissertation that will be discussed deals with the effect of hierarchical organizational structure on the moral judgment of the members of the organization.

Luedtke's dissertation (Luedtke, 1999) described a longitudinal study of the aspects and changes in moral judgment of cadets at the United States Air Force Academy (USAFA). The study followed a pretest-posttest design. Cadets completed the Defining Issues Test (DIT) upon entry into the USAFA in the fall of 1995. The cadets completed a second DIT in the spring of 1999. Luedtke compared the scores of the pre- and posttest. In addition to the overall change in scores, Luedtke also compared the changes in score among various demographic groups. The overarching goal of the study was to explore the changes that occur in cadets' moral reasoning throughout their time at the USAFA.

The research questions explored the longitudinal changes in cadet moral judgment from entry into USAFA to graduation; the relationship between moral judgment at entry (entry DIT) and completion/non-completion due to dismissal for rules violations; age; region of home of record; attendance at a preparatory school; gender; scores in military performance; grade point average; family member attendance at a military academy; receipt of a waiver for attendance; and leadership position or experience. The study also explored the experiences that cadets identified as contributing to or restricting their moral judgment development during their time at the USAFA.

Moral judgment was assessed using the DIT. Demographic data were collected through the use of a survey. Personal experiences of the cadets was collected through the use of the Moral Experience Questionnaire (MEQ), a survey constructed and used by the USAFA for providing feedback on the effectiveness of the moral training effects of the Academy. The sample of cadets included a near-census of all incoming members of the Class of 1999. The DIT was administered to 1,299 of 1,340 members of the class for a 96.9 participation rate. Luedtke did not state whether participation was mandatory or voluntary. The testing was conducted by the USAFA Office of Institutional Research. It is unknown if this was a convenience sample and cadets were given an opportunity not to participate.

The two most significant results have to do with gender and influencing factors. The entry scores of the DIT revealed no significant differences between males and females. However, the follow-up scores showed that females score significantly higher than males. Luedtke observed that further research is needed to explore the factors in USAFA training that encourages females to have increased development.

The MEQ provided several key factors that cadets identified as being highly influential. Factors that had a positive influence on the development of moral judgment were: the honor code, interaction between instructors and peers, leadership responsibility, role-models, the core philosophy course, and social interaction. Factors that had an adverse influence on moral judgment development were: “the restrictive Academy environment, peer pressure, poor role modeling, and institutional dogma” (Luedtke, p. xx).

This study is very similar to the interest that this student has in the area of the enlisted Soldier. The variables and research questions that Luedtke explored, as well as the methods of research, serve as an example for this researcher. It is most helpful to observe how another researcher designed and conducted research. Not every researcher has a similar model to follow. This study helped this researcher to identify factors and variables to attend to in conducting research into the moral judgment of soldiers who are going through U.S. Army Initial Entry Training.

O’Connor’s dissertation (O’Connor, 2002) explores the relationship between interpersonal relationships and the development of moral judgment. He suggested and attempted to show that with a military educational context 3 themes emerge as having significant influence on moral development – authority, responsibility, and privilege. O’Connor’s underlying premise was that interpersonal relationships affect the development of moral judgment, motivation for moral behavior, and moral character. He theorized that the rigid structure and limited opportunity for social relationships within the United States Coast Guard Academy may hinder the development of moral judgment, moral motivation, and moral character.

On the positive side, O'Connor (2002) reported that recent research has revealed that an educational environment that is authoritarian and transformational in nature is conducive to the development of moral judgment. Also, participation in higher education has been shown to positively influence the development of moral judgment. O'Connor used a grounded theory design to explore the influence that interpersonal relationships have on moral judgment, moral motivation, and moral character. He interviewed four cadets on 3 separate occasions. The interviews lasted for one hour. The interviewees were two men and two women. There were two from the top of the class and two from the bottom of the class.

O'Connor (2002) focused on two key issues: (1) Is the cadets' understanding of authority, responsibility, and privilege different depending on the environmental contexts of either military, academic, and co-curricular arenas? (2) Does cadet psychosocial development provide understanding into the reasons for cadet awareness of their personal moral motivation, moral character, and evaluation of the quality of their personal relationships?

O'Connor's research questions involve assessing differences in moral judgment between those who continue their education and those who resign; longitudinal changes in those who graduate, compared to their entry level of moral judgment. The previous questions were assessed by administering the Defining Issues Test (DIT). Face-to-face interviews focused on the following questions: differences in cadet understanding of authority, responsibility, and privilege as affected by context of academic, military training, and extra-curricular activities; differences of the influences of these contexts on

cadet perceptions of officers, civilian instructors, upperclassmen, peers, close friends, and themselves and their own moral judgment and behavior.

The entire Class of 2002 (268 cadets) of the USCGA completed the DIT during July 1998. One hundred cadets of this class resigned by the time of the posttest. Four international students were eliminated. Therefore, 164 cadets took the posttest during October 2001. Variables for this portion of the study were: the DIT pretest and post-test, gender, major, resignation, cumulative grade point average (CGPA), individual cadet ranking on the military precedence list (MPL), and individual cadet score on the military precedence average (MPA). O'Connor used *t*-tests to analyze data regarding gender and resignation. He further used Chi-square measures to assess gains in DIT scores due to CGPA, MPL, and MPA. He also conducted regression analysis on variables to determine the validity of DIT outcome scores.

Regarding personal interviews, O'Connor made a serious error in not discussing the method of selecting the four cadets who were interviewed. He did detail the process of developing the interview questions through the use of a focus group of six cadets. The first interview dealt with interaction with faculty. The second and third interviews dealt with interaction with fellow students and close friends. Interviews were recorded and transcribed. Data analysis of these interviews involved coding and categorizing responses; blending the key responses into a narrative that presents a profile of the interviewee. The researcher further created a response map with the research questions placed in the center and interviewees' responses placed in clusters in so that a visual image of the data was formed.

Two key results address cadets' perception of officers and the affect of the structure of the Academy on interpersonal relationships. Cadets understand the meaning of authority, responsibility, and privilege in different ways, with different people, in different contexts. The military context, in which the power of rank is a key factor, tends to override the more relaxed relationships of academics and athletics.

Through interviews cadets expressed a high sense of identification with peers. However, they also expressed the opinion that the rigid structure hindered the type of collaboration and mutual development, which encourages the development of moral judgment and character. The values and morals that are reinforced at the Academy tend to foster a high sense of responsibility among the cadets, one for another. The shared experiences are the key contributing factors.

This study provided an example of conducting research in an area of personal, professional, and academic interest. Some aspects of the study's design were helpful. Other aspects provided errors that should be avoided.

White's research (White, 1997) addresses the affect that rigid organizational structure has on the development of and practice of moral judgment. He acknowledged that rigid organizational structure results in low morale, hindered creativity, and minimal productivity as compared to organizations that are more flexible. White's purpose is to explore the relationship between rigid structure and moral behavior. White hypothesized that rigid structure hinders moral behavior. He compared the scores of 480 members of the Coast Guard to the mean scores of meta-samples of organizations that are less rigid. He further compared the scores of Coast Guard personnel who are assigned onboard ship to those assigned to shore duty.

White pointed out that most organizations do not assess moral behavior. Instead they react with punishment when one of their members violates the rules. A more positive action would be to track moral judgment and conduct continuing education on moral reasoning. One of the purposes of White's research is to design and test a program of moral education that would prepare people in highly rigid organizations, such as the military, to make hard, moral decisions.

White's key research questions are: (a) Does a change in the level of hierarchy increase the level of moral judgment? (b) Does a rigid organizational structure affect the moral development of its members? He suggested another question emerging from these two: Should we require leaders at higher levels of the hierarchical organization to have the ability to reason morally at higher levels?

The research sample consisted of a cross-section of Coast Guard personnel by rank. The officer in charge of training at the headquarters of the U.S. Coast Guard contacted 30 units and requested participation. Twenty-four units accepted the invitation to participate. These units were asked to randomly select 20 members from various ranks to complete the Defining Issues Test (DIT). The purpose of this cross-section was to provide a comparable sample to the meta-samples of other non-hierarchical organizations. The sample was not found to be a representative sample of the Coast Guard population as a whole. Junior officers, whose DIT scores were higher than the sample mean, were overly represented. If the sample had been representative of the total population, the difference between the sample and the meta-samples of non-hierarchical organizations would have been greater. In addition to the comparisons mentioned above,

White analyzed the DIT scores according to rank, gender, and race. He found relationships between rank and gender, but not race.

Two key results of the study are that Coast Guard personnel score lower than members of less rigid organizations and that personnel assigned to ship duty score lower than those who are assigned to shore duty. White attributes these results to the level of rigidity in those organizations. The former of these results may account for the disparity between civilian and military perceptions of morality and moral decisions. It may also seem that military leaders do not want soldiers making moral decisions, but want soldiers following orders. The difference between the moral judgments of ship- and shore-assigned personnel may also cause one to consider a possible difference in moral judgment between those who are deployed and those who are not deployed. The intense attention to detail in conducting combat operations requires following procedures and orders completely.

#### Description of Initial Entry Training

The IET environment is highly structured. One primary goal of IET is instilling order and discipline into soldiers. Soldiers who enlist in the Army come from all parts of the nation and some parts of the world. They have varied backgrounds, values, attitudes, and habits. In order for soldiers to enter life and death situations, they must be able to trust each others. Trust is developed through intense learning experiences, training exercises, and discipline. Soldiers must develop the ability to lay aside their differences, accept one another, and work together as a team. (U.S. Army, 2006) IET consists of several training phases within basic combat training (BCT) and advanced individual

training (AIT). Each phase has a specific level of intensity, structure, and control. With the passing of time, soldiers develop increasing amounts of self-discipline and are granted increasing amount of privileges. During Phase I (also known as “Red” Phase) soldiers are under the highest level of control.

The purpose of Phase I is to establish a training foundation on which to focus solid and effective training goals. Additionally, Phase I should provide detailed trainee orientation, meet trainee expectations regarding the Army and seek to instill self-discipline through a rigidly controlled environment. Soldiers will focus on basic skills such as physical training, map reading, first aid, drill and ceremony, and an introduction to the M-16 rifle.

Phase II introduces the new Soldiers to weapons training. It is during this phase that the trainees learn to fire and qualify with their M-16 rifles. They also learn about the M249 SAW (Squad Automatic Weapon), the AT4 anti-tank weapon and the M203 grenade launcher. It is also during this phase that the trainees learn hand grenade safety and qualification.

Phase III sustains the process begun on the first day of training, furthers trainee leadership development, continues skill development and begins to bring all previous training into focus through concentration on weapons skills and individual tactical training. The main characteristics of Phase III are:

- Increased trainee self-discipline
- Increased trainee leadership development
- Continued decrease in supervision
- Performance is measured by the End-of-Cycle-Test (EOCT), Field Training Exercise (FTX) and the final Army Physical Fitness Test (APFT). (United States Army, n.d.a.)

At the conclusion of the three phases of BCT, soldiers will participate in the Army values tag ceremony. This ceremony awards that Army values tag to those who are graduating BCT. The values tag lists the Army core values. The ceremony is a symbolic representation that the Soldier has completed BCT and is expected to live the Army core values. At the conclusion of BCT the soldiers will graduate from BCT and enter AIT.

The participants in this study were in training to serve as MP soldiers. Military Police IET follows the schedule listed below. Phases I through III are common to all IET, regardless of MOS.

### Training Phases

Military Police [One Station Unit Training] OSUT training is comprised of both BT (Basic Training) and AIT (Advanced Individual Training). Completion of Military Police OSUT training awards a soldier either the 31B (Military Police) or 31E (Corrections Specialist) MOS (Military Occupational Specialty).

OSUT training consists of the following five training phases:

Army Basic Training:

Phase I – Orientation and Soldierization

Phase II – Weapons Training

Phase III – Individual Tactical Training Field Training Exercise (FTX).

Army Advanced Individual Training:

Phase IV – Military Police Law and Order (31B and 31E)

Phase V – Military Police Combat Support Field Training Exercise (FTX).

Phase I “Patriot” – Orientation and Soldierization

Total Control:

- Emphasis on transition from civilian to soldier
- Enforcement of company policy and standards
- Drill Sergeant Intensive

Instill the Army’s Values and Command Philosophy into soldiers’ everyday life

Phase II “Gunfighter” – Weapons Training

Becoming a Soldier

- Emphasis on self-discipline
- M16A2 (rifle) qualification
- Bayonet assault course
- Nuclear, Biological and Chemical (NBC) training
- Less Drill Sergeant control

Phase III “Warrior” – Individual Tactical Training

Leadership 101

1. Greater emphasis on self-discipline
2. Increase in Troop Leadership
3. Highlights:

- United States Weapons
- Field Training Exercise (FTX)
- Hand Grenades

- End of Cycle Test
  - Army Values Tag Ceremony
- Phase IV “Law and Order” – 31B and 31E

Highlights:

- Evidence
- Search and Apprehension
- Military Police Reports and Forms
- Direct Traffic
- Interviews and Interrogations
- Patrol Incidents

Phase V–“MP Combat Support Operations” -

MP Functions

Highlights:

- Reduced Drill Sergeant supervision
- Military Police Field Training Exercise (FTX)
- 9mm pistol qualification
- Military Operations in Urban Terrain (MOUT)
- HMMWV (AKA ‘Hummer’) range
- Squad Automatic Weapon (SAW) and Grenade Launcher

(MK19) familiarization

- Unarmed self defense
- “Rite of Passage” Ceremony (United States Army, n.d.b)

In addition to the traditional law and order mission, in recent years the mission of the MP Corps has expanded to include maneuver and mobility support, area security, internment and resettlement, and police intelligence operations (U.S. Army, 2001). The law and order mission involves enforcing laws, directives, and regulations in garrison and on the battlefield. Maneuver and mobility support involves the various activities of ensuring freedom of movement within a unit’s area of responsibility, especially along supply routes. Area security involves providing security for friendly forces to enable them to conduct their mission and includes such activities as reconnaissance, damage control, base defense, response forces, security for critical sites and assets. Internment and resettlement involves the handling of enemy prisoners of war, managing local and displaced population, and confinement of U.S. prisoners. Police intelligence operations

involves the collection of intelligence of both an operational and criminal nature in order to enhance protection of forces, situational awareness, and battlefield visualization. These five missions make the MP Corps much more than a one dimensional law and order force. MP are heavily involved in the battlefield operation as they relate to other branch specialties within the fields of combat arms and combat support.

### Current Trends in Character Education

The problem with and the failure of many character education programs is not with the content but with the methods incorporated in the program. Most character education programs are based on virtue ethics. Virtue ethics is not concerned as much with how to act morally but with how to lead a good and moral life. For Aristotle, people have a purpose (telos) that includes flourishing (eudaimonia). In order to flourish, one must develop virtues to the level of excellence (arête) that enable ethical conduct. Virtues are developed through habits. The downfall of many programs of character education is the misunderstanding and misuse of the term “habit.” Aristotle asserted a developmental process whereby individuals grew increasingly proficient to the point of mastery through the practical application of character traits and dispositions, skills, and moral wisdom within the realm of guided mentorship (Carr, 2008). However, many current programs of character education use methods that violate the principles of virtue ethics that Aristotle espoused. Elements of behavior modification attempt to inculcate virtues through cause and effect processes (Nucci, 2004). These programs turn character education into a program of teaching virtues rather than nurturing virtue. These programs become what Kohlberg called a “bag of virtues.”

Recent history of character education programs is that they are a reaction against ethical relativism, that is, the notion that the right thing to do depends on the situation. Character education programs are about providing a consistent frame of reference for deciding the right thing to do. Lapsley & Narvaez (2006) state “The goal of character education, in other words, is less about enlisting children in the battle against ethical relativism and more about equipping them with the moral dispositions and skills required for effective citizenship in a liberal democracy” (p. 270-271).

A program and process of moral and character education needs to incorporate both deliberate, cognitive reasoning and intuitive, character-based elements (Narvaez, 2008). Several key principles need to be considered in a process of effective character education. The Eleven Principles of the Character Education Partnership (CEP) and the seven principles outlined by Lickona and Davidson (2004, as cited in Lapsley & Narvaez, 2005)) provide a firm foundation.

#### CEP’s Eleven Principles.

1. Core values (caring, honesty, fairness, responsibility, respect) are the basis for building good character.
2. Character education programs must use holistic methods that include cognitive, affective, and behavioral elements.
3. All school or organization members must be involved in “an intentional, proactive, and comprehensive way” (Lapsley & Narvaez, 2005).
4. The school or organization must create a caring and just community and culture.
5. The school or organization provides opportunities in which the members are actively engaged in moral and community service activities.
6. The content of the curriculum must challenge the member’s moral judgment.
7. Moral motivation is promoted through “a climate of trust and respect, encouraging a sense of autonomy, and by building shared

norms through dialogue, class meetings, and democratic decision making” (Lapsley & Narvaez, 2005, p. 270).

8. The school or organization leaders and staff must practice the core values.
9. The school or organization must make character education a long term project by developing a process of shared leadership.
10. The character education program must engage stakeholders in both the family and community arena.
11. The school or organization “must be committed to ongoing assessment and evaluation”

Lickona and Davidson’s seven principles are:

1. Make the development of character the cornerstone of the school’s mission and identity.
2. Cultivate an ethical learning community that includes staff, students, and parents, who share responsibility for advancing the school’s character education mission.
3. Encourage the professional staff to form a professional ethical learning community to foster collaboration and mutual support in advancing the ethical dimensions of teaching and student development.
4. Align all school practices, including curriculum, discipline, and extracurricular activities, with the goals of performance excellence and moral excellence.
5. Use evaluation data to monitor progress in the development of strength of character and to guide decision making with respect to educational practices.
6. Integrate ethical material into the curriculum while encouraging lifelong learning and a career orientation.
7. Treat classroom and school wide discipline as opportunities to support the ethical learning community by emphasizing the importance of caring, accountability, shared ownership or rules, and a commitment to restitution. (Lapsley & Narvaez, 2005, p. 271-272)

The collective value of these principles is that they focus the organization’s attention on its responsibility to make moral education an integral element, not a by-product, of the educational process. Additionally, these principles are based on current research of the best practices of moral and character education. Such practices include making students active participants in constructing their own moral character, not just

passive recipients of behavior modification processes and using moral education practices of dilemma discussion, role taking, and creating a just community and organizational culture (Lapsley & Narvaez, 2005). These two lists provide focus, perspective, and methods centered on four key areas – moral identity, moral judgment, the professional ethic, and the training environment/organizational moral climate.

### Review of Research Methods

This section of the paper includes a brief literature review of the methods selected and considered but not selected for use in the study. The researcher was interested in discovering the changes that occur in soldiers' moral judgment as well as the perceptions of soldiers' regarding the changes and their causes as a result of participation in MP IET. Several data collection and analysis methods were evident. The researcher desired some specific, factual, hard data that would demonstrate clearly changes or lack of change in soldiers' moral judgment. The researcher considered a longitudinal developmental method and the use of a survey. The survey was rejected in favor of the longitudinal developmental method for reasons outlined below. The researcher also wanted rich, thick data consisting of soldiers' perceptions from their own experiences. Methods that were considered included focus groups, interviews, case study, phenomenology, qualitative content analysis, and quantitative content analysis. Case study, phenomenology, interviews, and quantitative content analysis were rejected in favor of a combination of focus groups and qualitative content analysis. Additional criteria for the selection of method included demands on time and resources, ability to contact/interact with subjects,

ease of use, and the nature and results of the analysis process. What follows are brief descriptions of the various methods selected and rejected, along with a discussion of the advantages and disadvantages of each according to current literature.

### *Developmental Longitudinal Study*

The researcher chose to conduct a developmental longitudinal study using an instrument that assessed moral judgment – the Defining Issues Test (DIT). Administering the DIT at the start and the conclusion of MP IET would provide data and analysis of changes in moral judgment over a time span of 19 weeks and involving all the training and experiences of MP IET. The advantages of longitudinal elemental studies include their ability to identify developmental trends among and within population groups, causal relationships among factors, and individual differences in development (Shulruf, Morton, Goodyear-Smith, O’Loughlin, & Dixon, 2007).

One disadvantage of longitudinal developmental studies is the *cohort effect*. Among members of the same developmental group there are identical environmental factors. It is difficult to distinguish the diverse factors that have specific effects on individuals. To counter this difficulty, Shulruf et al. (2007) recommended incorporating a variety of age groups into the study. Studying human development focuses on change. Longitudinal studies are the study of choice.

A disadvantage of longitudinal studies is missing data (Jeličić, Phelps, & Lerner, 2009). Missing data, or *item nonresponse*, is the result of attrition of participants over time, testing fatigue, boredom, or lack understanding or embarrassment of a test question.

Researchers who conduct a longitudinal developmental study must consider a method for addressing missing data. The most often used method is pairwise deletion. However, models have been developed recently to address the issue of missing data using multiple imputation, maximum likelihood, full information maximum likelihood, and latent class models (Jianxin & MacKenzie, 2006; Roy, 2006). Other disadvantages of longitudinal developmental studies include the high investment in time and resources.

### *Survey Research*

As a descriptive research method, “survey research involves acquiring information about one or more groups of people—perhaps about their characteristics, opinions, attitudes, or previous experiences---by asking them questions and tabulating their answers” (Leedy and Ormrod, 2005, p. 183). The purpose of survey research is to survey a sample of a population in order to make generalizations about that population.

A survey is a snapshot of a particular population at a specific period in time (Coughlan, Cronin, & Ryan (2009). Survey methods include interviews (in-person or telephonic) and questionnaires. The character of interviews in qualitative and quantitative research is different. Interviews in quantitative studies are more structured and focused than interviews in qualitative studies. In addition, quantitative interviews are fact-based and impersonal. Qualitative interviews are more relaxed, informal, and focus on perceptions and opinions. Whether qualitative or quantitative, interviews allow the researcher to develop a trust relationship with the participants, as well as, providing an opportunity to clarify responses to questions.

Surveys are effective in providing a description of a large population through surveying a small segment of that population. Surveys allow for a large number of responses with low investment of resources. Surveys also provide the researcher with a great deal of flexibility in analysis of data since a large number of questions can be asked on a topic. Surveys provide an essential element of consistency as the participants answer the same questions. Surveys are easier to conduct and are cost effective (Coughlan, Cronin, & Ryan, 2009).

There are several weaknesses of surveys. The standardization that provides consistency among participants also focuses attention on those factors that participants have in common. This commonality may detract from what participants consider to be the most important issues (Coughlan, Cronin, & Ryan, 2009). Also survey research does not allow for or take into account the situational environment of the object of research. Surveys cannot be altered during the process of data collection without severely hindering the validity and reliability of research (Babbie, 1998, p. 273). Holleman and Murre (2008) reported that responses to surveys are often inaccurate and easily distorted due to the wording of the questions, the order of the questions, the order of the responses, negative or positive reaction to responses. Distorted responses often lead to distorted conclusions. Distortions may be mitigated by applying cognitive and communication theory to survey design. Meraviglia, Massini, Croce, & Buscema (2006) discussed the effective use of a resampling procedure called Pseudo-Inverse function to create virtual data sample which increased the reliability of survey results in small samples. A final weakness is that survey research does not allow for in-depth study of developmental changes in the sample population (Coughlan, Cronin, & Ryan, 2009).

The researcher opted for a longitudinal developmental research design over a one-shot survey. The pretest-posttest administration of the DIT would provide quantitative data on specific changes in the moral judgment of soldiers, whereas a survey would provide a snapshot of moral judgment at a moment in time. The time demands of the pretest-posttest administration of the DIT would be minimal. Attrition of participants would be acceptable between pretest and posttest since the typical attrition rate of a 220 person company is about 10%.

### *Focus Groups*

Regarding the collection of qualitative data, the researcher chose to conduct focus groups of soldiers who had just completed MP IET. The focus group participants were selected from the same sample that had completed the DIT assessment. A focus group is an interview conducted with a small group. Focus groups bring together between 6 and 12 participants from the population of interest and who have a shared experience that is being studied (Clark, 2009; Freeman, 2006). The number of participants is small enough for everyone to contribute, yet large enough to share diverse opinions across the whole group rather than fragmenting into smaller parallel discussions (Krueger, 1994). Sessions generally last between one and two hours until the topic has been covered to the satisfaction of participants (Stewart & Shamdasani, 1990). The researcher or another individual serves as a facilitator who guides the discussion of the topic. The facilitator prepares in advance a schedule of open-ended questions designed to generate discussion. The primary objective of a focus group is not consensus, but a variety of perspectives

(Clark, 2009; Klieber, 2004). Therefore, the facilitator must demonstrate and create an atmosphere of mutual respect and openness. Participants must feel free to express their opinions without fear of being judged. Focus groups should not be viewed as a time-efficient method of interviewing several people at one time.

Clark (2009) indicated that the focus group is the best method to investigate complex behavior and motivations when the degree of consensus among group members is likely low (Morgan & Krueger, 1993, as cited in Clark, 2009). It is also appropriate for gaining a better understanding of how the target group thinks and learns about health behaviors (Cote-Arsenault & Morrison-Beedy, 1999, as cited in Clark, 2009). Focus groups are an excellent choice when the topic to be discussed is likely to evoke different viewpoints and generate breadth of discussion as opposed to “right answers” (Kamberelis & Dimitriadis, 2005, as cited in Clark, 2009).

Focus groups provide several advantages. They make use of principles of group dynamics in facilitating self-disclosure as some people are more relaxed and open when they are in a small group, especially when the topic being discussed is highly controversial (Freeman, 2006). The researcher may gain additional information from the way that participants interact in the focus group that by solitary interviews alone (Halcomb, Gholizadeh, DiGiacomo, Phillips, & Davidson, 2007). Focus groups also provide a variety of perspectives simultaneously, especially when there is a low degree of consensus among participants, thereby providing the researcher with insight into the issue being studied (Clark, 2009; Halcomb et al., 2007). Focus groups are effective when resources, such as time, are limited (Halcomb et al., 2007). Krueger, as cited in Babbie (1998) lists advantages of focus groups as: (1) “a socially-oriented research method that

captures real-life data in a social environment”; (2) “has flexibility”; (3) “has high face validity”; (4) “has speedy results”; (5) and “is low in cost” (p. 248). Additionally, Breen (2006) identified the advantages as: resulting in a broad, deep understanding of the topic in such a way as to provide a strong basis for inferences and complementing and explaining statistical information gathered from other methods.

The use of focus groups presents several concerns (Glesne, 2006, p. 104). An initial concern is the issue of confidentiality. Sensitive information may be brought up and heard by all participants. Also, focus groups do not generally provide data that is as in-depth as interviews (Breen, 2006). The group dynamics present in focus group research may have a negative effect in discouraging some from sharing their perspectives, particularly those who have a differing opinion (Breen, 2006; Glesne, 2006; Halcomb et al., 2007). Focus groups are more resource intensive than quantitative research, requiring time and energy to set up the activity and facilitate the discussion (Halcomb et al., 2007).

Zorn, et al. (2006) addressed a limitation of focus groups that is mentioned by traditional scholars is that the data is corrupted. The opinions and perspectives of participants influence those of other participants. The criticism of focus groups is based on the convergence of participants’ opinions and perspectives (Breen, 2006). Since participants influence each other, their perspectives are not always independent and accurate. This lack of independence in participant responses decreases the ability to generalize the results.

However, Zorn and his colleagues stated that this interaction is not a limitation but a strength. They wrote “focus groups have been reconsidered by interpretive and

critical researchers as a site of interaction that provides a ‘simulation’ of the negotiation of meaning that happens in everyday life” (Zorn, et al., 2006, p. 120). In real life individual perspectives are not formed in a vacuum. Perspectives are the result of interaction with the world. In the same way, focus groups allow for the interaction of individuals with one another within a microcosm of perspectives. Some researchers make the mistake of focusing on individual perspectives in the data analysis of the focus group. Such a mistake overlooks the interaction. Addressing only the individual perspectives in data collection and analysis makes the focus group out to be only a series of individual interviews. The key to capturing data is to analyze the interaction of the participants, not just the individual perspectives. The researcher needs to identify the themes and the flow of ideas that arise from the interaction.

A final list of disadvantages includes: (a) the researcher does not have as much control as with an individual interview; (b) the group tends to become unmanageable; (c) data is large and can be a challenge to analyze; (d) effectiveness requires the facilitator to be highly skilled; (e) the diversity of perspectives and personalities can be a challenge to guide; (f) gathering members for groups(s) can be difficult; (g) finding a conducive location can be difficult; (h) observing the verbal and non-verbal responses of participants can be difficult; (difficulty in obtaining an unbiased sample (Breen, 2006; Halcomb et al., 2007; Krueger, 1988, as cited in Babbie, 1998). Kidd & Parshall (2000) addressed the criticism that focus group research lacks rigor. This criticism can be overcome by having an additional researcher present to observe the group and take copious notes on responses and interaction. Another suggestion is for the facilitator to conduct regular checks on responses during the focus group session to ensure that the

message being received is accurate.

Freeman (2006) presented two different pathways for conducting focus group research based on the works of Kitzinger and Krueger. Krueger emphasizes random sampling, homogenous groups, the use of interaction for data collection, and a goal of generalizability. Kitzinger emphasizes a sampling of existing groups, heterogeneous groups, analyzing the nature of interaction, and a goal of acquiring understanding.

### *Qualitative Interviews*

Qualitative interviews are generally not as structured as quantitative interviews. Qualitative interviews are characterized by flexibility and spontaneity. The researcher selects a few questions which are designed to facilitate discussion and interaction. A researcher is not always able to account for all the information that is necessary to explain an issue. The open-ended questions of a qualitative interview allow for the subjects to present data that the interviewer may not have considered.

In conducting a qualitative interview, the goal of a researcher is to obtain a first-person description of some aspect of the situation or experience that the researcher is studying (deMarrais, 2004, p. 57). Through several interviews, the researcher seeks to understand key themes of the experience as the participant describe it. Therefore, the researcher takes on the role of a learner and the participant is the subject matter expert.

Unstructured interviews can provide useful information in 2 powerful ways (Glesne, 2006). Interviews can be used to explore an issue to determine factors and influences in preparation for future research. In other words, interviews can be used for

initial investigations. Also interviews can be used to confirm data that has been obtained through other methods. The data from surveys or questionnaires tend to be vague.

Interviews can clarify responses allowing the researcher to understand the meanings, perspectives, and interpretations of individuals (Lloyd, Gatherer, & Kalsy, 2006).

Unstructured interviews are flexible, open, and spontaneous. The interviewer may have some written guiding questions. However, the researcher is not confined to the questions. The interviewer has the freedom to let the interviewee take the lead in the direction and content of the interview. The strength of the unstructured interview is its ability to gather a variety of data across the broad spectrum of the issue. Two identified advantages of interviews over focus groups are: (a) groups tend to generate ideas while interviews probe experiences (Breen, 2006) and (b) interviews allow for individual expression (Lloyd, Gatherer, & Kalsy, 2006).

One disadvantage of this method is that the lack of structure also leads to lack of focus. This lack of focus makes it difficult to sort through the data for analysis, especially when there are a wide variety of subjects being interviewed. Another disadvantage is the tendency of researcher bias to influence the data collection and analysis process.

### *Case Study*

A case study involves researching an individual, a program, or an event in-depth for a specified period of time (Leedy and Ormrod, 2005). Yin defines a case study as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly

evident” (Yin, 2003, p. 13). The phenomenon that is the focus of research rarely occurs in a vacuum. Whereas observational experimentation seeks to isolate variables from the influence of context, case study research seeks to study the phenomenon within its context. Since, the cause and effect of a phenomenon is not always easily identifiable, collecting data on the phenomenon within its context provides great insight. Whereas experimental design is concerned with causation and explanation), case study research is concerned with description, exploration and understanding (Cousin, 2005). In a case study, the researcher collects comprehensive data on people, programs, activities, or situations. Data collection methods include observation, interviews, literature, materials, records, and media materials. The researcher is intensely concerned about how environmental factors impact what is being studied. The context is the key to the generalizability of the case to other situations.

A case study is extremely useful for gathering new information about an issue that is not well-understood. A case study is also effective in following the changes of an organization, individual, or institution over time, and isolating the influencing factors of those changes. Such information may be helpful in providing the groundwork for future studies. Kyburz-Graber (2005) asserted that case study research is a good fit for analyzing a single phenomenon in its personal or historical context, for identifying developmental changes that occur as a result of environment, and is often used to analyze various effects of instruction conducted across different subjects.

Case study research is highly flexible. Gerring and McDermott (2007) described four types of experimental case study research based on the variables of time and space. Case studies may (a) closely resemble a typical laboratory experiment by observing the

interaction of time and space (dynamic comparison); (b) observe changes that occur over time without regard to experimental controls (longitudinal comparison); (c) measure interventions at a point in time (spatial comparison), or utilize an intuitive or imaginary model in which the researcher uses a mathematical or computer-generated model to replicate an experiment (counterfactual comparison). Also, Stake (2000, as cited in Glesne, 2006, p. 13) describes three types of case studies: intrinsic, instrumental, and collective. Intrinsic case studies provide additional information and understanding of a singular case. Instrumental case studies provide additional information on an existing case with the purpose of confirming or altering the way in which the case is generalized to other cases. Collective case studies bring together several singular cases, usually instrumental cases, to provide information on the situation that all the cases have in common.

The primary limitation of the case study approach is the lack of the ability to use the information that is gained to make generalizations to other similar situations and issues. Yin (2003), however, countered this notion by stating that “case studies, like experiments, are generalizable to theoretical propositions and not to populations or universes” (p. 10). This is to say that the purpose of both case studies and experiments is to develop a theory or theories that can be applied to a variety of situations.

Another concern about case studies is the lack of detail that many researchers provide. Ignoring systematic principles, accepting marginal or unclear data, or allowing bias in data collection or analysis can easily creep into the case study process (Gerring & McDermott, 2007). Most case study research is nonexperimental, tends to focus on group behavior, and is often difficult to replicate. Experimental design research can be easily

replicated and tends to focus on individual behavior. Gerring and McDermott (2007) proposed that case study research can be effective when conceptualized according to experimental design, since case study research is quasi-experimental.

Criticism of the case study as a scientific method can be overcome by adhering to certain criteria for quality which include: (a) describing in detail the theoretical basis and research question of the study; (b) incorporating the use of triangulation through data collection and analysis from multiple sources; (c) maintaining a data trail of that results in clear inferential decisions; (d) compiling extensive and comprehensive documentation; and (e) utilizing a writing and reporting process that is iterative and repetitive (Kyburz-Graber, ). Rosenberg and Yates (2007) recognized that a strength of the case study being highly flexible often results in ambiguous steps for research and analysis. He suggested clear and detailed schematics to guide the process and thereby increasing the rigor of case study research. Anaf, Drummond, & Sheppard (2007) suggested combining case study and systems theory in order to strengthen the reliability and validity of the case study. When the required number of cases to be selected is small, Seawright and Gerring (2008) recommended alternative sampling selection methods in order to strengthen the case study.

Regarding researcher bias, Yin (2003) acknowledged the fact that bias can also find its way into experimental processes as well. Cousin (2005) presented six key strategies for avoiding researcher bias or in his terminology *narrative fraud* (overstating from flimsy evidence, ignoring local effects, opportunistically cherry picking the data). These strategies include: (a) adopting an *ethic of caution* when making generalizations; (b) intentionally engaging in self-reflection on personal biases; (c) making extensive use

of triangulation; (d) incorporating *thick description* so that the reader clearly understands the interpretation; (e) providing interim conclusions and interpretations to members of the population to solicit feedback (member checks); and (f) asserting that the interpretations and conclusions of the case study are solely those of the researcher, i.e., the record of his/her experiences with the case, in order to facilitate discussion.

Other concerns about case study research include: (a) time commitment, although not as time intensive as ethnography or phenomenology (Yin, 2003); (b) attrition of participants; (c) justifying the case study due to intensive data gathering methods and extensive contact with subjects; and (d) managing extensive data (Price, 2008).

### *Phenomenology*

Phenomenology involves studying the nature of a phenomenon of human experience from the perspective of the members of the population being studied (Creswell, 2002; Wilson & Washington, 2007). The subjects are considered to be experts in the phenomenon. The goal of the researcher is to develop an understanding of subjects' perceptions, perspectives, and understanding of the situation in question. The focus is not on factual elements but on perceptions. The primary question is: "What is it like to experience \_\_\_\_\_ (whatever the object that is being studied)?" A researcher that is conducting phenomenology seeks to see the issue from the perspectives of the participants. The researcher engages in a relational process, focuses on a lived experience, maintains an open and teachable attitude in order to present a rich description of the phenomenon (Finlay, 2009).

The primary method of data collection in phenomenology is interview. Subjects are very carefully selected. The number of subjects is usually between 5 and 25. All subjects have extensive knowledge of the issue that is being studied. The interview is more of an interaction between the researcher and the subject with the researcher serving as a facilitator who asks questions, draws out the subject, and works with the subject to arrive at an understanding of the issue (Creswell, 1998).

The primary mission of the researcher is to isolate the common themes of subjects' stories. The basic steps of conducting phenomenological research are: (a) transcribe all the interviews; (b) identify the expressed thoughts that have a direct connection to the issue that is being researched; (c) group the various thoughts based on common themes that relate to the issue; (d) look for different perspectives and experiences of the subjects; (e) create a general description of the issue based on the collected common and divergent thoughts of the subjects (Creswell, 1998).

Levering (2006) lists such disadvantages of phenomenology as: (a) participants perceptions and memory are often unreliable; (b) perceptions are often difficult to interpret; (c) the researcher must remember that subjectivity, not objectivity, is the starting point of phenomenology.

Berndtsson, Claesson, Friberg, & Öhlén (2007) suggested strengthening phenomenology by incorporating a focus on both the researcher's and the participants' understanding of the nature of human existence into every aspect of the study. As with case study research, the researcher must be aware of his/her understanding of the nature of human existence, as well as his/her environment. Taken as either an advantage or a disadvantage, phenomenology requires the researcher to establish a long term trust

relationship with the subjects. Berndtsson et al. recommended that phenomenology is useful for conducting studies on the learning process and environment, changes lifestyle due to life events (such as losing eyesight), the educational process in prison; instructional processes between nurses and patients; and how terminally ill patients deal with pain and suffering.

Walker (2007) discussed several ethical considerations that the phenomenological researcher must take into account. Phenomenology must be sensitive to issues related to participants' dignity, rights, safety, wellbeing, and confidentiality, being careful to observe signs of distress in participants. Also, when conducting phenomenology, the first and primary question in an ethical sense, not just a practical sense, is: "To what end or what goal?" Certain issues of quality have ethical implications such as conducting an extensive literature review, assessing adverse effects, and describing the responses of participants in the most faithful and accurate manner. The researcher must be highly sensitive to the topic being studied and skilled in conducting qualitative research.

Sells, Topor, & Davidson, (2004) were concerned with the issue of creating a clear understandable narrative from thick, rich descriptive data. They suggested creating *empathic bridges*, that is, a connection of empathy between researcher and subject. They emphasize that a phenomenology must avoid objectifying subjects and labeling them with various terms, most of which are not complimentary. Instead, researchers should embrace the emotional connection between researcher and subjects. The result of the phenomenology should be a narrative written using first person autobiographical language and that resembles a dramatic monologue.

Koch (2006) recommended strengthening phenomenological research through the use of a field journal. In a field journal the researcher keeps a journal of personal reactions, decisions, and influencing factors. An effective field journal includes sections on access to subjects, the setting, experiences, issues and problems identified, the patient as a partner in the research process, and prejudices of the researcher and others encountered in the process of research. Journal entries include the researcher's perceptions, feelings, observations, opinions, and reactions.

De Witt and Ploeg (2006) countered criticism of phenomenology as lacking rigor by suggesting a framework that includes intentionally balancing the integration of responses from participants and the researcher, maintaining openness to participants, pursuing as much concreteness as the data allowed, ensuring that the interpretation resonates with the data, and actualizing the phenomenon for readers to understand.

### *Content Analysis*

A content analysis is “a detailed and systematic examination of the contents of a particular body of material for the purpose of identifying patterns, themes, or biases” (Leedy and Ormrod, 2005, p. 142). A researcher follows a specific framework in conducting content analysis on various forms of text or media such as transcripts of interviews or focus groups, books, periodicals, newspapers, motion pictures, art, and television shows. Content analysis requires a significant amount of initial planning as the researcher must clearly define the research problem, the sample selection, and data analysis methods early in the process. Content analyses are often conducted in

conjunction with other methods of data collection and analysis, such as cross-sectional studies, ex-post facto, and quasi-experimental designs in order to confirm, explain, or expand on results.

Content analysis research can be qualitative or quantitative, inductive or deductive (Eto & Kyngäs, 2008). Deductive content analysis is conducted and designed based on previous knowledge of the phenomenon, tests previous theories, and moves from general to the specific. Inductive content analysis is designed and conducted when there is limited knowledge and moves from specific to the general. Burla, Knierim, Barth, Duetz, & Abel (2008) identified key differences between qualitative and quantitative content analysis. Quantitative content analysis describes the text data in systematic and quantitative terms, focuses on the literal contents, and applies categories deductively. Qualitative content analysis involves describing and classifying the text data in systematic and rule-guided processes, focuses not only on the literal text but also the implied meaning, and applies categories inductively.

### Qualitative Content Analysis

Qualitative content analysis involves the subjective interpretation of the content of textual data through the systematic classification process of coding and identifying themes or patterns (Hsia-Fang & Shannon, 2005). Unlike quantitative content analysis, qualitative content analysis is not concerned about numbers but word usage and meanings (Kapborg, & Berterö, 2003). The focus is on clusters of meanings and condensing text into specific categories. Initial categories are often derived from theoretical models.

Often the end state is to develop a model that conceptualizes a phenomenon (Eto & Kyngäs, 2008).

An advantage of qualitative content analysis is that it allows the researcher to be sensitive to the quality and characteristics of the data (Eto & Kyngäs, 2008). It is a highly flexible research design. It provides depth of meaning, i.e., more than counting words. It results in deep concepts and meaning of communication and identifies interaction between factors. The effectiveness of qualitative content analysis depends on creating categories that are empirically grounded in concepts and the simplification of data to produce categories that reflect the data accurately. To increase reliability, the researcher must clearly link the results and the data and comprehensively describe the process of analysis. Appendices and tables can be used to demonstrate links (Hoskins & Mariano, 2004). Additional strengths are the abilities to analyze complex, multifaceted phenomena like politics, education, and medical care and to manage large volumes of textual data.

Qualitative content analysis is often criticized by quantitative researchers as being too simplistic (Eto & Kyngäs, 2008). However, Polit & Beck (2004) asserted that qualitative content analysis is more difficult and complex than quantitative content analysis since it is less standardized and specifically outlined, there are no easy to follow guidelines for analyzing data, each research project is different, and the results depend on the skill of the researcher. Hoskins & Mariano (2004) stated that two of the pitfalls of qualitative content analysis are ambiguous or extensive questioning and excessive interpretation on the part of the researcher. Qualitative content analysis has been used to analyze the subjects of television news programs (Fields, 1988), in conjunction with semi-structured interviews to analyze student perceptions of a high school character

education program (Romanowski, 2003), and in conjunction with student writing assignments of sixth grade, tenth grade, and college freshman to identify and examine moral values (Bohning, Hodgson, Foote, McGee, & Young, 1998).

Regarding the flexibility of qualitative content analysis, Hsia-Fang and Shannon (2005) suggested three types – conventional (starts with observation, codes are defined during data analysis and derived from the data), directed (starts with theory, codes are defined before and during analysis and derived from theory or previous research), and summative (starts with key words, key words are identified before and during analysis and derived from literature review or researcher familiarity with the phenomenon being studied).

#### Quantitative Content Analysis

Quantitative content analysis is highly structured and methodical. Quantitative content analysis usually involves the following steps: (a) identification of the material that will be analyzed and the major themes within that material; (b) a detailed description of the characteristics that the researcher will focus on; (c) indexing the major themes and text according to key words that have been identified; (d) simplifying large amounts of complex information by organizing the data into small groups; (e) an examination of the data to discover the elements of the categories that were previously defined; (f) conducting a quantitative analysis of the text according to the frequency of the key words and themes in the text.

The key feature of analyzing the data of a content analysis is noting the number of

times a predetermined characteristic is discovered in the material that is being analyzed, The quantitative content analysis process involves creating units of data, categorizing the units, and tabulating the units in each category (Rourke & Anderson, 2004). Quantitative statistical analyses can be conducted on the results.

The key elements of a content analysis report are: (a) a description of the material that was selected to study; (b) specific definitions and descriptions of the characteristics that the researcher focused on; (c) a detailed description of the method of coding the data; (d) descriptive statistics for each characteristic; (e) a discussion of the relationships and themes that were discovered in the data (Leedy and Ormrod, 2005, p. 143).

There are several weaknesses with the use of quantitative content analysis (Trochim, 2001). Disadvantages of quantitative content analysis include: (a) a limited amount of material that can be studied within certain topics; (b) content analysis is limited to information that has been recorded (Babbie, 1998); (c) sampling materials will be prone to bias as the researcher may tend to focus on one segment of the literature on a specific topic; (d) difficulty in determining the meaning of the results as statistical analysis cannot interpret the meaning and value judgment of the person who wrote or spoke the statements in the text. Quantitative content analysis is a poor method for making inferences about a phenomenon (Rourke & Anderson, 2004). This method requires rigorous data collection and coding procedures for strong reliability and validity.

One advantage of quantitative content analysis is that the researcher does not enter into and influence the research environment. Content analysis is not resource intensive but is an efficient use of time and money. Also, a mistake in content analysis can be easily repaired or re-worked. However, a researcher who makes a mistake in a

survey or field research may pay a heavy price in time and money. Content analysis allows the researcher to conduct longitudinal studies of information and objects (Babbie, 1998, p. 318). Quantitative content analysis is highly effective in describing a phenomenon and for testing and measurement of educational processes (Rourke & Anderson, 2004). Two recent studies that used quantitative content analysis are: (a) analyzing media coverage of corporate crime in two different media outlets (Molleda, Connolly-Ahern, & Quinn, 2005); and (b) analyzing gender bias in professional nursing journals (Polit & Beck, 2009); and (c) analyzing personal content that minors post on Facebook (Hinduja & Patchin, 2008).

Quantitative content analysis is often criticized for emphasizing systematic processes and objectivity but not addressing inherent subjectivity in coding (Rourke & Anderson, 2004). Rourke and Anderson (2004) recommended procedures related to coding protocols for increasing the validity of quantitative content analysis. The steps to developing a theoretically valid protocol include: defining the purpose of coding the data, identifying the behaviors that reflect the topic being studied, conducting a detailed analysis of the categories and identified behaviors, conducting a trial run, and developing scoring and interpretation guidelines in advance.

It was determined that a combination of focus group research and qualitative content analysis would provide the desired rich, thick data of soldiers' perceptions. Focus groups are less resource intensive and provide comprehensive data on the environment as whole than on-on-one interviews. Case study and phenomenology were attractive but were considered to be too resource intensive and impractical. The researcher was unable to spend extensive time with the subjects. Qualitative content analysis was chosen over

quantitative content analysis since the researcher was more concerned about soldiers' meaning and perceptions and making inferences rather than simply describing moral development in quantitative terms.

### Summary

This chapter has consisted of a brief history of moral development studies, a discussion of the use of the DIT, and an analysis of three studies of moral judgment within the context of the military. Key influencing factors of moral judgment have been identified from past scholarship. These key factors include psychosocial development (Erikson); cultural conditioning (Skinner); the development of cognitive thinking, role-taking, and peer discussion (Kohlberg); and modeling and reinforcement (Bandura).

The DIT is the most used assessment of moral judgment. It was designed by Rest and his associates, being based on the theories of Kohlberg. The DIT presents a description of the schema of one's moral decision making process. Generally, the DIT will describe the degree to which one's moral decision making process is based on *personal interest, maintaining norms*, or principle-based (*postconventional*).

The FCM and the model of moral identity provide insight into the components of moral action. The moral emotions of sympathy and empathy, one's personal background, moral judgment, moral sensitivity, moral motivation, moral character, and opportunities for moral action all work together to formulate one's moral identity and influence moral action.

The analysis of studies of moral development within the context of the military suggests that the researcher attend to identifying factors that influence moral judgment.

Such factors that were identified include: relationships with instructors and peers, organizational structure, personal responsibility, role models, and codes of conduct. These studies indicate that a mixed methods study will be most beneficial to identifying aspects of change in moral judgment as well as potential causes of such change. A pretest posttest use of the DIT will be helpful in determining change in moral judgment. Qualitative research of IET soldiers and their leaders will be helpful in identifying key influential factors.

The next chapter will consist of a discussion of the design and method for conducting research on the subject of the effects of IET on the moral judgment, moral development, and character development of soldiers. Chapter 4 will consist of a discussion of the results of the study. Chapter 5 will consist of conclusions and implications of the study.

## CHAPTER 3: METHODOLOGY

### Introduction

The literature review in the previous chapter revealed key influencing factors of moral development and research design for assessing the nature and influencing factors of a longitudinal change in moral judgment. This chapter contains an outline of the method of research for determining the key influencing factors of change in moral judgment within the context of the military – specifically in MP IET – and the extent to which these factors influence a change in moral judgment. There has been much study of moral development in a variety of contexts. However, the questions remain: How does IET affect the moral judgment of soldiers and what specific factors, within the context of MP IET, have a key effect? The collection of data regarding key factors will be from the perspective of the soldiers themselves.

### Research Design

This study incorporated a concurrent mixed methods model of research. In order to explore the nature of the change in moral judgment, two aspects of data needed to be collected. These data are (a) how has soldiers' moral judgment changed and (b) what influenced the change. Therefore, it was desirable to identify an objective measurement (the DIT) of the nature of moral judgment prior to the participant's involvement in IET, as well as identifying the nature of soldiers' moral development at the conclusion of IET. Therefore, the study also included a research method that collected data that described the

key influences of the change. The researcher was interested in viewing moral development from the perspective of the Soldier. Therefore, both qualitative and quantitative data were collected.

A strictly qualitative or strictly quantitative study would not provide the kind of data that is necessary to determine both the change in soldiers' moral judgment and factors that influence that change. In order to collect data on the key influencing factors of a change in soldiers' moral judgment, this study used focus groups of MP soldiers. The strength of focus groups and interviews is in collecting perceptions.

I desired to understand the basic decision making process of IET soldiers, prior to the start of IET and at the conclusion of IET. This type of data indicated a quantitative approach. The design of this study was a pre-experimental design using a pretest posttest format in order to explore a process (Singleton & Straits, 2005).

Quantitative methods provide data that can be generalized to other populations. However, quantitative data is not very deep or descriptively rich. Quantitative data does not provide depth of understanding into the complexities of relationships between influencing factors. For collecting this type of complex and interwoven data, qualitative methods need to be used (Trochim, 2001, p. 152-153). Questions such as "What do soldiers perceive to be the most influential factors on the change in their values, priorities, moral decision making, and behavior?" and "How do soldiers perceive that their values, priorities and moral decision making have changed?" are better answered by focus groups.

## Research Procedure and Sample

### *The Role of the Researcher/Gaining Access to Participants*

I served as the administrator of the DIT and the facilitator of the focus group sessions, which were recorded using a digital recorder. The researcher gained access to the participants by presenting the research project to the MP training battalion commander and requesting permission to conduct research. After obtaining a signed letter of cooperation from the battalion commander, the researcher completed the process necessary for obtaining Institutional Review Board approval. Next the researcher presented IRB approval and battalion commander letter of cooperation to the Fort Leonard Wood research approval officer to obtain final approval for conducting research on the installation Walden IRB Approval # 03-30-07-0310487; Fort Leonard Wood Approval # 06-09-01). The researcher then coordinated with a training company commander to schedule time for conducting focus groups with soldiers who were within one week of graduating and for administering the DIT to soldiers during the first and 19<sup>th</sup> week of training. The focus groups were conducted in an office in the company area. The DIT was administered in the battalion classroom.

### *Methods for Protecting the Participants*

Measures to protect participants include anonymity of participants. The participants of all data collection methods (focus groups and those who complete the DIT) completed a participant consent form (See Appendix A). These forms are stored in a locked file inside the researcher's locked office. Those who completed the DIT pretest wrote their name on the answer sheet in pencil. After the collecting the completed DIT

answer sheets, the researcher assigned an identification number to the each participant's answer sheet. The researcher created a list of participants' names and identification numbers. This list is kept in a locked file in the researcher's locked office. According to guidance provided by the Center for the Study of Ethical Development (1993) to prepare for the administration of the DIT post-test, the researcher recorded the identification number of each participant on an answer sheet. While distributing the DIT posttest answer sheets, the researcher referred to the list of names and identification numbers to ensure that each participant received the answer sheet that corresponded to his or her assigned identification number. Following the administration of the post-test, the list of names and identification numbers were destroyed in a secure paper shredder.

Participants of the focus groups were asked not to mention people by name. If names were mentioned, the researcher deleted those names from the transcript of the recorded focus group session.

#### *Criteria for Selecting Participants*

The researcher selected soldiers based on theoretical sampling. For the administration of the DIT, the researcher asked all members of a training company to complete the DIT administration process. The researcher met with the soldiers of a training company within the first week of training to enlist participants. All soldiers within the company were briefed on the research purpose using the prepared consent form. The researcher then gave soldiers an opportunity to dismiss themselves if they did not desire to participate.

Participants for the focus groups were selected by systematic sampling (Singleton & Straits, 2005). Systematic sampling starts at a random location in the population and selects units for the sample based on an interval determined by the desired sample size. Each training unit consists of four platoons of about 40 soldiers each. It was desirable for each platoon to be represented by a focus group of 10 soldiers from each platoon. Within the last week of IET, the researcher met with the company of soldiers. The soldiers were formed into a unit formation by platoon. The interval was determined by dividing the number of soldiers in a platoon by sample size of 10. A soldier was selected to choose a number between 1 and 10 which was the starting point for the selection of participants. The researcher selected participants based on the interval and moving through the rows of soldiers in the formation. This process was repeated for each platoon. The researcher gave those who were selected the option of declining participation.

The participants consisted of those who worked together on a regular basis. This practice provided for rapport among participants, and therefore provided more encouragement for discussion of the topic. Having participants from different platoons in each focus group would involve barriers to discussion (Kleiber, 2004, p. 91-13; Glesne, 2006, p. 103).

The researcher made every effort to avoid actual or perceived coercion to participation in the research project. Members of the military cannot be forced to participate in research that is not sponsored by a branch of the military. This restriction makes random sampling difficult. Also, in the interest of fairness and to avoid the appearance of discrimination, the researcher gave all soldiers of a training company the opportunity to participate in the administration of the DIT. It is for this reason that all

soldiers of a training company were invited to participate and provision is made for those wishing to opt out of the DIT. The goal of this research was not primarily to generalize findings to a larger body of Army personnel. The goal was to explore the impact of IET on the moral development of soldiers. This exploration serves to lay a foundation for future research within the military that would be able to conduct random sampling with the purpose of generalizing results to the Army as a whole. Therefore, in-depth exploration did not require random sampling of participants.

#### *Data Collection*

The data that were collected included both qualitative and quantitative data.

*Focus groups.* The qualitative data included the collecting the perceptions of soldiers who were within one week of completing their IET. Focus groups (4 focus groups consisting of 10 participants in each group) were used to collect the perceptions of these soldiers on the factors in IET that had influenced their moral values. Focus groups are effective in generating the perceptions and opinions of homogenous groups (Kleiber, 2004, p. 89-90). Scholarly literature suggests that researchers conduct between 3 and 5 focus groups. Focus group sessions lasted between 60 and 75 minutes in duration. This qualitative data were useful for exploring a causal relationship between IET and moral judgment (Maxwell, 2004; Payne & Williams, 2004). The researcher asked the senior leader of the training unit to ask for volunteers to participate in a study of Army core values and moral judgment. The researcher explained the nature and purpose of the study. The researcher asked participants to complete a confidential participation agreement (See

Appendix A). The researcher facilitated the discussion using a semi-structured format (See Appendix B). Kleiber (2004) suggests preparing 5 to 6 discussion questions (p. 98). However, Morgan (as cited in Glesne, 2006, p. 103) encourages the use of impromptu probing questions to elaborate on participants' discussion. The researcher recorded the discussions with a digital recorder and had the recordings transcribed for analysis. The transcriptionist was an acquaintance of the researcher who performs medical transcription and is well-aware of issues of confidentiality.

*Defining issues test.* An objective source of a measurement of the nature of moral judgment was the Defining Issues Test (DIT) (See Appendix C). The DIT was administered to volunteers of an entire MP training unit which included approximately 220 soldiers. The administration occurred when the soldiers were in their first week of training (pre-test) and within one week of graduation (post-test) from IET. The researcher presented the study to the soldiers and gave them the opportunity to opt out of the study. The researcher asked participants to complete a consent form in order to participate (See Appendix B).

The DIT is a paper-and pencil assessment of moral judgment. It is based on the theories of Lawrence Kohlberg (Kohlberg, 1984). Kohlberg's original method of scoring moral development involved categorizing a participant's free responses to hypothetical moral dilemmas in a face-to-face interview. There are two versions of the DIT. The DIT-1 is the original version created by Rest and his associates in (1973). The DIT-2 is an updated version, which includes more contemporary dilemmas. The DIT-2 was utilized in this study. The DIT presents a moral dilemma and asks participants to rate and rank 12

issues related to the dilemma. The updated Version 2 of the DIT presents 5 dilemmas. The DIT analyzes responses in such a way as to categorize them into three schemas – *personal interest*, *maintain norms*, and *postconventional* morality. A participant's score represents the percentages of responses that follow the three schemas. The schemas are closely related to Kohlberg's stages of moral development. The schemas measure the participant's ability to determine personal responsible conduct in a just society. Therefore, the DIT measures the participant's development and understanding of the principles of social justice (Bebeau & Thoma, 2003).

The scoring system of the DIT is based on the percentage (0 to 95) of a participant's responses that reflect each of the 3 schemas. Therefore, from pretest to post-test, it is not possible for a participant's scores in all of the schemas to increase simultaneously. If the score of one schema increases, the score of at least one or both of the other schemas will decrease.

The dilemmas included in the DIT are not military in nature. However, the DIT is viewed as an accurate measure of moral judgment among a variety of professions (King & Mayhew, 2002; Bebeau, 2002). The dilemmas deal with issues of everyday life – events that one might confront in normal interaction with others. The theory is that in order for a moral schema to truly be a part of one's moral decision making process, one must be able to apply it to a variety of situations, both in and out of one's routine activities. The DIT has been used with a variety of professions with consistent results. Bebeau (2002) analyzed 33 studies from 5 career fields – medicine, dentistry, nursing, law, and veterinary medicine. None of the dilemmas in the DIT specifically deals with issues from the 5 career fields. Bebeau found that the results of the DIT were consistent

among all 5 career fields (Bebeau, 2002, p. 281).

Validity for the DIT has been assessed in terms of seven criteria. Rest et al. (1999) cite over 400 published articles. The seven criteria are (a) Differentiation of various age/education groups. Studies show that 30% to 50% of the variance of DIT scores is attributable to educational level. (b) Longitudinal gains. A 10-year longitudinal study of men and women, both college and non-college attendees from diverse backgrounds show an increase in *postconventional* scores. A review of 12 studies of college students ( $N > 500$ ) show effects sizes of .80 between the Freshman and Senior years. The increase in *postconventional* scores indicates significant changes in moral judgment for those who attend college. (c) The DIT is significantly related to measurements of cognitive moral ability ( $r = .60s$ ), the recall and reconstruction of *postconventional* moral arguments, Kohlberg's method of interviewing and analysis, and to some degree other cognitive developmental measurements. (d) The DIT is sensitive to moral education interventions. A review of over 50 intervention studies reports moderate increase in *postconventional* reasoning with an effect size for interventions based on dilemma discussion to be .41. There was little increase (effect size of .09) in *postconventional* reasoning for comparison groups who did not participate in interventions. (e) The DIT is significantly related to many positive social and to decision making processes that are desirable in most professionals. One report indicated that 37 of 47 correlations between the DIT and desirable social behaviors and decision making qualities were statistically significant. (f) The DIT is significantly related to political attitudes and political choices. A review of several dozen correlates of political attitude, the DIT has a correlation in the range of .40 to .65. When the DIT is combined with other

measurements of cultural ideology, the combination of measurements accounts for up to 66% of the variance in predicting controversial social issues such as abortion, religion in public schools, women's roles, rights of those accused of criminal acts, homosexual issues, and free speech issues. (g) The reliability of the DIT is adequate. Cronbach's alpha is in the high .70s and low .80s for the *postconventional* schema. This researcher has not found a score for Cronbach's alpha for the other schema. The reliability for test-retest is similar. The DIT also demonstrates discriminate validity in verbal ability, general intelligence, and Conservative and Liberal political attitudes. Therefore based on these seven criteria, a DIT score is a more effective predictor of verbal ability and political attitude. The DIT is equally valid for men and women. (Bebeau & Thoma, 2003)

The DIT-2 is an updated version of the original DIT that was developed in 1973. The DIT-2 has more contemporary dilemmas and contains 5 dilemmas instead of the original 7. The instructions are clearer. The DIT-2 retains more participants through reliability checks without detracting from validity. The correlation between the DIT-1 and the DIT-2 is .79, which is almost identical to the test-retest reliability of the DIT-1 with itself. When the new index (*N2* on the participant scoring report) and the new participant reliability checks (New Checks on the participant scoring report) are applied to the DIT-1, the older and longer DIT-1 shows the same validity as the DIT-2. (Bebeau & Thoma, 2003).

Scoring of the DIT involves two tests for reliability. The first test checks responses for thoughtlessness or carelessness. The DIT includes some items that are not identified with any specific schema but are written to be highly idealistic (Rest, 1986, 1993). Persons who rank these idealistic responses too highly are rejected as being

unreliable. The second test for reliability involves checking the consistency of a person's rating of certain responses with the person's ranking (prioritizing) of responses. An item that was ranked as most important should also have the highest rating. Significant inconsistencies among the rankings and rating result in a person's scores being rejected.

## Data Analysis

### *Analysis of Quantitative Data*

Analysis of the quantitative data included the pretest and posttest scores of the DIT. This study incorporated both descriptive and inferential statistics. In addition to the moral dilemmas that the DIT presents, it also requests demographic data (gender, age, level of education). Specifically, this study used paired *t*-tests and ANOVA to analyze demographic data and changes in DIT scores. An alpha of .05 was used for the analysis of quantitative data.

Research Question 1 (overall changes in DIT scores) was analyzed using paired *t*-tests of the pretest and posttest scores. The paired *t* tests provided a description of the significance of the mean differences between the pretest and the posttest (Aczel & Sounderpandian, 2006, p. 325). The scoring of the DIT that was conducted by the Center for the Study of Ethical Development provided a percentage of the participant responses that reflect moral judgment in each of three schemas – *personal interest*, *maintaining norms*, and *postconventional*. A detailed description of each of the 3 schemas was provided in Chapter 2. Each participant's pretest *personal interest* score was paired with the posttest *personal interest* score. The same process was conducted for the other 2 schemas. Comparison was made between the entire population's gains and/or losses in

each of the three schemas. In addition, the *postconventional* schema was analyzed by means of the *N2* score. The *N2* Score is a new index, based on the *postconventional* score (*P*-score), which is an attempt to determine more accurately *postconventional* thinking. The *postconventional* score (*P*-score) has received much criticism for eliminating many of the qualitative responses that do not relate to *postconventional* thinking due to quantitative analysis. An individual's *postconventional* score represents a "relative location on the developmental continuum (defined by qualitatively different markers)" (Thoma, 2006, p. 80). There was a need to include all responses in an assessment of moral judgment. These criticisms resulted in the development of the *N2* Score.

The *N2* Score adjusts the *P*-score according to the respondent's ability to distinguish between *postconventional* moral judgment and the other schemas (Thoma, 2006, p. 80). If the respondent rates *postconventional* items as more valuable than *maintaining norms* and *personal interest*, then the *N2* Score is increased. If *postconventional* items are not rated as more valuable than *maintaining norms* and *personal interest* items, then the *N2* Score is decreased. The *N2* Score is more effective in identifying *postconventional* moral judgment among older and more educated people since that population tends to have higher moral development and the *N2* Score focuses on distinguishing higher level moral thinking.

In addition, the effect size of the change in scores of each schema was calculated. This calculation was conducted using a process described by Pascarella and Terenzini (as cited by Luedtke, 1999) and used by Luedtke in his longitudinal study of the moral judgment of cadets at the United States Air Force Academy. Effect size was calculated by dividing the difference in pretest and posttest scores by the standard deviation of the

pretest average score for each schema and according to overall score and score per demographic variable. McNeel (as cited by Rest & Narvaez, 1994, p. 31), suggested guidelines for describing effect sizes: small effect is .10 to .39; moderate effect is .40 to .69; large effect is .70 to .99; very large is 1.00 and higher.

Research question 2 (age differences) was analyzed by ANOVA. “ANOVA is a statistical method for determining the existence of differences among several population means” (Aczel & Sounderpandian, 2006, p. 370). ANOVA was used to determine the possibility of rejection of the Null Hypothesis that there are no differences in the change in schema scores according to age. ANOVA was conducted using the reported age of participant and the gain or loss in score for each schema.

Research question 3 (gender differences) was analyzed through comparison of the mean schema scores of the pretest and posttest according to gender. This was accomplished through the use of ANOVA. The process of analysis involved calculating the difference between the pretest and posttest scores for each schema according to gender. Then ANOVA was conducted on the change of mean scores according to gender for each schema. This analysis determined if IET impacts males and females similarly or differently, and if differently, will indicate gains and losses for each gender. Also, matched pair *t*-tests were conducted on the pretest and posttest scores of both females and males to determine changes within the respective genders.

Research question 4 (educational level) was analyzed through ANOVA. The educational categories listed on the DIT are: Grade 1 to 6; Grade 7, 8, 9; Grade 10, 11, 12; Vocational/technical school (without a bachelor’s degree); Junior college; Freshman in college in bachelor degree program; Sophomore in college in bachelor degree

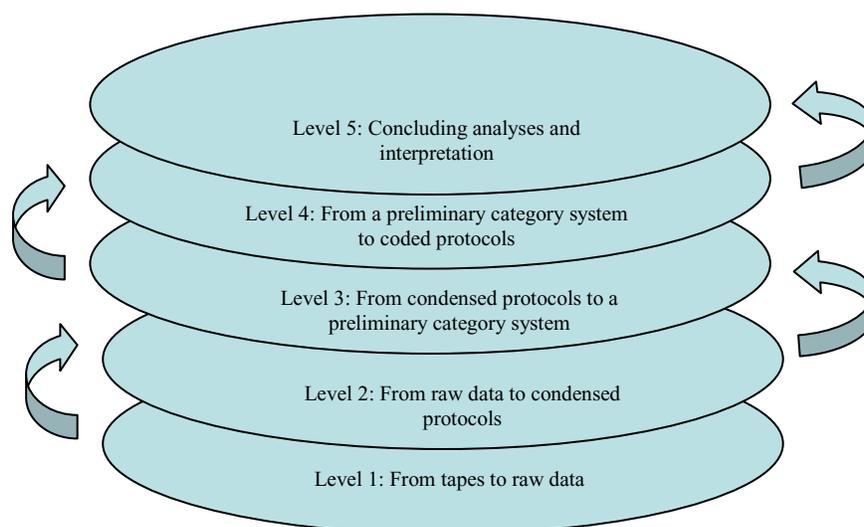
program; Junior in college in bachelor degree program; Senior in college in bachelor degree program; Professional degree(Practitioner degree beyond bachelor's degree) (e.g., M.D., M.B.A., Bachelor of Divinity, D.D.S. in Dentistry, J.D. in law, Masters of Arts in teaching, Masters of Education [in teaching], Doctor of Psychology, Nursing degree along with 4-year bachelor's degree); Masters degree (in academic graduate school); Doctoral degree (in academic graduate school, e.g., PhD or EdD); Other formal education. The process of analysis involved calculating the difference between the pretest and posttest scores for each schema according to each educational level. Then ANOVA was conducted on the change of mean scores according to educational levels for each schema. This analysis determined which level of education experienced high gains or losses in a particular schema.

The ideal moral judgment of MP IET soldiers who have completed IET is unknown at this point. Based on comparison between the Army's moral values statements (Army core values, Soldier's Creed, and the Warrior Ethos) and the 3 schemas of the DIT, it may be assumed that the Army does not favor moral judgment that is based on *personal interest*, especially since one of the Army core values is selfless service. The Army is a hierarchical, structured, orderly, authoritarian, and traditional organization. It may be assumed that the Army favors moral judgment that is based on *maintaining norms*. Kohlberg (1984) "suggested that intermediate levels of morality – those that emphasize duty to society – are particularly suited to combat behavior" (p. 81). So the ideal for moral judgment may be *maintaining norms*. However, Kohlberg and Rest believed that higher level moral judgment was based on *postconventional* reasoning – justice, fairness, equal opportunity, and protection of basic human rights (Bebeau &

Thoma, 2003; Rest et al., 1999). Postconventional moral judgment may be the ideal for MP IET soldiers. Soldiers are being given increasing decision making reasonability on the battlefield (Grossman, 1995; Kilner, 2002). Soldiers must have the ability to weigh alternatives and determine priorities. Such decisions may require a soldier to act contradictory to maintaining the norms of the Army in favor of upholding human rights and dignity. The Army Research Institute study (2004) isolated seven attributes in analyzing the Warrior Ethos: perseverance, ability to set priorities, ability to make tradeoffs, ability to adapt, ability to accept responsibility for others, ability to accept dependence on others, motivated by a higher calling (p. 10). These seven attributes seem to correspond to *postconventional* moral judgment. The previous discussion indicates that the ideal state of moral judgment of MP soldiers at the conclusion of IET is unclear.

#### *Analysis of Qualitative Data.*

Research question 5 (influential factors) was answered through the use of focus groups and qualitative content analysis. The data that was gathered from the focus groups was analyzed through the use of qualitative content analysis. Qualitative content analysis is defined as “an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytic rules and step by step models without rash quantification” (Mayring, 2000, p. 5, as cited in Schilling, 2006). Schilling (2006) provided guidance for designing a process of qualitative content analysis in the form of a series of upward spirals (see Figure 2).



*Figure 2.* Qualitative content analysis. The figure outlines the process of conducting qualitative content analysis. From “On the Pragmatics of Qualitative Assessment,” by J. Schilling, 2006, *European Journal of Psychological Assessment*, p. 29)

#### Level One: Audio recording to transcript

Level 1 concerns producing raw data from the records and transcripts of the interviews and focus groups. All verbal communication of the interview or focus group was transcribed verbatim, including slips of the tongue, with the following exceptions – coughing, clear throat, and “uh” or “ah”. References to certain people by name were changed to ensure anonymity. All the questions of the interviewer were transcribed as they were asked.

#### Level Two: From Raw Data to Condensed Records

The first step in Level 2 was to determine the guidelines for analyzing the transcripts (Mayring, 1994; Schilling, 2001). The guidelines are developed as a result of several processes. The first process is to describe the context in which the interview was conducted. The focus group participants were soldiers who were within one week of graduating from MP initial entry training (IET). They had completed 18 weeks of IET. The interviewer was also a member of the Army. However, the participants had no ongoing relationship or interaction with the interviewer during the course of their training.

The purpose of this qualitative element of research was to obtain the perceptions of MP IET soldiers. The focus of interest was on the participants' personal experiences, thoughts and, impressions about the changes in their moral decision making and the factors that they perceived caused such changes (Mayring, 1994, Schilling, 2006). Therefore, based on the research questions, the initial categories of analysis were positive changes, negative changes, positive factors, and negative factors.

A next step in the guidelines process was to define the unit of analysis (Mayring, 1994). This study determined three units of analysis: the smallest element of the text to be analyzed, the largest element of text to be analyzed, and the order of analysis of text elements (Schilling, 2006). This study determined that the smallest text element to be analyzed was a word. The largest element to be analyzed was a sentence. The sequence of text analysis could either be cross-question (analysis of the text of each focus group as a whole followed by the next focus group text as a whole, etc. ) or cross-interview (analysis of the text of each discussion question focus group by focus group followed by the next discussion question). Since the boundaries of the discussion questions of this

study are indistinct and the topic of study is broad and generalized, a cross question approach is most effective (Schilling, 2006).

Following the establishment of the initial guidelines, the researcher condensed the text of each focus group session. The purpose of condensing the text is to “reduce the material while preserving the essential contents (Schilling, 2006, p. 31). Condensing involves reducing the text to basics elements of thought and ideas through paraphrasing. All irrelevant text was eliminated. Key thoughts and ideas were simplified.

Next, the statements that were produced through the paraphrasing process were generalized and reduced (Schilling, 2006). At this point the researcher had to decide how to deal with conjunctions. For this study it was determined to disconnect the relationships between thoughts and ideas in order to understand the complex nature of moral influences in IET. Generalization involved further reduction of the statements to the basics. A second decision had to be made – whether to present the basic elements in a standard form or to leave them as direct quotes of the participants. The former method is easier to understand and to code. The latter method is best for focus on the words of the speaker. It was determined that the best method of analysis and presentation would be to standardize the basic elements of text into a verbal form.

Next, statements that were irrelevant to the discussion questions were eliminated. Then, a decision was made regarding repeated and identical statements. It was decided that repeated statements in response to the same discussion question would be discarded. However, repeated, identical statements that were in response to a different discussion question were retained.

The final activity of Level Two was to conduct a control check. The reduced text was checked against the entire original texts of each focus group to ensure that no significant material was ignored.

This step can be done in one of two ways. First, a theory or model can be used to structure the data. Second, the researcher can use a grounded theory approach to develop a model as a result of the analysis process. This study followed the latter method, taking into account the perceptions of the participants to organize and create a model of the key influences on their moral judgment.

#### Level Three: From Condensed Text to Structured Protocols and a Preliminary Category System

Level 3 involved structuring or organizing the data that was produced in Level 2. This process is termed a structuring content analysis (Schilling, 2006). This process involved listing (coding) each of the statements from the reduced text under one of the initial categories of analysis. The categories of analysis were positive changes, negative changes, positive factors, and negative factors. In order to conduct an intra-rater reliability check, the reduced statements were re-coded after a period of four weeks.

#### Level Four: From a Preliminary Category System to Coded Protocols

This level of analysis involved creating a system of categories from the results of Level 3 that “reflect the purpose of the research, be exhaustive, and mutually exclusive” (Schilling, 2006, p. 33). The purpose of this qualitative element of the study was to identify changes in moral judgment and factors that influenced those changes, according

to the perceptions of soldiers. Categories were identified and defined when at least six statements from the reduced text could be listed. The identification and definition of categories ensured that the categories were exhaustive and mutually exclusive. Categories were developed directly from the material (inductively).

#### Level Five: Concluding Analyses and Interpretation

The objective of collecting focus group data was not to conduct a quantitative content analysis of the focus group texts. The researcher was more concerned with the relationships and comparisons of perceptions rather than the frequencies of words and thoughts. The ultimate goal was to acquire some insight into the perceptions of soldiers on what they understood as the changes and causes of change in their moral judgment. Such conclusions could best be analyzed and displayed by qualitative means (Miles & Huberman, 1994; Maxwell, 1998; Schilling, 2006). The researcher determined that an effective method of displaying the results of the content analysis was through the use of the FCM and Hart's model of moral identity. Both of these models provide insight into the relationship between the elements of moral and character development and moral action. The results of the qualitative content analysis were categorized according to the elements of the FCM and Hart's model of moral identity. The purpose of this categorization was to determine the extent to which MP IET provides content and methods that relate to the elements of the FCM and Hart's model of moral identity. Such elements work to influence moral action. An absence of influences and changes in some areas indicated a deficiency of MP IET in providing key factors for moral and character

development and action. The presence of influences and changes indicated the adequacy of MP IET in providing moral and character education.

A caution about qualitative research in general, and qualitative content analysis specifically, is researcher bias. The researcher, if passionate about the topic of research, is prone to imposing his or her values, beliefs, prejudices, and/or opinions on the analysis of the data. One method of overcoming such bias is to enlist people from the same population as the participants or subject matter experts to review the final product. The concluding analysis should not only include a discussion of the content, but also justification for results. The reviewers will be able to assess both the content and the justification for accuracy and possible bias. (Glesne, 2006, p. 167)

### Summary

This chapter has consisted of the design and method of research for exploring the effect of IET on the moral development of MP soldiers. Justification for a mixed methods approach was presented. To address the effects and effectiveness of IET in facilitating the internalization of the Army's moral code, it was desirable to collect hard data of change in moral judgment and soldier perceptions of key influencing factors and personal change in moral and character development. Quantitative data in the form of DIT scores administered in a pretest-posttest format provided initial and post-IET assessment of soldiers' moral judgment. Analysis of these two sets of scores would yield information on change in moral judgment. Scores were analyzed according to the overall group, by age group, gender, and educational level. Qualitative data in the form of focus group transcripts were collected to determine the factors that soldiers perceived had influenced

their moral and character development. The transcripts were analyzed through the use of qualitative content analysis to determine specific relationships between changes and influencing factors. The selection of participants was conducted through systematic sampling. The results of the methods described in this chapter are discussed and analyzed in chapter 4. Interpretations and recommendations based on these results are discussed in chapter 5.

## CHAPTER 4: RESULTS

### Introduction

This chapter reports the results of research that was gathered using the methods described in the previous chapter. The purpose of this chapter is to determine whether to reject or to fail to reject the proposed hypotheses of this study. Data analysis and results are presented in order to answer directly the stated research questions. Implications of the results will be discussed in chapter 5.

### Description of Sample

The class of MP soldiers that were the subject of this study included 220 soldiers at the beginning of training. Thirty soldiers declined to participate in the study. Therefore, 190 soldiers completed the pretest DIT. Through attrition or injury over the course of 19 weeks, the class decreased in size. The posttest was completed by 167 soldiers. Through the computerized scoring process of the DIT conducted by the Center for the Study of Ethical Development, some participants were purged due to extreme inconsistencies in their scores. As a result of purging, the scores of 19 soldiers were eliminated from the pretest and 34 from the posttest. This resulted in 171 pretest scores and 134 posttest scores after purging. A comparison of pretest and posttest scores resulted in a total of 120 matched pairs of scores. The matched pairs were analyzed for the overall comparison of pretest-posttest scores and for the comparison of pretest-posttest scores of same gender. The comparison of the entire pretest sample ( $n=171$ ) and posttest sample ( $n=134$ ) was used to analyze the scores by age, educational level, and between genders.

Table 3

*Demographics of the Pretest (n=171) and Posttest (n=134) DIT Samples*

| Variable    | Pretest  |      | Posttest |      |
|-------------|----------|------|----------|------|
|             | <i>n</i> | %    | <i>n</i> | %    |
| Gender      |          |      |          |      |
| Female      | 39       | 22.8 | 32       | 23.9 |
| Male        | 131      | 76.6 | 102      | 76.1 |
| No response | 1        | 0.6  | 0        | 0.0  |
| Age         |          |      |          |      |
| 18          | 48       | 28.1 | 20       | 14.9 |
| 19          | 37       | 21.6 | 38       | 28.4 |
| 20          | 21       | 12.3 | 22       | 16.4 |
| 21          | 16       | 9.4  | 12       | 9.0  |
| 22          | 15       | 8.8  | 11       | 8.2  |
| 23          | 7        | 4.1  | 6        | 4.5  |
| 24          | 5        | 2.9  | 3        | 2.2  |
| 25          | 1        | 0.6  | 3        | 2.2  |
| 26          | 6        | 3.5  | 3        | 2.2  |
| 27          | 3        | 1.8  | 4        | 3.0  |
| 28          | 3        | 1.8  | 5        | 3.7  |
| 30+         | 7        | 4.1  | 5        | 3.7  |
|             | 2        | 1.2  | 2        | 1.5  |

| No response          |         |      |          |      |
|----------------------|---------|------|----------|------|
| Variable             | Pretest |      | Posttest |      |
|                      | n       | %    | n        | %    |
| Educational Level    |         |      |          |      |
| Grades 10-12         | 105     | 61.4 | 77       | 57.5 |
| Vocational Technical | 9       | 5.3  | 13       | 9.7  |
| Junior College       | 22      | 12.9 | 20       | 14.9 |
| Freshman             | 11      | 6.4  | 6        | 4.5  |
| Sophomore            | 7       | 4.1  | 6        | 4.5  |
| Junior               | 2       | 1.2  | 1        | 0.7  |
| Senior               | 2       | 1.2  | 4        | 3.0  |
| Other                | 7       | 4.1  | 4        | 3.0  |
| No response          | 6       | 3.5  | 3        | 2.2  |

Tables 4 and 5 display the descriptive statistics of the scores and ages of the pretest and posttest samples. The mean age of the sample at pretest was 20.8 and at the posttest was 21.2. Both the pretest and posttest samples had two participants that did not report their ages. The mean scores (*personal interest*, *maintaining norms*, *postconventional*, and *N2*) represent the percentage of each stage of moral decision making that was used to resolve the moral dilemmas included in the DIT-2. These two samples were used to conduct the analysis of variance of scores by age group and by educational level and to conduct differences in means tests between females and males.

Table 4

*Descriptive Statistics of Pretest Sample (n=171)*

| Variable                | Mean  | Std Dev | Min  | Max   | <i>n</i> |
|-------------------------|-------|---------|------|-------|----------|
| Age                     | 20.8  | 4.1     | 18   | 38    | 169      |
| Personal interest score | 29.10 | 12.62   | 2    | 64    | 171      |
| Maintain norms score    | 40.73 | 13.23   | 6    | 78    | 171      |
| Postconventional score  | 24.28 | 11.38   | 0    | 56    | 171      |
| N2 score                | 22.17 | 12.21   | 0.99 | 54.05 | 171      |

Table 5

*Descriptive Statistics of Posttest (n=134)*

| Variable                | Mean  | Std Dev | Min   | Max   | <i>n</i> |
|-------------------------|-------|---------|-------|-------|----------|
| Age                     | 21.2  | 3.9     | 18    | 38    | 132      |
| Personal interest score | 28.24 | 12.20   | 6     | 58    | 134      |
| Maintain norms score    | 41.62 | 13.18   | 10    | 80    | 134      |
| Postconventional score  | 23.67 | 11.23   | 2     | 54    | 134      |
| N2 score                | 23.12 | 12.98   | -2.33 | 54.49 | 134      |

Tables 6 and 7 display the demographic information for the matched pair sample. A comparison of the pretest and posttest purged samples resulted in a matched pair sample of 120. This sample was used to conduct matched pair  $t$  tests of the overall sample and of the matched pairs of female and male pretest and posttest scores.

Table 6

*Demographics of Pretest/Posttest Paired Sample (n=120)*

| Variable         | <i>n</i> | %    |
|------------------|----------|------|
| Gender           |          |      |
| Female           | 28       | 23.3 |
| Male             | 92       | 76.7 |
| Age              |          |      |
| 18               | 36       | 30.0 |
| 19               | 24       | 20.0 |
| 20               | 15       | 12.5 |
| 21               | 10       | 8.3  |
| 22               | 11       | 9.2  |
| 23               | 3        | 2.5  |
| 24               | 4        | 3.3  |
| 25               | 1        | 0.8  |
| 26               | 6        | 5.0  |
| 27               | 3        | 2.5  |
| 28               | 2        | 1.7  |
| 29               | 0        | 0.0  |
| 30+              | 4        | 3.3  |
| Age undetermined | 1        | 0.8  |

---

| Variable                       | <i>n</i> | %    |
|--------------------------------|----------|------|
| Educational Level              |          |      |
| Grades 10-12                   | 72       | 60.0 |
| Vocational Technical           | 8        | 6.7  |
| Junior College                 | 14       | 11.7 |
| Freshman                       | 7        | 5.8  |
| Sophomore                      | 7        | 5.8  |
| Junior                         | 2        | 1.7  |
| Senior                         | 2        | 1.7  |
| Other                          | 4        | 3.3  |
| Educational level not reported | 3        | 2.5  |

---

Table 7

*Descriptive Statistics of Pretest/Posttest Paired Sample (n=120)*

| Variable                          | Mean  | Std Dev | Min   | Max   | <i>n</i> |
|-----------------------------------|-------|---------|-------|-------|----------|
| Personal interest pretest score   | 28.63 | 12.11   | 2.00  | 60.00 | 120      |
| Personal interest posttest score  | 27.62 | 11.78   | 6.00  | 58.00 | 120      |
| Change in personal interest score | 1.01  | 0.33    | -4.00 | 2.00  |          |
| Maintaining norms pretest score   | 41.57 | 12.91   | 6.00  | 78.00 | 120      |
| Maintain norms posttest score     | 42.31 | 13.39   | 10.00 | 80.00 | 120      |
| Change in maintaining norms score | -0.74 | -0.48   | -4.00 | -2.00 |          |
| Postconventional pretest score    | 24.31 | 11.94   | 0.00  | 56.00 | 120      |
| Postconventional posttest score   | 23.69 | 11.84   | 2.00  | 54.00 | 120      |
| Change in postconventional score  | 0.62  | 0.10    | -2.00 | 2.00  |          |
| N2 pretest score                  | 23.39 | 13.04   | .99   | 54.05 | 120      |
| N2 posttest score                 | 23.72 | 13.12   | -2.33 | 54.49 | 120      |
| Change in N2 score                | -0.33 | -0.08   | 3.32  | -0.44 |          |

## Results

The results of this research are reported in two general sections: quantitative data and qualitative data. The quantitative data involved the analysis of the pretest and posttest scores of the DIT across the sample as a whole and within the variables of gender, age, and educational level. The results of quantitative data address *H1* through *H4*. The

qualitative data will involve a qualitative content analysis of the texts of four focus groups of MP Initial Entry Training (IET) soldiers. The results of qualitative content analysis will address *H5*.

### *Quantitative Data*

This section of quantitative data results consists of summaries of the various statistical tests that were conducted. Complete statistical tables of analysis for each hypothesis is included in Appendix D.

*Paired t test pretest-posttest results for changes in overall sample.* The results of the paired *t* test for the overall sample are displayed in Table 8. The *t* tests for all three schemas, including the *N2* score, did not reject the null hypothesis that there would be no change in the moral judgment scores from the beginning to the conclusion of MP IET. The confidence intervals of all three schemas, as well as the *N2* score included the value of 0 indicating that the null hypotheses were not rejected. Further, the hypothesis testing of the *t* test indicated no significant differences between pretest and posttest scores on all schemas. These results are a clear indication that MP IET did not have a significant effect on the scores of matched pairs of the overall sample.

Table 8

*Results of Hypothesis Test for Overall Matched Pairs*

| Schema            | Mean Diff | Std Dev | <i>t</i> | <i>p</i> -value | Confidence Interval (95%)    |
|-------------------|-----------|---------|----------|-----------------|------------------------------|
| Personal interest | -1.301    | 14.4101 | -0.9890  | 0.3247          | -1.30 ± 2.60 = (-3.91, 1.30) |
| Maintaining norms | 0.89044   | 15.406  | 0.6331   | 0.5279          | 0.89 ± 2.78 = (-1.89, 3.68)  |
| Postconventional  | -0.5354   | 12.8957 | -0.4548  | 0.6501          | -0.54 ± 2.33 = (-2.87, 1.79) |
| N2                | 0.56705   | 10.7961 | 0.5754   | 0.5561          | 0.57 ± 1.95 = (-1.38, 2.52)  |

*Note.* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample. *Df* = 119.

*Analysis of variance (ANOVA) tests for age differences.* A summary of the results of the ANOVA for age difference is displayed in Table 9. The ANOVA results indicate that the null hypotheses for all schemas and the N2 score on both the pretest and the posttest were not rejected. This means that there were not statistically significant differences between ages before and after participation in MP IET.

Table 9

*Hypothesis Testing for Age Differences*

| Schema                                       | <i>F</i> | <i>p</i> – value | Hypothesis Testing |
|--|----------|------------------|--------------------|
|  |          |                  | – Null Hypothesis  |
| <u>Pretest (<i>F</i> critical = 1.8517)</u>  |          |                  |                    |
| Personal interest                            | 0.4028   | 0.9531           | Not rejected       |
| Maintaining norms                            | 0.0584   | 1.0000           | Not rejected       |
| Postconventional                             | 0.3749   | 0.9641           | Not rejected       |
| N2   | 0.2768   | 0.9893           | Not rejected       |
| <u>Posttest (<i>F</i> critical = 1.8693)</u> |          |                  |                    |
| Personal interest                            | 0.1725   | 0.9987           | Not rejected       |
| Maintaining norms                            | 0.4315   | 0.9392           | Not rejected       |
| Postconventional                             | 0.1585   | 0.9991           | Not rejected       |
| N2   | 0.0836   | 1.0000           | Not rejected       |

*Tests for gender differences* A summary of the results of the difference of means between female and male scores on the pretest is shown in Table 10. The results indicate that there were no significant differences between females and males on the pretest *personal interest* scores, the pretest *maintaining norms* scores, and the posttest *maintaining norms* scores. However, there were significant differences between females and males on the pretest *postconventional* and *N2* scores and the posttest *postconventional* and *N2* scores, which indicated that females had higher scores in *postconventional* moral judgment than males at both the start and the completion of MP IET. Also, there was a significant difference between females and males in the posttest

*personal interest* scores with female scores being lower than males. This result indicated that MP IET affected a greater decline in *personal interest* moral judgment among females than among males.

Table 10

*Results of Difference of Means Test for Female-Male Scores*

| Schema      | <u>Female (n= 28)</u> |           | <u>Male (n = 92)</u> |         | <i>t</i> | <i>p</i> -value | Hypothesis     |
|-------------|-----------------------|-----------|----------------------|---------|----------|-----------------|----------------|
|             | Mean                  | Std. Dev. | Mean                 | Std.Dev |          |                 | Testing – Null |
| Pretest     |                       |           |                      |         |          |                 |                |
| Personal    |                       |           |                      |         |          |                 |                |
| interest    | 28.01                 | 12.05     | 29.19                | 12.61   | -0.44    | 0.6620          | Not rejected   |
| Maintaining |                       |           |                      |         |          |                 |                |
| norms       | 39.08                 | 11.59     | 42.14                | 13.65   | -1.07    | 0.2854          | Not rejected   |
| Postconven- |                       |           |                      |         |          |                 |                |
| tional      | 29.17                 | 11.10     | 22.72                | 11.72   | 2.58     | 0.0110          | Rejected       |
| N2          | 28.92                 | 12.42     | 21.39                | 12.61   | 2.78     | 0.0064          | Rejected       |
| Posttest    |                       |           |                      |         |          |                 |                |
| Personal    |                       |           |                      |         |          |                 |                |
| interest    | 23.54                 | 11.56     | 28.86                | 11.62   | -2.1240  | 0.0358          | Rejected       |
| Maintaining |                       |           |                      |         |          |                 |                |
| norms       | 42.31                 | 16.01     | 42.31                | 12.58   | -0.0012  | 0.9992          | Not rejected   |
| Postconven- |                       |           |                      |         |          |                 |                |
| tional      | 30.07                 | 11.74     | 21.75                | 11.22   | 3.39     | 0.0009          | Rejected       |
| N2          | 28.39                 | 13.69     | 22.29                | 12.67   | 2.19     | 0.0307          | Rejected       |

*Note. Df = 118.*

*Pretest-posttest paired t tests for female participants.* A summary of the results of the matched pair *t* test for females is shown in Table 11. The results indicate no significant differences in scores between the pretest and the posttest in the *maintaining norms*, *postconventional*, and *N2* schemas. However, the null hypothesis that there would be no change in *personal interest* scores was rejected. Specifically, the test resulted in a rejection of the null hypothesis that females had higher scores on the pretest than on the posttest indicating that MP IET affected a decline in *personal interest* scores among females.

Table 11

*Results of Hypothesis Testing for Female Matched Pairs (n = 28)*

| Schema      | Mean Diff | Std Dev | <i>t</i> | <i>p</i> -value | Confidence Interval (95%)    |
|-------------|-----------|---------|----------|-----------------|------------------------------|
| Personal    |           |         |          |                 |                              |
| interest    | -4.4859   | 12.1675 | -1.9508  | 0.0615          | -4.49 ± 4.72 = (-9.20, 0.23) |
| Maintaining |           |         |          |                 |                              |
| norms       | 2.34815   | 15.2691 | 0.8137   | 0.4229          | 2.35 ± 5.92 = (-3.57, 8.27)  |
| Postconven- |           |         |          |                 |                              |
| tional      | 1.7261    | 13.5199 | 0.6756   | 0.5051          | 1.73 ± 5.24 = (-3.52, 6.97)  |
| N2          | 0.06206   | 10.7092 | 0.0307   | 0.9758          | 0.06 ± 4.15 = (-4.09, 4.21)  |

*Note:* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample. *Df* = 27.

*Pretest-posttest paired t test for male participants.* A summary of the results of the matched pair *t* test for males is shown in Table 12. The results indicate no significant differences in scores between the pretest and the posttest for each schema. None of the null hypotheses could be rejected. These results indicate that MP IET did not have a significant effect on the moral judgment scores of males.

Table 12

*Hypothesis Test for Male Matched Pairs (n = 92)*

| Schema      | Mean Diff | Std Dev | <i>t</i> | <i>p</i> -value | Confidence Interval (95%)    |
|-------------|-----------|---------|----------|-----------------|------------------------------|
| Personal    |           |         |          |                 |                              |
| interest    | -0.3353   | 14.9513 | -0.2151  | 0.8302          | -0.34 ± 3.09 = (-3.43, 2.76) |
| Maintaining |           |         |          |                 |                              |
| norms       | 0.18      | 15.29   | 0.11     | 0.9116          | 0.18 ± 3.17 = (-2.99, 3.34)  |
| Postconven- |           |         |          |                 |                              |
| tional      | -0.97     | 12.4802 | -0.7455  | 0.4579          | -0.97 ± 2.58 = (-3.55, 1.61) |
| N2          | 0.90271   | 10.7196 | 0.8077   | 0.4214          | 90 ± 2.22 = (-1.32, 3.12)    |

*Note.* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample. *Df* = 91.

*Analysis of variance (ANOVA) test for educational level.* A summary of the results of the ANOVA for educational level is shown in Table 13. The results indicate

that there were no significant differences among the scores by educational level with one exception. The null hypothesis that there would be no differences among educational levels for the pretest *maintaining norms* schema was rejected. It is noteworthy that the null hypothesis for the *maintaining norms* schema on the posttest was not rejected indicating that MP IET may reinforce *maintaining norms* moral judgment among various educational levels.

Table 13

*Hypothesis Test for Educational Level (n = 122)*

| Schema                                       | <i>F</i> | <i>p</i> – value | Hypothesis Testing |
|--|----------|------------------|--------------------|
|  |          |                  | – Null Hypothesis  |
| <u>Pretest (<i>F</i> critical = 2.1608)</u>  |          |                  |                    |
| Personal interest                            | 0.9596   | 0.4548           | Not rejected       |
| Maintaining norms                            | 2.2738   | 0.0396           | Rejected           |
| Postconventional                             | 0.6031   | 0.7275           | Not rejected       |
| N2   | 1.015    | 0.4178           | Not rejected       |
| <u>Posttest (<i>F</i> critical = 2.1784)</u> |          |                  |                    |
| Personal interest                            | 1.8452   | 0.0964           | Not rejected       |
| Maintaining norms                            | 0.998    | 0.4302           | Not rejected       |
| Postconventional                             | 0.7004   | 0.6498           | Not rejected       |
| N2   | 0.8161   | 0.5596           | Not rejected       |

*Summary of Quantitative Results*

Analysis of the pretest and posttest scores of the DIT revealed that there was very little change in scores over the course of the 19 weeks of MP IET. For the overall sample, pretest and posttest scores for *personal interest*, *maintaining norms*, *postconventional*, and *N2* showed no significant statistically significant change. For the variable of age there was no significant difference between age groups on both the pretest and the posttest for all schemas of moral judgment. One would have expected higher scores on *postconventional* moral judgment to be associated with increased age.

For the variable of gender there were no significant differences in scores between the genders for pretest *personal interest*, pretest *maintain norms*, and posttest *maintaining norms* scores. There were significant differences between females and males on the posttest *personal interest* schema and on *postconventional* and *N2* scores for both the pretest and the posttest. Females declined in *personal interest* schema through the course of MP IET as evidenced by the matched pair *t*-test. Females scored significantly higher in *postconventional* moral judgment and on the *N2* score than males on both the pretest and the posttest. Also, females scored significantly lower than males on the posttest *personal interest* schema. The comparison of male pretest and posttest scores showed no change in moral judgment among each of the schemas. The comparison of female pretest and posttest scores revealed no significant changes with the exception of decreased *personal interest* moral judgment at the completion of MP IET.

For the variable of educational level there were no significant differences among educational levels between stages of moral judgment on the pretest and the posttest, with the exception of the pretest *maintaining norms* schema. It is noteworthy that although

there were differences among the educational levels on the pretest *maintaining norms* schema, there were no differences on the posttest *maintaining norms* schema, indicating a solidification of that schema.

#### *Qualitative Data – Qualitative Content Analysis*

The qualitative content analysis process involved five levels of analysis that were described in chapter 3. Level 1 involved transcription of the audio recordings of the focus group sessions. Level 2 consisted of a paraphrase of the transcripts. In order to produce the paraphrase, a two column Microsoft Word document was created. The entire transcription for each focus group was copied and pasted into the left column. A paraphrase was created in the right column. Level 3 consisted of a generalization and reduction of text. A second two-column Microsoft Word document was created with the left column containing the previously created paraphrase and the right column containing the now created generalized and reduced text. Level 3 resulted in the identification of four categories: positive changes, negative changes, positive factors, and negative factors. Level 4 consisted of the inductive creation of categories that reflected the positive and negative changes and the positive and negative influencing factors, as perceived by the focus group participants. Based on the Level Three document, similar statements from the reduced text were grouped together and given a category title. The results of this qualitative content analysis, that is, the identified categories along with their definitions are listed in Tables 14 and 15.

Table 14

*Categories of Perceived Change*

| Category                    | Definition   |
|-----------------------------|--|
| Decision making             | To consider the facts and assumptions of an issue and determine an appropriate course of action or judgment.   |
| Individual values           | “Values are the deep seated, pervasive standards that influence every aspect of our lives (our moral judgments, our responses to others, our commitment to personal and organizational goals). Values set the parameters for decision making” (Kouzes & Posner, <i>The Leadership Challenge</i> , p. 212). |
| Interpersonal relationships | The state of interaction or connectedness between individuals or groups of people.   |
| Leadership                  | “Leadership is an influence relationship between leaders and followers who intend real changes that reflect their mutual purposes” (Rost, 1993, p. 102)  |

Table 15

*Perceived Factors for Change*

| Factor           | Definition   |
|------------------|--|
| Training event   | A specific learning activity that is designed to teach a specific set of skills or tasks.  |
| Training content | The instructional material or lessons which make up a training session   |
| Leader           | Based on Rost's definition a leader is one who influences or motivates, interacts with others for a purpose or to cause change that reflects their common needs. |
| Motivating       | The process of providing someone with a reason to pursue a certain course of action (Merriam-Webster Online Dictionary, 2009)                                    |
| Relating         | The activity of interacting with another person or groups of people; developing a relationship.  |
| Training         | Providing instruction in order that others will grow, develop, and change with a view toward increased effectiveness.  |
| Integrating      | "to form, coordinate, or blend into a functioning or unified whole" (Merriam-Webster Online Dictionary, 2009).   |

Peers

Factors that are directly related to other soldiers.

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*Perceptions of change.* The qualitative content analysis revealed four significant categories of change as expressed in the focus group discussions. The identified elements of change, both positive and negative, are displayed in Table 16.

Table 16

*Soldiers' Perceptions of Changes in Moral Development*

| Change Item                 | Positive                       | Negative                    |
|-----------------------------|--------------------------------|-----------------------------|
| Individual values           | Self-control                   | Decrease in spirituality    |
|                             | Spirituality                   | Increase in negative        |
|                             | Patience                       | attitudes                   |
|                             | Courage (overcoming fear)      | Decrease in personal morals |
|                             | Self-confidence                |                             |
|                             | Selfless service               |                             |
|                             | Humility                       |                             |
| Decision making             | Respect                        |                             |
|                             | Problem-solving                | Eliminated the need for     |
|                             | Critical thinking              | personal decision making    |
|                             | Prioritizing                   |                             |
|                             | Managing change                |                             |
|                             | Personal choices affect others |                             |
| Interpersonal relationships | Mental discipline              |                             |
|                             | Interacting with diversity     | Distrust of others          |
| Leading                     | Relationship skills            |                             |
|                             | Contributing to the team       | None mentioned              |
|                             | Being responsible for others   |                             |
|                             | Following others               |                             |

The first area of change was decision making. Decision making means to consider the facts and assumptions of an issue and determine an appropriate course of action or judgment. On the positive side, participants discussed their perception that their cognitive thinking skills, ability to prioritize actions and values, ability to solve problems, ability to adjust to change, mental discipline had significantly improved. They also discussed the realization that their choices and behavior affects others. In other words, they learned to include the effect of their behavior on others in their decision making process. For example one soldier responded,

Many operational lives depend on your correct actions and how much attention to detail you pay to your duties and how well you do your job and lives depend on – your battle buddy could die because you were not looking while you were up in the turret. You were not paying attention, therefore, the bomb exploded, killing your battle buddies. I mean, it really drives home the fact that you have to pay attention; you have to know what's going on; you have to do the right thing or else people could possibly die.

Another soldier stated,

I think we've pretty much all become more responsible. Most of us out in the real world – before we came out here, you just did whatever you want. You didn't really think before you acted, and you didn't think of the consequences. But now that we've been here and been through all these 19 weeks of training and you realize that you have to make the right decision or else there are going to be consequences.

Also, soldiers identified several ways regarding decision making in which they felt that they had changed for the negative. Soldiers expressed that the structure, order, and control of MP IET eliminated the need for critical thinking. Training reinforced the

mandate to obey orders. They described that they were not to think for themselves. Instead, their leaders were to think for the soldiers. It was a soldier's duty to follow orders and not to think. For example,

Also, like here, I mean – well back home, you'd make decisions on what is right and what is wrong. Here's it's already made for you. Like, you know what's right or wrong, you just get to choose what you want to do about it. Those are decisions that I've had to face. You know, if I want to do it or what's right or what's wrong. As opposed to deciding on what's right or what's wrong. That decision's already made for me.

A second identified category of change was individual values or personal character. Participants indicated that MP IET resulted in the development of personal discipline (self-control and patience). They also believed that they grew in respect for self and others (self-confidence and respect). In addition, participants discussed that they developed the ability to serve others (selfless service and humility). They also stated that they confronted personal fear and overcame it (courage). One soldier stated,

My values have gotten better, I suppose, moral-wise. But other things, such as temper and patience, those have been greatly stretched. My temper's been shortened quite noticeably. I mean, just having to deal with the people you have to deal with. The Army lets in a lot of people without much education and basically very little intelligence at all. And therefore, it makes it difficult to work with them; therefore, all your patience, your – everything's going to be tested, so it's going to bring you out and stretch you out. It kind of makes you better towards the end after you're around a group of people for a while.

Another example is

I grew up with Army values. My mom was a Drill Sergeant, so I kind of grew up with most of the values, but the only one I really didn't have was personal courage. Um, like of the whole physical thing, I was scared of heights and I really had to overcome that. I really think personal courage had to come from my inner strength. I've never been torn down and made fun of until I got here...and it's new to me, so I've had to have the

personal courage to ignore them and their ignorance and keep going. The drill sergeants' job is to break you down so they can build you up, so I had to get pass that too.

Also,

I think integrity. Because as you heard last time, there's a lot of instances where there's people messing up and then being corrected. And a lot of the time the drill sergeant won't know who is the person at fault, and they're always saying, integrity, integrity, integrity. Have the integrity to be able to admit that you were the one who did it. And I think that they're trying to put in your head that if you are to make a mistake, you should at least have the integrity to be able to admit that you did something by taking the responsibility for your actions and not trying to find a scapegoat and putting it on somebody else. Just be an adult about it like they try to teach you that we're all adults here. And if you just take responsibility for your actions, it will be less of a consequence than it would be if you were trying to hide it or trying to pin it on somebody else.

Also,

I learned to treat people as you'd like to be treated. Before I came in here, I was more of a person who was more or less for myself, and I really didn't care how I affected people. But being here showed me that if in the future you should be good to the person even if you don't like them now. Like if they need something? You should give a helping hand down, because later on down the line, that person could be the one who could help you out. You could be missing something, or you might need something like that. They could be the one that's saving your butt from the drill sergeant. And also through our police work that we've done, that everyone is entitled to certain rights and things of that nature, and you don't want somebody to take away something like that from you."

In the area of individual values, some soldiers stated that their spiritual values and religious expression had declined. For example one soldier stated,

I grew up in a Christian family, and I was a Bible reader and church-goer and all that. And unfortunately like things just kind of died down here. I haven't been reading my Bible as much. And it's so easy to get swept into the attitude and the opinions that go on here that – you know, look down on things negatively and that's as far as it goes spiritually. It is definitely a patience tester.

This decline, according to the soldiers was due to the lack of time for personal worship of prayer and scripture reading to which they were accustomed. Another reason for the decline involved the close association with non-religious people who had influence over the religious soldiers. Religious soldiers found it difficult to maintain their religious devotion when interacting with so many non-religious soldiers.

On the other hand, some soldiers stated that they grew in their spiritual maturity. One such soldier stated,

I grew up in a Christian family as well. And I've actually felt that I've had to rely on God even more being here. Being away from my family and my friends back home, just having to trust Him a little bit more, and I've had to really reach down inside myself and bring some stuff out that I didn't know I had in me, sir. So this experience has strengthened me quite a bit, sir, in many ways.

Another area of negative change among individual values was that of negative attitudes. Soldiers that had been positive in outlook and respectful toward others expressed a change toward the negative. Some soldiers stated that they became more pessimistic toward and skeptical of other soldiers. They became very careful of those to whom they gave their trust. Some had high personal moral standards. They expressed that before MP IET they would have never violated their integrity. However, now they felt that they might be in a situation in which they would need to violate their integrity in order to accomplish the mission. Some stated that they had broken their personal, moral code for the first time.

A third significant category of change was the ability to develop strong interpersonal relationships. They perceived that they learned to accept and work closely with people from a variety of backgrounds. Being forced to work with others and to depend on others resulted in the development of mature relationship skills. One soldier stated

Oh, then why I think is because like when we came in here at the beginning there was – it's just coming in here and living together with a whole bunch of people you don't know and a whole bunch of different people, it's like there's a lot of fighting and arguing. No one really got along. Or has he \_\_\_ on, has he started having to work as a team, and do a lot of stuff together. Now it's just like everybody is like a part of a big family. When people say that, or you hear other people say that, it feels like it's just a saying. People just say that. Now, it really feels like a lot of these people are part of the family. Like I could truly say that. I would give my life for anybody here, and it's – even somebody you don't get along with, usually you don't like? It's just what the Army teaches us is you really don't think about none of that when it comes down to the situation where you will have to do something like that, or you will go in harm's way for somebody else. Just being around each other for so long, and what the Army's taught us, it's made that decision – not even a decision, just what you'll do.

On the negative side of interpersonal relationships, soldiers stated that they had become distrustful of others. This statement dovetails with the statement in the category of individual values and trust. Soldiers experienced that they could not entrust themselves to some of their peers. Prior to MP IET, some soldiers were very trusting of others and always thought the best of others. During the course of MP IET, these soldiers realized that some soldiers are not trustworthy. Therefore, their perception of others either became more realistic and less naïve or their motivation to trust others was diminished as a result of continued violations of trust. For example,

This might sound ironic, but in some way, my trust in other people has diminished actually because of thievery and dishonesty and a lack of – just a lack of general willingness to cooperate from one soldier to another. And not like all soldiers are like that, but there's enough of it, that I've grown somewhat more skeptical of people than I was before I got here.

A fourth significant category of change was leadership. Many had never been put in a leadership position until they participated in MP IET. Learning to trust others and being trustworthy was a new, challenging experience. Having to look out for the welfare of others, not just self, was a positive growing area. Participants changed from being an individual to being a member of a team. Also, they had to learn to follow others at some point, whether they liked or disliked the person, or whether the person was intelligent or not very competent. For example,

I think the way we did student leadership to where it constantly kept changing, and what you did in training influenced when you would be in what leadership position. I think what that did to us is everybody wanted to be the leader, wanted to be the platoon guide. And because of that, I think we all bettered ourselves, and we all started doing more of the right thing. We all started trying harder. And wanting to be a leader in this environment makes us really become better people and makes us do a lot more things right, the correct way, and made us display all of our Army values, all seven of them, because we needed show leadership, we needed to show personal courage, and we just needed to do the right thing to be a leader, so it brought out the better parts of us. And really brought out the good stuff that we could really do, and its influence.

And

...but some other people here, a lot of other people actually, who have always just been the leaders out of the groups? Now things changed where they're not leaders anymore and they have to learn how to deal with taking orders and starting back from square one. Not like they were before. So I believe it helps build a well-rounded soldier, coming here and not doing what – put in new situations that you're not used to helps you make you more well rounded, I think.

Soldiers did not express any thoughts of negative change in their personal leadership ability. It might be expected that some soldiers would express such thoughts of negative leadership change since there were several expressions of negativity toward some of their leaders. Followers tended to follow their leaders' actions, even if the actions were perceived to be negative, as long as the action caused results. However, soldiers might be unwilling to admit negative changes in their personal leadership actions.

*Perceptions of influencing factors.* Participants identified four key factors that they said influenced the changes – training events, training content, peers, and leaders. These four areas are shown in Table 17. The training events that they mentioned were the field training exercise, the confidence course, the bayonet course, the urban operations training, and the mud pit. All of these training exercises are very physically challenging. They require soldiers to work together to complete the event.

Soldiers did not mention any training event as a negative. Within military training there are many harsh and challenging training activities. However, soldiers seemed to understand the necessity of such training and to look back on them with appreciation and some humor.

Table 17

*Soldiers' Perceptions of Influencing Factors*

| Factor  | Positive                                      | Negative                                     |
|---------|---|--|
| Leaders | Motivating                                    |  |
|         | Encouraged                                    | Did not provide positive reinforcement       |
|         | Spent extra time to train                     | Did not provide incentive to live the values |
|         | Were present                                  | Displayed apathy                             |
|         | Inspired                                      | Degraded and discouraged soldiers            |
|         | Believed in soldiers                          |  |
|         | Displayed passion                             |  |
|         | Participated in training                      |  |
|         | Used disappointment as motivational technique |  |
|         | Pushed soldiers to perform                    |  |
|         | Relating                                      | Displayed impatience                         |
|         | Interacted on a personal level                |  |
|         | Demonstrated openness and honesty             |  |
|         | Were genuine and sincere                      |  |
|         | Displayed trustworthiness                     |  |
|         | Listened                                      |  |

| Factor | Positive                                | Negative                     |
|--------|---|------------------------------|
|        | Training                                |                              |
|        | Corrected                               | Did not correct of values    |
|        | Held soldiers accountable               | violations                   |
|        | Used a variety of correction techniques | Practiced extreme strictness |
|        | Gave feedback on performance            |                              |
|        | Enforced standard                       |                              |
|        | Balanced positive and negative          |                              |
|        | Limited harsh discipline                |                              |
|        | Taught critical thinking                |                              |
|        | Integrating                             |                              |
|        | Shared personal problems                | Did not set the example      |
|        | Discussed real world situations         |                              |
|        | Demonstrated compassion                 |                              |
|        | Focused on soldiers' needs              |                              |
|        | Trained to ensure survival              |                              |
|        | Helped with soldiers' problems          |                              |
| Peers  | Diversity/multicultural elements        | Negative attitudes           |
|        | Encouraged one another                  |                              |

| Factor           | Positive                | Negative   |
|------------------|-------------------------|--|
| Training Content | Swift correction        | Lack of practical application of values and standards<br>Limited discussion of values<br>Values memorization only<br>Lack of real world situations |
|                  | Shared adversity        |  |
|                  | Realistic training      |  |
|                  |                         |  |
| Training Events  | Field Training Exercise | None mentioned   |
|                  | Confidence Course       |  |
|                  | Bayonet Course          |  |
|                  | Urban Operations        |  |
|                  | Mud Pit                 |  |

The category of training content involved much discussion of corrective action for misconduct. Being held to a standard of behavior seemed to make a huge impression on the participants. A noticeable absence in the discussion of training content was any key lecture, class, etc. Also, sharing hardship with others made a significant impact. Being able to identify with others and being able to take the role of others seemed to aid positive change. In addition, tough, realistic training was an important key. Soldiers stated that they knew that they were doing something challenging and serious. They

wanted and expected tough training that would prepare them for the realities of deployment to a hostile area.

On the negative side of training content, soldiers stated that some content was not meaningful or had an adverse effect on them. Soldiers discussed their perception that values and standards were the subject of lectures but were not applied in a practical manner. Soldiers were required to memorize values and their definitions, but were not discussed extensively or in depth on a regular basis. Soldiers stated that there was very little discussion of the Army values in relation to real world situations. In response to the facilitator's question "To what extent does the Army live its values" one soldier stated that many members of the Army live the values when it's convenient and necessary, but not consistently.

Regarding training content, soldiers indicated that the superficial memorization of values and the lack of practical application were not helpful. For example, one soldier stated,

I hold myself to a pretty high standard, and since I've been here, since the Army doesn't really – for me anyway – hasn't really taught me how to keep up the standards, and not so much as morale, but all the values that they teach? They talk about it, they tell us about it, we memorize it, that's about as far as it goes. But if you look at the operations that we do, and the actions that everybody, that the cadre take, it doesn't follow suit with the values they're trying to teach."

A third area of influence was peers. The Army is a microcosm of the nation as a whole. Members are highly diverse in background, ethnicity, education, age, and religion. These multicultural elements cause (or force) soldiers to discover not only the differences among them, but also to discover the commonalities. A result of being in close confines

with people who are vastly different from oneself, and having to trust and be trusted by such people, creates a maturity and acceptance of others. It serves to break down barriers and build cohesion. One soldier who received encouragement from her peers to overcome her fear stated

Everyone knows that I am terrified of heights, and I freak out when I'm like four feet off the ground. And everyone was being very encouraging, and I even had – that one tall tower that the first sergeant was up on. I had two guys from second platoon go up there and walk those 2 x 4 planks with me, just so I wouldn't have to do it by myself. So I felt really encouraged by everybody. And even though I might not be the strongest soldier, my fellow soldiers are always there to back me up, no matter what.

Another soldier voiced the value of peer relationships by saying

I think the battle buddies, honestly. Just the people you are with and the people you have to deal with every day, 24/7. You live with these people 24/7 literally. There's not a day that goes by that you don't see any of them. And I think that's what's had the most impact for me. Probably not necessarily in a positive way either. I mean, some of it's, yes, like my friends here have had a good impact on me and have gotten me through some really tough times, but also as a whole just the frustrations of having to deal with people who you don't get along with. Every single day. Has probably influenced me the most.

On the negative side of peer influence, soldiers indicated that some of their peers were uncooperative, self-centered, irritable, and dishonest. Soldiers stated that these negative attitudes had an adverse effect on trust and team cohesion. The negative influence of peers was described by one soldier in the following:

The ones that are trying to follow those values, it seems like they get overlooked and the ones that don't are constantly interrupting those who are trying to follow the values and there's nothing done about that. I see myself telling myself sometimes, well, you know, just let it go, don't hold

yourself to that higher standard because, one, the drill sergeants don't care; two, nobody else that's living around me cares, so why should I keep myself to these high standards? And it's been hard for me to keep myself to high standards. You know. I believe I have, but it's been more challenging for me to stay to my own high standards and my own values that I came before than it is trying to learn the new values."

A fourth significant category of influence was leaders. As was assumed from the start of this study, leader actions consumed a large portion of the focus group discussions. The four primary roles of leaders were motivating, relating, training, and integrating.

Rost defines leadership as "an influence relationship among leaders and follow who intend real changes that reflect their mutual purposes" (Rost, 1993, p. 102). Rost's research focuses on four key areas – influence (motivation), relating, change (training), and purpose (integrating). Participants stated that the most effective leaders were highly motivational. Soldiers were motivated by leaders that gave them verbal encouragement. Effective leaders gave time beyond the ordinary duty day to teach, coach, and mentor soldiers. Effective leaders seemed to be available at all times. They participated in training, showing soldiers how to perform a task to standard, not just telling them what to do. They displayed excitement and passion about their work. These leaders were those that the soldiers wanted to please. When the soldiers demonstrated poor performance, effective leaders expressed disappointment. The expression of disappointment, not anger, was an effective motivational tool. They demonstrated by their words and their actions that they believed in the success of soldiers. They consistently challenged the soldiers to do better. One soldier stated,

I think just by observing the drill sergeants, commander, first sergeant, all the cadre that are around us. I think that they try and instill these values into you.

They promote by example. You don't really see the drill sergeants – basically drill sergeants, you won't see them doing something that they wouldn't want us doing. So I think they try to act in a certain way so that I guess it would rub off on us.

Another soldier added

I was going to say almost exactly the same thing as he did, sir, but what I think from what we see, maybe it's supposed to, or just because it's training, but from the little that we see over here, I've never seen so many people who are so professional about their job. Like out there in the civilian world a lot of people, if they have a certain job and act a certain way, they'll do it while they're working but as soon as you get out the door of the workplace, they'll act whatever way they want or just do their thing. But over here in the Army, at least what I've seen so far in my opinion is all the [leaders] and everybody who's above us – if they want to teach us how to do something, for example, the values, if they want to teach us the values, all our drill sergeants, our instructors, our sergeants, they are all doing it. Exactly to the point. And they probably act like this way right outside these doors. And I've never been around so many people who are so professional about their job and really care about it. And that's about it then.

In the area of motivating, soldiers stated that negative factors included those leaders who did not provide feedback on their performance. Soldiers did not have information with which to assess their performance. As a result, they did not have incentive to perform at a higher level. Without this feedback and reinforcement, they were unmotivated. Also, not only did ineffective leaders not provide positive feedback on performance, they consistently degraded and harshly criticized the soldiers. This negative criticism increasingly undermined soldiers' motivation.

As stated above in the section on positive factors of leaders, soldiers recognized those who were passionate about training soldiers and those who were apathetic. The apathetic leaders had an adverse affect on soldiers' performance. For example,

Yes, like I was expecting more discipline. More professionalism, I guess. And we can goof off and the drill sergeants might say something about it, but it seems like they really have no heart in or they don't care if we do it. So if they don't care if we do it, then why would we stop doing it? They haven't taught us how to get that discipline to stop doing it."

A second area of leader influence was relating, which focused on the leader-follower relationship. Effective leaders who had a positive effect made time to interact with soldiers on an individual and personal level. They "took off the drill sergeant hat" and were human. The demonstration of openness, honesty, sincerity, and genuineness enhanced the leader-follower relationship. Results were increased motivation, confidence, and performance. When drill sergeants listened, the soldiers perceived that they had a mentor, not just a boss telling them what to do. These key factors worked together to develop trust in soldiers for their leaders. The soldiers realized that their drill sergeant was looking out for them and not just drawing a paycheck. In response to the question of the most significant influence one soldier said,

Drill sergeants, our drill sergeants, they don't treat us as just their job, and what they have to do and that, they're just going to have more new privates in a few months. They really treat us like – I'm sure a lot of people say this, but I mean it, they really treat us like their kids. When they trained us, it's not just because they have to, it's not just because it's their job. They do it because ... I'm sure they start to care about us after a while because we're around them so much, and what we do really are sometimes an influence, or it has an effect on what they look like or how good they're doing their job. So they really treat us like – I don't know how to say it, but maybe an extension of them to where they want us to do well. But instead of just doing their job, they really go the extra mile just to make sure we're doing things right because later on our lives depend on how well they taught us. So they really take that to heart and take their jobs very seriously.

In the leader area of relating, soldiers stated that the major barrier to the leader-follower relationship was impatience on the part of the leader. The ineffective, negative leaders were in a hurry to get things done. They never had time for soldiers to listen to issues or to conduct additional training.

A third area of leader influence was training. One thing that stood out in the responses of soldiers was corrective action. Some of the most significant events that soldiers mentioned were those in which misconduct was addressed. The soldiers appreciated being held to a standard. They expressed disdain for the soldiers who got away with misconduct. The most effective leaders held the soldiers accountable for their misconduct and performance. The effective leaders were not those who administered harsh punishment on every occasion of misconduct. Instead, the effective leaders possessed a variety of leadership skills. They used a variety of corrective tools and matched the tool, punishment, and/or corrective action to fit the situation. Typical responses include the following:

I'm referring to Drill Sergeant \_\_\_\_\_. He leads us by compassion, and when you disappoint him, it's the worst feeling in the world. As opposed to disappointing someone else who gets angry easily, and no names mentioned, but you know, then we don't care as much when they yell at us because they do it all the time. As opposed to Drill Sergeant \_\_\_\_\_, who hardly ever yells at us, but when it does happen, it hurts. It really hurts."

And another soldier stated,

I guess the greatest thing that I've learned is just observing the drill sergeants and their leadership styles and of course how they affect me, but also the whole company. I've picked up some things that I want to change about my own life as far as being a leader. Some of the drill sergeants that are strict, strict, strict, disciplinarians and if you do something wrong, that's all they know, it's just hammer, hammer, hammer, and I don't see

much growth from that. Then there are other drill sergeants that are strict disciplinarians and they can hammer just as hard as anybody here, but they will make an attempt to build them back up, and when you see that attempt to start building back up, you see the soldiers start to grow. And that's what I respond to...and it's just the balance."

Still another response,

"He also gives us a chance, like he'll walk up to you and if he thinks that you've done something wrong, he'll walk up to you and say, all right, integrity check time. And he'll ask you about it. And right there he'll give you your chance to [demonstrate] your integrity, and if you lie about it and he finds out, then he's going to come really hard down on you. Whereas if you come out and say, yes, I did that, then he'll still come down on you but it won't be as bad. So you see other drill sergeants, they just jump right on their privates and don't give them a chance, whereas our drill sergeant, he gives us a chance to live up to Army values. He sets the seven Army values pretty consistently and he lives up to them pretty consistently.

On the instructional side, soldiers stated that the most effective leaders freely shared feedback on their performance and taught the soldiers how to think critically in problem solving. Blanchard and Johnson state, "The number one motivator of people is feedback on results" (Blanchard & Johnson, 1981, p. 67). Most soldiers wanted to do well, to please their drill sergeants, to learn. They wanted to know if they were meeting the standard. All of these soldiers in training were new to the military and needed to have a reference point from which to assess their performance. The most effective leaders gave them that reference point.

Regarding the negative effect of leaders as trainers, soldiers discussed extensively the failure of leaders to address violations of the Army values. Soldiers expressed much frustration about the lack of corrective action on misconduct. The result was that soldiers felt unmotivated to perform. Soldiers expressed their confusion about the importance of

the Army values. The Army values were taught by leaders and were memorized by soldiers. However, many violations were not corrected. This lack of correction and practice devalued the importance of the Army values in the eyes of the soldiers. As one soldier stated,

But I can think of incidents where they've overlooked things when that was the opportunity for them to point it out and say, "No, you shouldn't do this. This should not be allowed, and this is why." And same thing – even one day prior to or when they when implement a rule, I think they could elaborate on it a little bit and say why you shouldn't do this or why this is a rule. Not just, "okay, this is a rule and that's that." I understand that these are the rules and you have to follow them no matter what, but as far as building character and instilling values, you need to elaborate on it a little bit more so you can understand why it's important. And then back it up, make sure people follow that so they know that there's consequences if you don't.

And another,

I don't feel like the other drill sergeants are as consistent in that. It doesn't seem like they are always disciplining their other platoons. I look around and when we're standing formations and yet we're not quiet and we're not standing like we should, but I feel like we're the most disciplined out of the whole company because of what our drill sergeant does. He notices when we're out of line, and he corrects that immediately."

Also in regard to training, soldiers discussed the negative effect of leaders who used extreme harshness in their corrective actions. Punishment that did not match the misconduct undermined the motivation of soldiers to perform. Soldiers expressed that extreme strictness and controls resulted in fear of giving their best effort and in playing it safe so as not to get into trouble. They did not feel that they could give a task their best shot for fear that if they made a mistake they would receive harsh punishment. So in

response to extreme strictness, soldiers expressed motivation to avoid punishment, not to give their best to learn.

A fourth area of leader influence was integrating. Integrating is a more complex concept than the other three areas mentioned above. It has to do with taking the elements of a situation and merging them in such a way as to increase performance or understanding. It has to do with bringing together the mutual purposes leaders and followers and building a cohesive unit. One specific leader action of integrating is sharing personal problems and issues and how the leader addressed them. This action could have been included in the area of training. However, the result of this leader action, according to soldiers, was that of helping soldiers see how the various elements of training could be brought together for the success of the group. In a similar way, effective leaders shared their personal stories of life in the military, deployment, and combat. Again, this honest, open discussion enabled the soldiers to visualize the integration of training, tactics, weapon systems, and personnel in order to achieve an objective. A one soldier stated,

One of the things that affected me in general is what they call drill sergeant time. Where after dinner chow, we all sit up in the bay with our drill sergeant, and they answer questions for us. They teach us things. Sometimes it gets on people's nerves because it cuts into our personal time, but it cuts into the drill sergeant's personal time too. And to see some of the dedication that they give us – they just let us ask them whatever we want, and they'll answer our questions until we're satisfied with the answer. When you see that kind of a commitment, it shows me they – a characteristic that's valuable to being a leader, mentor and a teacher. It helps to engender loyalty on my part. So I think that's one thing that's vital to developing morals in a soldier you're training.

Integrating also involved the leader actions of demonstrating compassion and identifying the needs of individual soldiers. In order for a leader to bring together the

mutual purposes of leaders and followers, the leader must know and understand the need of the followers. The effective leaders were not those who just trained a task or taught a lesson. Instead the effective leaders were those who listened with understanding, identified soldiers' needs (strengths and weaknesses), and worked toward building the group into a cohesive team. AS one soldier stated,

Drill Sergeant \_\_\_\_\_, being in combat as well, they taught us everything that they know. They pretty much – they spent more time with us than any other drill sergeant in this company. They used to work extra hours to stay and make sure we had what we needed and when we needed it and stuff. They showed an excellent display of duty, and they pretty much – they've been an impact on our lives these past 19 weeks, and I can personally say I'm going to miss both of them when we leave.

The effective leaders were those that the soldiers perceived were looking out for their survival. The soldiers felt that there were some leaders who were just doing a job. However, there were other leaders that they felt were doing everything they could to ensure that the soldiers would survive a hostile encounter with the enemy. This action of ensuring survival is considered an integrating leader task since all soldiers have the purpose of surviving combat. Training is not just about building unit cohesion. It is about survival, protecting oneself, and protecting fellow soldiers. The goal is that all return safely. Effective leaders integrate and help soldiers integrate training, tactics, weapons systems, and personnel to fight, win, and return home safely. One soldier stated,

the certain drill sergeants who just, they reference what the problems we have, problems they've had. They tell us their stories about the operational Army and how they got through things, what to do, how important your battle buddies are." And another said, "our drill sergeants for the most part, they're always willing to talk to us about their experiences, and I know I kind of touched on that a second ago, but for myself anyway, I can tell that they're really, really concerned about making us good soldiers,

and making sure that we don't die out there like so many others do, but that we make the right decisions and that we make smart choices. Because like we said before, someone's life is going to depend on the decisions that we make out there. And I feel really confident in my drill sergeant; I would trust them with my life if it came down to it."

Still another said,

I think their best teaching tool is when they tell you about – say, for instance, we did something wrong one day, and I know the drill sergeant's not here anymore, but when we got up to the kill zone, she just – I've never seen a look of shame on so many people's faces before. It was like being scolded and you were a two year old again. And everybody after that paid so much more attention to what they were doing. And that was just because she was just like, "You're all going to die. None of you are going to live." And she made you think, "Oh my God, we will die if we don't pay attention." So it's the way that they always make you think about how you could die for not paying attention and just – they go out there and when they're doing the course right beside you or something? Then you can see exactly how it's supposed to be done instead of just "am I doing this right?" They actually do it, and they do it, and they do it, and they do it. And it probably gets really old to them, but they keep doing it because they want to make sure that you have it right and all that is good, I think. They should probably do that more often.

In the leader area of integrating, soldiers stated that leaders who had a negative effect did not set the example of following the Army values. A leader's example integrates training, values, and skills into a visible representation for followers to see. Soldiers indicated that leaders whose actions were inconsistent with their words had a negative effect on soldiers' motivation and training. Instruction and guidance from these hypocritical leaders was not valued or well-received from soldiers. One soldier stated,

From what I've seen and what I've heard, and honestly the Army doesn't live its values at all until needed. Basically, until those values are needed. Until those values is [sic] what's protecting your life and your battle buddy's life, the values aren't really going to be needed, or lived. They're

not going to be lived, because it's harder to live that way than it is not to live that way. Therefore, people won't do it until they know that it's important that they do it or something bad could happen.

And another soldier responded with,

I think the big thing for me was – is I will hear certain things that we're supposed to do, and then I would see something different from them. And for me, I knew what the right thing and the wrong thing was, so it was kind of like, all right, well I'm going to do the right thing. But like in my head, I'm thinking lead by example, and the example is just kind of off the path themselves sometimes. I don't know, we get yelled at to stand at parade rest when we're talking to somebody senior \_\_\_\_\_, stand at attention when we're talking to an officer. But then I'll like see one of the drill sergeants talking to a first sergeant like the hands going and not parade rest and stuff. So then I think people see that and they're like, well, that's the example, and then they start doing it. You can't completely blame everything on a certain individual. I think drill sergeants have a lot to do with it. Because when I hear a drill sergeant say, "I don't care, I don't care, I don't care." Well like in the back of my mind, I'm thinking, "Then why should I care? If you're not going to care then why should I?"

### *Summary of Qualitative Data*

The qualitative content analysis revealed four areas of perceived change – decision making, personal values, interpersonal relationships, and personal leadership. On the positive side, soldiers stated that in decision making they grew in problem-solving, critical thinking, prioritizing, managing change, and mental discipline. They also realized that their decisions affect others. On the negative side, soldiers stated that the structure and climate of IET eliminated the need for the practice of personal decision making.

In the area of personal values or character, soldiers stated that they grew in self-control, spirituality, patience, courage, self-confidence, selfless service, humility, and respect for others. However, on the negative side, soldiers stated that they declined in spiritual practice, increased in negative attitudes, and their personal morals declined.

In the area of interpersonal relationships soldiers stated that they grew in their ability to interact with others and in basic relationship skills. However, they also stated that they developed some distrust of others as well.

In the area of personal leadership, soldiers stated that they learned to be responsible for others and to contribute to a team. Simply put, they learned both to lead and to follow.

The qualitative content analysis revealed four areas of influence – training events, training content, peers, and leaders. Positive training events included the final field training exercise, the confidence course, the bayonet course, urban operations training, and the mud pit. Soldiers mentioned no negative training events.

In the area of training content, soldiers stated that swift correction of rules violations, shared adversity with others, and participation in realistic training were positive activities. On the negative side of training content, soldiers listed the lack of a practical application of the Army's moral code to real world scenarios, a limited discussion of the Army's moral code, a superficial memorization of the code, and a lack of real world situations in training.

In the area of peers, soldiers noted that having to work with others of a diverse and multicultural background had positive influence. They also listed the encouragement

of their peers as a positive factor. On the other hand, soldiers stated that some of their peers had a negative influence because of bad attitudes.

In the area of leaders, the qualitative content analysis revealed four sub-categories of influence – motivating, relating, training, and integrating. Positive leader actions in the sub-category of motivating were encouraging, giving extra time to train soldiers, being present and available, inspiring, believing in soldiers, being passionate, participating in training events, and pushing soldiers to go farther. Also, soldiers mentioned the use of disappointment as a positive motivational technique. On the other hand, soldiers listed such negative motivational factors (those that undermined their motivation) as a lack of positive reinforcement, a lack of incentive to live the Army's moral code, dispassionate and apathetic leaders, and actions that degrade and humiliate soldiers.

In the subcategory of relating, positive leader actions and attributes were interaction of a personal level, openness and honesty, genuineness and sincerity, trustworthiness, and taking time to listen to soldiers. A negative influence in this category was the impatience of many leaders.

In the subcategory of training, positive leader actions and attributes were correcting, holding accountable, the use of a variety of correction techniques, providing feedback on performance, enforcing the stands, balancing positive and negative, limited use of harsh discipline, and teaching critical thinking. Negative influences in this subcategory included a lack of correction of, or overlooking violations of the Army's moral code and the use of extreme strictness and discipline.

In the subcategory of integrating, soldiers listed positive leader actions as leaders sharing personal problems and their resolutions, discussing real world situations, demonstrating compassion, focusing on soldiers' personal needs, ensuring soldiers are prepared to survive combat, and helping soldiers with their personal problems. Soldiers listed leaders that do not set a consistent example as having a negative influence on them.

*Data Analysis by Means of the FCM*

Table 18 categorizes the qualitative data according to the elements of the FCM. The data in Table 18 indicates limited influences on soldiers' moral sensitivity, limited influences on soldiers' moral judgment, significant influence on moral motivation, but superficial items related to moral character. Soldiers' exposure to moral sensitivity primarily dealt with being forced to relate to others of diverse backgrounds. Additionally, soldiers learned much about how their actions affect others through the use of group punishment. However, there were some significant barriers to their development of moral sensitivity – the lack of practical application, discussion, and real world situations involving the Army's moral code, as well as the superficial memorization of the code.

Items related to moral judgment were also somewhat limited. Basic decision making skills were listed by soldiers. But these decision making skills are not exclusively moral in nature. Also, soldiers clearly pointed out the negative influences listed for moral judgment – the rigid structure and rules eliminated the need for personal decision making; also, the lack of practical application of the Army's moral code.

Soldiers listed a large number of items that related to an influence on moral motivation, i.e., the commitment to and personal responsibility or moral action. However, soldiers listed only a few changes that were related to moral motivation. There were significant items listed in both positive and negative categories. The appearance is that there were just as many de-motivating items as there were motivating items. Concerning moral motivation, leaders had a significant impact, both positively and negatively. It is questionable that soldiers increased in their motivation to act morally.

In the area of moral character (persistence and determination in moral action), several characteristics are listed. These items could be moral or amoral depending on the situation. Taken in conjunction with the other elements of the FCM, it is difficult to assume that the characteristics are enduring, persistent elements of moral character. The significant positive and negative items listed for moral sensitivity, moral judgment, and moral motivation leads one to believe that the items listed for moral character may be applied inconsistently and not internalized wholeheartedly.

Table 18

*Qualitative Data Categorized by the FCM*

| Element of Change or Influence | Moral Sensitivity – Awareness of factors, causes, and effects | Moral Judgment – Ability to choose and justify | Moral Motivation – Commitment and responsibility | Moral Character – Persistence and determination |
|--------------------------------|---|--|--|---|
| Positive Changes               | Personal choices affect others                                | Problem solving                                | Being responsible for others                     | Mental discipline                               |
|                                | Interacting with diversity                                    | Critical thinking                              | Contributing to the team                         | Self-control                                    |
|                                | Relationship skills   | Prioritizing                                   | Following others                                 | Patience  |
|                                |   | Managing change                                |  | Courage   |
|                                |   |  |  | Selfless service                                |
|                                |   |  |  | Humility  |
|                                |   |  |  | Respect   |

| Element of Change or Influence | Moral Sensitivity – Awareness of factors, causes, and effects                                | Moral Judgment – Ability to choose and justify | Moral Motivation – Commitment and responsibility  | Moral Character – Persistence and determination |
|--------------------------------|--|--|---|---|
| Positive Influences            | Realistic training<br>Diversity/multicultural elements<br>Leaders teaching critical thinking | Leaders teaching critical thinking             | Swift correction<br>Shared adversity<br>Peer encouragement<br>Leader actions involving correction, accountability, and feedback on performance<br>Leader encouragement<br>Leader presence and participation<br>Leader attitude toward training and soldiers (inspirational, selfless, and passionate)<br>Leader demonstration of relationship skills (sincerity, openness, honesty, listening, trustworthiness) | Peer encouragement<br>Leader encouragement      |

| Element of Change or Influence | Moral Sensitivity – Awareness of factors, causes, and effects   | Moral Judgment – Ability to choose and justify   | Moral Motivation – Commitment and responsibility  | Moral Character – Persistence and determination       |
|--------------------------------|---|--|---|---|
| Negative Change                | IET eliminated the need for personal decision making  | IET eliminated the need for personal decision making   | Decreased spirituality<br>Increase in negative attitudes<br>Decrease in personal morals   | Decreased personal morals                             |
| Negative Influences            | Limited discussion of values<br>Memorization of values only<br>Lack of real world situations<br>Lack of practical application of values and standards | Limited discussion of values<br>Memorization of values only<br>Lack of real world situations | Lack of practical application<br>Memorization of values only<br>Negative attitudes of peers<br>Lack of incentive and reinforcement by leaders<br>Leaders apathetic, impatient, degrading, and extremely strict<br>Leaders of poor example | Lack of practical application of values and standards |

*Data Analysis by Means of the Moral Identity Model*

The data in Table 19 indicate limited items that deal directly with moral cognition, superficial elements that deal with self and identity, extensive opportunities for moral activity, and a heavy influence, both positive and negative, of leader actions. The items listed under moral cognition are not exclusively moral, but may primarily be pragmatic in nature. The lack of moral judgment content is consistent with the lack of change in moral judgment as presented by the results of the quantitative data.

The area of self and identity identifies several elements of moral character – patience, courage, selfless service, humility, respect, and self-control (self-regulation). There are many positive influences that were identified that would precipitate such positive changes related to self and identity. However, there are also several important negative changes and influences which could neutralize the positive changes. The results of this incongruence may be identity confusion or superficial acknowledgement. In short, soldiers may learn what to do and who a soldier is, but not be fully committed to the identity of a soldier. If the training content does not clarify the Army values and the leaders do not consistently exemplify the values, there is decreased commitment to live and practice the values. This is not to say that soldiers have rejected the Army's moral code. It is to say that soldiers have not wholeheartedly internalized that code.

Soldiers listed a significant number of opportunities for moral activity. However, the assumption seems to be that simple participation in such activities will result in the development of moral character. The training and instruction within IET does not appear to make a direct, explicit connection between the various opportunities for moral activity and moral character. In other words, the opportunities are not directly used for practice in

moral action and moral character development. Leaders are not taking full advantage of the opportunities to demonstrate how training events are directly related to the Army's moral code. This is evident from the items listed in the opportunities column as related to negative influences.

It is clear that the influence of leaders is the most significant factor in change or lack thereof. The salience of the leader-follower relationship is evident in much research. However, the impact of the leader-follower relationship appears to be mitigated due to the negative factors that soldiers listed such as the negative, poor example of some leaders and the lack of direct moral content in training.

Table 19

*Qualitative Data Categorized by Hart's Model of Moral Identity*

| Element –<br>Change or<br>Influence | Moral Cognition –<br>Judgment, moral/civic<br>attitudes                 | Self & Identity –<br>Exploration, moral evaluation, salient<br>ideals, commitment to ideals                      | Opportunities –<br>Institutions, relationships   |
|-------------------------------------|---|--|--|
| Positive Change                     | Problem solving<br>Critical thinking<br>Prioritizing<br>Managing change | Self-control<br>Spirituality<br>Patience<br>Courage (overcoming fear)<br>Selfless service<br>Humility<br>Respect | Choices affect others<br>Self-control<br>Interacting with others/Relationship skills<br>Contributing to the team<br>Being responsible for others<br>Following others<br>Self-confidence (self-efficacy)<br>Problem solving<br>Critical thinking<br>Prioritizing<br>Managing change |

| Element –<br>Change or<br>Influence | Moral Cognition –<br>Judgment, moral/civic<br>attitudes  | Self & Identity –<br>Exploration, moral evaluation, salient<br>ideals, commitment to ideals  | Opportunities –<br>Institutions, relationships   |
|-------------------------------------|--|--|--|
| Positive<br>Influences              | Leaders taught critical<br>thinking<br><br>Leaders discussed real<br>world situations<br><br>Leaders helped with<br>soldiers' problems | Confidence course<br><br>Leader training elements – correcting,<br>holding accountable, enforcing standards<br><br>Leader example – balanced positive and<br>negative correction (respect); limited<br>harsh discipline; showed compassion;<br><br>Leader encouraged soldiers, sacrificed<br>personal time; were present, inspired,<br>displayed passion, participated in events,<br>believed in soldiers, used disappointment<br>as a motivational technique, pushed<br>soldiers to excel | Diversity/multicultural elements<br><br>Peer encouragement<br><br>Swift correction<br><br>Shared adversity<br><br>Realistic training<br><br>Training events – field training exercise,<br>confidence course, mud pit, bayonet<br>course, urban operations<br><br>Leader/follower relationship<br><br>Leader actions – shared personal problems;<br>discussed real world situations; focused on<br>soldiers' needs; trained to ensure soldiers'<br>survival; helped with soldiers' problems |

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| Element –<br>Change or<br>Influence | Moral Cognition –<br>Judgment, moral/civic<br>attitudes             | Self & Identity –<br>Exploration, moral evaluation, salient<br>ideals, commitment to ideals  | Opportunities –<br>Institutions, relationships   |
|-------------------------------------|---|--|--|
| Negative<br>Change                  | IET eliminated<br>soldiers' need for<br>personal decision<br>making | Decline in spirituality<br>Increase in negative attitudes<br>Decline in personal morals  | Increase in distrust of others   |
| Negative<br>Influences              | None listed   | Lack of practical application and<br>discussion of values and standards<br>Values memorization only<br>Leader actions – did not provide positive<br>reinforcement and incentive; displayed<br>apathy, degraded soldiers, were<br>impatient, did not correct violations,<br>practiced extreme strictness, displayed a<br>poor example | Lack of practical application of values and<br>standards<br>Lack of real world situations<br>Negative attitudes of peers |

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### Summary of Results and Hypotheses Tested

This study analyzed the effect of MP IET on the moral judgment of soldiers. This analysis was conducted through pretest-posttest administration of the Defining Issues Test (DIT), statistical analysis of the results of the DIT, and through focus groups of soldiers who discussed their perceptions of the changes in values and decision making and key influencing factors for such changes as a result of their participation in MP IET. In Table 20 below are the hypotheses of this study and some discussion of rejection or non-rejection of each.

Table 20

*Summary of Hypothesis Testing*

| Hypothesis   | Supported/<br>Not Supported  |
|--|--|
| Null Hypothesis 1: There will be no change in the moral judgment scores in MP IET soldiers from the beginning to the conclusion of MP IET with respect to schema (stage) scores.       | Supported by no statistically different matched pair <i>t</i> -tests of pretest and posttest |
| Alternative Hypothesis 1: There will be a change in the moral judgment scores in MP IET soldiers from the beginning to the conclusion of MP IET with respect to schema (stage) scores. | Not supported  |
| Null Hypothesis 2: There will be no age group differences in moral judgment scores for IET soldiers at entry or at the conclusion of IET.  | Supported by no statistical differences in ANOVA   |
| Alternative Hypothesis 2: There will be age group differences in moral judgment scores for MP IET soldiers at entry and at the conclusion of IET.                                      | Not supported  |
| Null Hypothesis 3: There will be no gender differences in moral judgment scores upon entry into MP IET and at the conclusion of IET.   | Not supported  |

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| Hypothesis   | Supported/<br>Not Supported   |
|--|---|
| Alternative Hypothesis 3: There will be gender differences in moral judgment scores upon entry into MP IET and at the conclusion of IET.                       | Supported by difference of means ANOVA on pretest and posttest <i>postconventional and posttest</i> personal interest and <i>N2</i> and female matched pair <i>t</i> -tests on <i>personal interest</i> schema. |
| Null Hypothesis 4: There will be no differences in moral judgment scores based upon educational level upon entry into MP IET and at the conclusion of IET.     | Supported for all schemas except the pretest <i>maintaining norms</i>   |
| Alternative Hypothesis 4: There will be differences in moral judgment scores based upon educational level upon entry into MP IET and at the conclusion of IET. | Supported only on the pretest <i>maintaining norms</i> schema   |
| Null Hypothesis 5: There will be no factors identified as having either a positive or negative effect on moral development.                                    | Not supported   |
| Alternative Hypothesis 5: IET soldiers will identify the   | Supported by qualitative  |

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example of their drill sergeant as the most influential factor, content analysis of focus  
either positive or negative, of their moral development. groups

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The qualitative content analysis fully supports the alternative hypothesis. Soldiers identified several key factors that, from their perception, influenced their moral and character development. These factors included their leaders, training events, training content, and fellow soldiers. Soldiers provided overwhelming feedback that their leaders (drill sergeants) had the most significant effect on changes in their moral and character development. Soldiers indicated that their leaders had the most significant effect on both positive and negative change.

The categorization of responses according to the FCM and Moral Identity Model indicates limited influences on soldiers' moral sensitivity, moral judgment and cognition; significant items related to moral motivation and opportunities for moral activity; superficial items related to moral character, self, and identity; and a heavy influence, both positive and negative, of leader actions. The FCM and Moral Identity Model further reveal significant conflicting items within moral motivation and moral opportunities which may neutralize any positive effects.

### Summary

This chapter tested the hypotheses according to the methods that were described in the previous chapter. The results clearly supported or rejected the hypotheses that were

tested. The overall matched-pair scores revealed no change in moral judgment during the course of MP IET. There were no statistically significant changes in scores based on age, gender, or educational level. However, at the start and conclusion of MP IET females scored significantly higher in *postconventional* reasoning than males. The focus group data clearly indicated the soldiers' perception that their drill sergeants had the most significant influence on their moral and character development. Drill sergeant influence included both positive and negative elements. That is to say, drill sergeants had the most positive influence on soldiers practicing the Army's moral code as well as the most negative influence on soldiers rejecting the Army's moral code. The application of the FCM and the Moral Identity Model revealed superficial or significant conflicting responses by soldiers in the areas of moral sensitivity; moral judgment and cognition, moral motivation; moral character, self, and identity; and moral activity. The following chapter of this study consists of a discussion of the results that were presented in this chapter. The discussion of the following chapter will include an application of the results toward answering the research questions and addressing the identified problem. The discussion will also present conclusions on the manner in which the results can be applied to other populations and implications for military leaders, trainers, and academic professionals.

## CHAPTER 5: SUMMARY, CONCLUSIONS, AND FURTHER RESEARCH

### Introduction

The results of this study have provided information on the effect of MP IET on the moral and character development of soldiers. This final chapter consists of a discussion of results-based conclusions; implications for military training, leadership, and organizational change; implications for social change; and recommendations for future study.

### Overview of Study

This study was conducted in order to collect information on the effect of IET on the moral and character development of soldiers. Such empirical research is lacking. Therefore it is unknown as to whether IET fulfills the intent for moral and character development of soldiers. The subjects of this study were soldiers in MP IET. The study was designed to identify changes and influencing factors in soldiers' moral judgment and development. Data were collected through pretest-posttest administration of the DIT and through focus groups of soldiers.

This study explored the following research questions:

1. Will the moral judgment scores of the overall sample of MP IET soldiers at Fort Leonard Wood, Missouri, increase, decrease, or remain unchanged from the beginning to the conclusion of IET? This question will explore changes in moral judgment schemas (stages).

2. Will the moral judgment scores of various ages of soldiers increase, decrease or remain the same as a result of soldiers' participation in MP IET?

3. Will the moral judgment scores of the gender of soldiers increase, decrease or remain the same as a result of soldiers' participation in MP IET?

4. Will the moral judgment scores of various educational levels of soldiers increase, decrease or remain the same as a result of soldiers' participation in MP IET?

5. What factors do MP IET soldiers identify as having a positive or negative effect on their moral development?

The findings of the study are summarized as:

1. MP IET does not appear to incorporate the methods and content necessary to promote moral development past the *maintaining norms* schema.

2. MP IET does not appear to incorporate the methods and content necessary to challenge older soldiers.

3. Females more than males tend to possess the abilities to reason at a *postconventional* level.

4. MP IET does not appear to incorporate the methods and content necessary to move males to *postconventional* moral judgment.

5. MP IET does not appear to incorporate the methods and content necessary to challenge those with higher education.

6. Soldiers perceive that their moral judgment is most significantly influenced by their leaders and those elements that provide opportunity for explicit interaction with values.

The following sections will discuss the specific interpretation of the results.

*Research Question #1: Moral Judgment of the Overall Sample*

The results do not show significant change in scores for the matched pairs of the overall sample from the start to the conclusion of IET. Overall, the matched pairs scored just under 30 percent in *personal interest*, just over 40 percent in *maintaining norms*, and just above 20 percent in *postconventional* on both the pretest and the posttest. This means that this sample is most likely to make moral judgments and decisions based on applying the rules to all people equally, regardless of the situation. They consider this obedience to the rules to be a moral obligation in order to sustain the societal system. Moral relationships are based on a transactional premise in which “you scratch my back and I will scratch yours.”

Soldiers were least likely to make moral judgments based upon the principles which are the foundation for the rules (i.e., the *postconventional* schema). To them the rules were hard and fast. They are not likely to grant exceptions to the rules. Further, they are not as likely to give support to others that do not give support to them. They might not make sacrifices for others without the prospect of getting something in return. Soldiers did not develop to the point of understanding and incorporating the underlying moral principles into their behavior.

This sample is more likely to make moral judgments based on *personal interest* (benefit to self) than *postconventional* (principle-based) thinking. The pros and cons,

gains and losses, and advantages and disadvantages are more important to this group than moral ideals and principles that are common and beneficial to all members of the society.

Since the dominant characteristic of moral judgment at the start of MP IET was *maintaining norms*, an assumption may be that those who favor rules-based moral judgment are drawn to military service in general or the MP career field in specific. In order to establish this assumption, more research is needed. Such research was beyond the scope of this current study.

Why was there no significant change? Before entering into a discussion of a lack of change, there must be a caveat. To say there was no change in moral judgment is to say that soldiers' method of moral judgment, that is, the schema of their moral judgment, did not change over the course of MP IET. This does not mean that the soldiers themselves did not change in some ways. They may have adopted certain values and developed certain skills and behaviors related to moral decision making. However, they neither increased nor decreased in making decisions based on *personal interest*, *maintaining norms*, or *postconventional* principles. To identify reasons for a lack of significant change in moral judgment, two questions must be answered: (a) What factors cause change in moral judgment? (b) What factors were not present? The following discussion will focus on the elements of moral challenge, training climate, training methods, organizational culture, and the nature of the study that may account for the results that were obtained.

*Moral challenge and training methods.* According to cognitive developmental theory, upon which the DIT is based, an increase in moral judgment is the result of one being challenged with moral arguments that are one level higher than the current level of moral judgment. (Reimer, Paolitto, & Hersh, 1983; Power, Higgins, & Kohlberg, 1989; Bebeau, 2002). The challenge of resolving different thought processes causes one to restructure the way one resolves moral dilemmas. It is likely that soldiers' dominant and unchanged schema of moral judgment (*maintaining norms*) was not challenged. Thus, according to the cognitive developmental theory, the reason that soldiers' moral judgment did not increase would be that they did not experience that a rules-based schema was inadequate for resolving moral dilemmas. Therefore, they did not pursue more adequate moral judgment (*postconventional*).

In fact, the results of the qualitative data indicate that both the methods and the perceived changes tended to reinforce and reflect *maintaining norms* moral judgment. They were not challenged to apply the principles that serve as the foundation for the rules in a variety of settings and situations. The soldiers were only taught what to obey, not why or how to obey. Therefore, the reinforcement of the rules strengthened the *maintaining norms* schema as their moral decision making process and hindered *postconventional* development.

The most effective method of challenging moral judgment is through dilemma discussion and role taking exercises (Bebeau & Monson, 2008; King & Mayhew, 2002, Power, Higgins, & Kohlberg, 1989). Discussion in small groups exposes participants to thinking that is different from one's own.

The group discussion exposes members of the group to moral arguments on a variety of levels. The process of interaction and debate serves to nurture higher levels of moral reasoning. Generally people move into higher level moral reasoning over time through aged and experience. However, movement from one level of moral reasoning to another can be effected through a focused and specific intervention. Studies show that lasting change in moral reasoning is the result of interventions that demonstrate the inadequacy of current moral thinking and exposure to higher levels of moral thinking that prove to be adequate. Successful interventions incorporate “cognitive conflict, moral awareness, role-taking, and exposure to moral reasoning above one’s own stage of reasoning” (Power, Higgins, & Kohlberg, 1989, p. 12) The change occurs not as a result of learning new information, but as a result of the person restructuring moral decision making.

In addition to dilemma discussion and role taking, practical, real world exercises are an effective method of moral and character education. Simply participating in an activity does not automatically cause moral growth. But growth occurs when an explicit discussion and interaction occurs in the midst of a practical exercise. An example is discussing noncombatant casualties when soldiers are conducting training in urban operations. Another example is discussing the use of physical assault to obtain information from a detainee when conducting training on detainee operations. In other words, the moral content must be explicit.

The methods that were present in MP IET seemed to reinforce the *maintaining norms* reasoning. Leaders and trainers emphasized structure and order, the chain of

command, and memorization and repetition of the rules, lecture, use of rewards and punishments, and lack of open-ended facilitation reinforced the *maintaining norms* schema. Several soldiers mentioned in the focus groups that the Army did not teach the values, that the emphasis on control eliminated the need for moral judgment, and that soldiers simply had to follow the rules and the orders of higher ranking personnel. Additionally, leaders and trainers, whom soldiers stated had the greatest impact, obviously practiced the *maintaining norms* schema, not higher level moral judgment (*postconventional*). A key element of socio-moral theory is that the example of the leader is a significant influence on the behavior of others (Bandura, 1995, 1986). Naturally, their example would have great impact on soldiers to conform, and maintain the status quo.

An approach toward influencing behavior that is based on a system of rewards and punishments, a.k.a., a carrot and stick approach, is not sufficient to ensure morally acceptable behavior (Martinelli-Fernandez, 2006). If obedience to the rules is solely based on fear of punishment or desire of rewards, soldiers may not act in a morally acceptable manner when their fear is greater than the desire to do right. They may act in self-interest and self-preservation. In reality, moral maturity is characterized by the willingness to endure pain for a high moral ideal.

In order to influence a change in moral behavior, training must focus not just on memorization of the rules. Training must focus on developing the attitude within the soldier that he or she is a moral agent, having the ability to make decisions and choices that address issues of fairness and justice in relation to the world around them. Training must focus on not only what one must do, but also the reasons and the methods for

engaging in moral action. It is through this active consideration that moral action becomes an autonomous choice and not an impulsive act (Martinelli-Fernandez, 2006).

*Training environment.* Army IET incorporates methods that place a heavy emphasis on directives, behavior modification processes such as reinforcement and conditioning, and repetition and memorization. Such processes have not been proven effective in the area of moral development and moral identity. The negative factors and influences that were identified by soldiers in the focus groups correspond to ineffective methods of moral education. These methods do not appear to provide a connection between moral judgment, the moral self, moral opportunities, moral motivation, moral emotions, and moral action. They learn the Army's moral code, but not the application of the code. The components of moral identity in the context of MP IET appear to be disjointed. The training methods may not reach into the heart of a soldier to provide motivation to engage in moral behavior that is consistent with the Army's code. Training through a system of rewards and punishments is not sufficient to ensure morally acceptable behavior (Martinelli-Fernandez, 2006).

Much of the Army's character education appears to consist of simply, using the words of Kupperman (2005) "imprinting the messages of a moral code" onto the minds of Soldiers" (p. 211). The use of extrinsic motivation, and "a public awareness approach to values" (Davidson, 2005, p. 229) fall far short in soldier moral and character development. The major problem of these quick change approaches is that they tend to produce moral agents who are fair weather moral soldiers (Kupperman, 2005). These

people can behave morally when the situation is favorable. But they tend to fail in adverse circumstances.

Moral awareness of organizational values is an important first step, but it is only a first step. The second step of moral and character education must involve gaining understanding of the principles and foundations for the organization's moral code (Kupperman, 2005). Coupled with this understanding is practice and experience in behaving and making decisions based on the organization's moral code. The key ingredient in this process is the development of the moral climate of the organization. In fact, it is this climate that is the heart of character education (Davidson, 2005). In defining character education, Davidson (2005) states, "Character education is a process whereby individuals are constructing character through the interaction of their existing cognitive structures, novel experiences, and the influence of those around them" (p. 227). This indicates that character cannot be indoctrinated from outside a person. An individual must decide who he or she wants to become and then work on becoming.

This definition also indicates that the main focus of character education is "to create a zone of optimal moral development" in which leaders, instructors, peers, and experiential learning through problem solving provide opportunities for people to construct their character (Davidson, 2005, p. 229). Leaders and instructors guide the reflection of students through problem solving, decision making, dilemma discussion, and community service so that students understand the foundations of the moral code and they choose of their own volition to incorporate the organizations moral code into their construct of their character. This inductive educational process has been proven highly

effective in character education programs, much more effective than just hoping that students “catch character by participating in a particular experience” (Davidson, 2005, p. 230).

The requirement of character education to create an environment in which the individual can construct his or her own character indicates the incorporation of intrinsic motivation rather than extrinsic motivation. Intrinsic motivation involves the inner drive and desire to engage in certain behavior based upon the individual’s perception of the inherent personal satisfaction of the act itself. Extrinsic motivation involves the external rewards or punishments that one receives because of the act. The Army tends to use a system of rewards and punishments to alter and modify behavior. I recently attended an IET graduation ceremony. The guest speaker, a senior NCO, spoke to the graduates, junior soldiers, about making the Army a career. The speech was motivational in nature and consisted of a lengthy outline of the extrinsic benefits of an Army career – benefits of education, housing, medical care, and job security. Nothing was said about the inner satisfaction of serving and protecting the nation, of deploying around the world to defend basic human rights and freedoms, or of fighting against oppression and injustice, all in order to create a just world where all men and women can flourish. Extrinsic motivation is helpful initially. However, motivation must move to higher levels, i.e., intrinsic motivation. In fact, there is clear evidence that shows that extrinsic motivation undercuts character education. Davidson (2005) warns of the dangers of motivation by extrinsic means since studies have revealed that the use of

tangible extrinsic rewards for controlling behavior tend to undermine intrinsic motivation and self-regulation, that extrinsic rewards are less

detrimental if they are not used contingently and if the social context is oriented more toward support control, and that verbal rewards conveying information and feedback or affirming competence tend to maintain or enhance intrinsic motivation. (p. 238)

Military service is somewhat similar to participation in athletics. Shields & Bredenmeier (2005) in answering the question “Can Sports Build Character?” respond with a qualified “yes”. However, simply participating in sports as they are usually practiced does not build character. Their research shows that those who participate in sports generally have lower levels of moral judgment than those fellow students who do not participate in sports. Additionally they state that people who play sports tend to develop a dual morality – one morality for the sport and another morality for life. Shields and Bredenmeier (2005) assert that for sports participation to produce character, two elements are required. The first element is that there must be a “sense of community” within the team in which democratic leadership is practiced to develop shared values, norms, and goals to “accentuate the moral dimension of the sport experience” (p. 133). The second requirement is “the promotion of a mastery climate” as opposed to a performance climate (p. 133). A mastery climate is task-oriented wherein one is in competition with self to develop expertise. A performance climate is ego oriented wherein one is in competition with others. Shields and Bredenmeier (2005) state

Mastery climates are associated with participants’ use of effective learning strategies, preference for challenging tasks, positive attitudes, and the belief that effort leads to success. Mastery climates nurture an achievement ethics that places value on the intrinsic quality of the experience. (p. 133)

An organization's cultural or moral climate has a significant effect on moral development. Bebeau and Monson (2008) state that "the moral milieu or climate of the institution...either inhibits growth or, in some cases, actually erodes growth in reasoning. Disillusionment and cynicism about the possibility of applying the ideals of *postconventional* moral arguments in real life situations may drive such regression" (p. 570). Several focus group participants voiced such disillusionment regarding the moral climate of IET, the moral practice of leaders, and the constraining elements of IET that relate to moral decision making and the Army's moral code. Bebeau & Monson report that most college level courses of study result in growth in moral judgment except when the course of study is extremely narrow in focus and authoritarian in practice, which, in the view of the focus groups, accurately describes IET.

*The nature of the DIT.* Another possible reason for the lack of change in DIT scores is the nature of the DIT itself. The DIT is based on the theory of Lawrence Kohlberg. Kohlberg's theory of moral development is related more to the societal morality than to interpersonal morality. Rest and associates assert that

*Macromorality* concerns the formal structures of society that are involved in making cooperation possible at a society level. Examples of the special concerns of macromorality include the rights and responsibilities of free speech, due-process rights of the accused, nondiscriminatory work practices, freedom of religion, and equity in economic and educational opportunity.. (Rest et al., 1999, p. 2)

And,

*Micromorality* concerns the developing relationships with particular others, and with an individuals' creating consistent virtues with him- or herself throughout everyday life. Examples of micromorality include displaying courtesy and

helpfulness to those with whom one personally interacts; caring in intimate relationships; observing birthdays and other personal events of friends and family; being courteous while driving a car; being punctual for appointments; and generally acting in a decent, responsible, empathetic way on one's daily dealings with others. (Rest, et al., 1999, pp. 2-3)

Micromorality and macromorality differ in the values that are emphasized.

Micromorality emphasizes loyalty to individuals, especially to those with whom one is familiar. Macromorality emphasizes impartiality toward others. The strength of a society requires both macro- and micromorality. However, the developers of the DIT perceive that Kohlberg's theory best addresses the element of macromorality.

The DIT is an assessment of macromorality. It focuses on "how the individual views social cooperation in terms of justice and fairness within law and the mechanisms of government and other social institutions" (Thoma, 2002, p. 74). Micromorality has to do with daily, interpersonal actions and decisions. Therefore, micromorality is connected to specific situations and is influenced by a variety of interpersonal, relational, and cultural factors. The theory underlying the DIT asserts that moral development occurs as people grow in their "understanding of macromoral conceptions of social cooperation in conventional and postconventional terms" (Thoma, 2002, p. 74). The developers of the DIT assert that this macromoral feature of the DIT is the "default interpretive system." Therefore, the responses that people give when completing the DIT are those which the person understands to be the general, big picture ideals of society. So what someone understands to be right may vary greatly from what one actually does in a given situation.

Responses to the dilemmas included in the DIT may focus more on the expectations of the society or culture in which one finds himself or herself. One may

respond according to the explicit values of the society rather than individual, personal values. Therefore, based on the preceding discussion, soldiers' moral judgment scores may not have changed since, initially, they reasoned at a *maintaining norms* schema and they perceived that the organizational culture in which they found themselves promoted a macromorality that was clearly *maintaining norms*.

*The duration of the study.* Change in moral judgment does not occur overnight. It takes time. The issue of time begs the question "Was the duration of the training (the assessment period) too short?" Studies have shown significant change in moral judgment in programs as little as 12 weeks in duration (Bebeau, 2002; Bebeau & Monson, 2008; Reimer, Paolitto, & Hersh, 1983). Some college and professional education programs are a semester in length and show significant change. King and Mayhew (2002) reviewed 172 studies that used the DIT. In their section on intervention studies, they stated that almost all of the interventions resulted in an increase in *postconventional* moral thinking. They further stated that most of the interventions were a semester in duration. This indicates that a change in moral judgment can be observed in a time frame of at least 13 weeks. The time span of this study was 19 weeks. Additionally, soldiers were in constant interaction with their leaders, training activities, and their peers for at least 16 hours per day, plenty of time to be influenced for a change in moral judgment.

*Research Question #2: The Age Factor*

Usually age is a discriminating factor with increased age being associated with higher *postconventional* scores. As people age, they tend to learn more effective ways of creating cooperation with others. Also, older people tend to develop the ability to take the role of others. However, there were no statistically significant differences among the age groups on either the pretest or the posttest and among any of the schemas – *personal interest, maintaining norms, postconventional* and *N2*. MP IET did not seem to impact one age group more or less than another. The sample clearly reasoned at the *maintaining norms* level regardless of age. Reasons for a lack of difference among age groups include: the methods and content of MP IET did not (a) create the type of intrapersonal conflict, (b) present the apparent inadequacy of current level of moral judgment, and (c) incorporate role taking elements that might cause older participants to question their moral judgment and be motivated to adopt more adequate moral arguments.

Another possible reason for a lack of differences is that the age range was not broad enough. The ages of the participants ranged from 18 to the 30s. All of these participants fall into the young adult category. However, Luedtke (1999) noted age-based differences in moral judgment at the USAFA. Significant differences were observed between freshman and senior years, a span of over three years.

Another consideration is that the moral judgment of those who choose to enter the MP Corps in specific and the Army in general is so grounded in the *maintaining norms* schema that the factor of age has no impact. Perhaps a certain kind of person, one that is strongly influenced by the *maintaining norms* schema, is attracted to military service.

*Research Question #3: The Gender Factor*

Among the factor of gender, there were minor differences observed between females and males. On the pretest *personal interest*, the pretest *maintaining norms* scores, and the posttest *maintaining norms* scores there were no statistically significant differences between females and males. However, on the pretest and posttest *postconventional* and *N2* schemas, females scored higher than males. The higher *postconventional* scores among females, compared to males, on both the pretest and posttest indicate an increased ability among females to take the role of others and to be challenged by higher moral thinking. The implication is that upon entry into IET, women had a greater ability than men to engage in moral reasoning on the basis of fairness, compassion, and responsibility. They also have greater ability to make moral judgments based on the impact of the decision on people rather than on the rules, laws, and principles.

On the posttest, the *personal interest* schema scores of females compared to males showed a significant difference. Females scored lower than males on the *personal interest* schema. This was consistent with the norms for schemas as reported by the Center for the Study of Ethical Development (Bebeau & Thoma, 2003). Overall, the reported norms, based on 176 data sets and over 10,000 respondents, indicate that males tend to score higher than females on the *personal interest* schema.

Bebeau & Thoma (2003) report normative *postconventional* scores for males and females at 34.35 and 38.61 respectively. For this study, one would have expected females

to scores higher than males on the *postconventional* schema. Research has identified a possible cause for higher *postconventional* scores of females. Females tend to consider the human element, the impact of a decision on people in their decision making processes, and an ethic of care when exercising moral judgment.

MP IET appears to have little or no influence on the moral development of females as a group and that of males as a group, with the exception of affecting a decline in a *personal interest* approach to moral judgment among females. A comparison of female pretest and posttest scores revealed that females had significantly lower *personal interest* scores on the posttest indicating a decline in a self-centered approach to moral decisions. Also, a comparison of male pretest and posttest scores revealed no significant changes in each of the schemas.

Regarding the factor of gender, Kohlberg believed that any differences in moral judgment between females and males were the result of females' advanced role taking ability. He did not believe that gender in and of itself was the cause of such differences (Reimer, Paolitto, & Hersh, 1983, p. 104).

On the contrary, Gilligan (as cited in Reimer, Paolitto, & Hersh, 1983) asserted that many theorists assume that females and males follow the same path of moral development. She theorized that females follow a different path. In assessment, the hypothetical moral dilemmas of the DIT do not allow the females to make an interpersonal connection or identify with the characters in the dilemma. When allowed to discuss personal moral dilemmas, women tend to describe morality in terms of caring for others and caring for self. At the *personal interest* level, adolescent females believe that it

is moral to care for oneself. At the *maintaining norms* level, women understand morality to involve caring for others with the assurance that others will care for them in a reciprocal relationship. At this point, caring for self is selfish and immoral. However, when females realize that not all unselfish, caring acts toward others result in others caring for them, they move to a higher level of morality. Female *postconventional* morality involves balancing caring for others with caring for self. Therefore, men seem to develop along the path of justice, rights, and principles while women seem to develop morality along the path of caring and responsibility (Reimer, Paolitto, & Hersh, 1983, p. 107).

A major focus of IET is the development of selfless service for the good of others and for the success of the unit mission (Ricchio, 2004; Klein, 2006). Much corrective instruction and many training activities have to do with self-denial. It appears that females' propensity for relationships, team membership, and caring enable them to develop in such a way as to give up the *personal interest* element of moral judgment in favor of the higher schemas of moral judgment.

One implication is that women might be better suited for some jobs. Men might be better suited for other jobs. When making decisions, including moral ones, leaders would be wise to include both perspectives of justice and caring. A question to be explored is which gender would perform better in combat, peace keeping, nation building, or humanitarian aid operations? Such a question is outside the scope of this paper but would make for interesting future study.

*Research Question #4: The Factor of Educational Level*

Usually educational level is a discriminating factor with higher education being associated with increased *postconventional* scores. In this study there were no significant differences among educational levels. Rest, as cited in King and Mayhew (2002), conducted a longitudinal study of 59 high-school students who were re-tested twice in two year intervals. Thirty-eight attended college, 18 had not attended college, and 3 could not be determined. Postconventional scores for all participants increased for the first two years following high school. At the second re-test, the *postconventional* scores of the college students continued to increase while the *postconventional* scores of those who did not attend college decreased.

In a meta analysis of 56 DIT studies, Thoma (2002) reported that educational level was “250 times more powerful than gender in accounting for variance in DIT scores” (Bebeau & Thoma 2003), p. 38). According to Thoma, differences between females and males increased in direct proportion to an increase in educational level. Therefore, the lack of significant differences among educational levels is noteworthy.

One reason for the lack of significant differences among educational levels is that there were very few participants in certain educational levels which did not provide adequate representation. Another suggested reason is that perhaps those that are drawn to military service and join the Army possess some element that causes them to prefer *maintaining norms* moral judgment, regardless of educational level. This warrants further study.

*Research Question #5: Soldier Perceptions of Key Influencing Factors*

The purpose of the focus group discussions was to gather feedback from soldiers on the factors that they perceived had the most significant impact on any change in their moral judgment. The qualitative content analysis of focus group discussions identified four areas of influence – training content, training events, peers, and leaders. The results of the focus group discussions indicated that leaders had the greatest influence on their values and moral decision making. Further, soldiers stated that the leaders who had the most impact possessed certain skills, abilities, and personal traits – respectful correction, feedback on performance, open discussion, just and fair correction, and integration of the Army's moral code into daily life.

*Respectful and fair correction.* Soldiers stated that they appreciated being held to a standard. From the soldiers' perspective the leaders that were most effective in influencing soldiers' moral development were respectful in their manner and methods of correction. This is to say that they demonstrated the Army values even when administering discipline. These effective leaders were not given to anger but used disappointment as a motivational tool. Also, those who were recognized as effective leaders challenged soldiers in training events and to live standards of behavior. Soldiers stated that ineffective leaders used much harsh and degrading language when correcting soldiers.

Respectful correction indicates that a leader's interaction with followers must be consistent with the organization's values, especially when confronting inappropriate

behavior that violates the organization's values. A follower's misbehavior does not justify the leader violating the organization's values when administering correction action. The example of the leader is of great importance. Followers need to have a model for which to pattern their moral judgment and behavior.

In addition to respectful correction, soldiers became very frustrated and angry toward those who got away with misconduct, i.e., the presence of injustice. Effective leaders held soldiers accountable in a fair and impartial manner. Soldiers also voiced a perception that ineffective leaders administered harsh punishment at all times, without regard to the severity of the infraction. Effective leaders used a variety of corrective techniques, fitting the technique to the specific issue.

To have a significant impact on the moral judgment of soldiers, correction needs to be administered fairly to all. The punishment should fit the crime. However, punishment fitting the crime does not necessitate that the same punishment is administered for a specific act of misbehavior. Punishment can be tailored to the situation and the individual. Extremely harsh and inequitable punishment hindered motivation to adopt and live by the moral standards of the Army. On the other hand, punishment and corrective action that is fair and balanced serves to motivate soldiers to adopt and live by the Army values.

*Feedback on performance.* Soldiers clearly desired to know how they were progressing. Soldiers stated that effective leaders kept them informed about performance. Soldiers wanted to hear about both positive performance and a lack of performance. They

stated that ineffective leaders provided little or no feedback. This indicates that soldiers wanted and needed reinforcement in their understanding of and living out the Army values.

Feedback on performance reinforces change in behavior. Feedback on performance emphasizes that the organization's values are truly valued. Leaders need to recognize when followers are practicing the organization's values in order to encourage behavior that is consistent with the organization's values. Without feedback on performance, the leaders do not demonstrate, and the followers do not understand, that the organization's values are to be valued. Soldiers stated that they were discouraged by leaders who displayed apathy. To them, a lack of feedback was perceived as a lack of concern for soldiers.

*Open discussion.* Soldiers stated that open, honest, genuine, and sincere discussion on the part of their leaders made a significant impression. When leaders demonstrated that they were human, shared from the heart, and listened, the soldiers were able to engage their cognitive and affective processes. This engagement enabled soldiers to be actively involved in their development rather than passively receiving information and training. On the other hand, leaders who were impatient, domineering, and closed to discussion, shut down cognitive and affective processes.

As has been demonstrated through numerous studies, the discussion of moral dilemmas and the opportunities for role taking are key ingredients in the development of moral judgment (Bebeau, 2002; Bebeau & Monson, 2008; Thoma, 2002; King &

Mayhew, 2002). In order for soldiers to develop their moral decision making skills, they must be allowed to engage their cognitive and affective processes through interaction and discourse. Leaders must be willing to become facilitators of open, honest discussion about issues related to military service and operations. Teach, coach, mentor.

*Integration of values into daily life and practical exercises.* Often, perhaps even the majority of the time, leaders and trainers assume that soldiers in training will accept and adopt the Army values through what has been termed the *hidden curriculum*. The hidden curriculum involves the assumption that students will develop moral judgment apart from explicit instruction simply by participating in a course of study (Power, Higgins, & Kohlberg, 1989)). Integration involves bringing together mutual purposes. Moral education is much more effective when leaders and trainers make the hidden curriculum explicit. Soldiers stated that discussion of personal problems and solutions enabled them to observe the Army values in action. Leaders shared their personal experiences and how they made their decisions. Also, leaders showed compassion toward personal problems of soldiers. Effective leaders also discussed training events, correction, and military operations in light of the Army values.

Leaders who had impact on the moral and character development of soldiers integrated a discussion of values into training events, unit activities, and war fighting opportunities. Soldiers voiced the perception that many leaders failed to address the Army values on a daily basis. Therefore soldiers did not receive a tangible example of the Army values in action. Effective leaders lived their lives consistent with the Army values.

Ineffective leaders were hypocritical in not living the Army values. By their example and their intentional discussion, those who were identified as effective leaders integrated the organization's values into the daily lives of the members of the organization.

In addition to leaders, soldiers mentioned a few other key factors.

*Peer influence.* Soldiers stated that being forced to work with their fellow soldiers, who were very diverse in background, assisted their development of tolerance and the ability to cooperate with others. Learning to cooperate with diversity is a key ingredient in moral development (King & Mayhew, 2002). On the other hand, soldiers also stated that their fellow soldiers had an adverse affect on their values and behavior. They became more distrustful of others. Their spiritual activities declined as a result of peer pressure. Some stated that they violated their personal value systems for the first time in their lives. Training units must recognize the impact of the group on individual behavior. One suggestion is to identify and empower key leaders among the soldiers in order for them to have influence over the group.

*Incorporate values into training events.* To best prepare soldiers for military operations, training must be as realistic as possible. In order for soldiers to understand the reasoning for certain military operations, values must be overtly related to training events. Soldiers appreciated training events that were both realistic and that forced cooperation with others.

*Hindrance of extreme control.* Soldiers stated that the structure, control, and order of MP IET eliminated the need for personal critical thinking and decision making. As mentioned above controlling leaders hindered the developmental processes. Restrictive policies, procedures, and training methods also undermined the engagement and challenging of thought processes. In order for moral development to occur, soldiers must have the opportunity to restructure their thought processes. This restructuring cannot occur when soldiers have their beliefs and behavior dictated to them.

#### Integration of Quantitative and Qualitative

The results of this study are somewhat conflicted between the qualitative results showing limited differences among the variables and the qualitative results showing some clear responses regarding change in moral and character development. Such a discrepancy warrants discussion.

The schemas described by the DIT do not promote specific values. Rather, the schemas are ways of approaching moral dilemmas. Although soldiers may not have changed in their method of moral judgment, they may have become more focused in their method. They may have adopted additional rules with which to make decisions based on a *maintaining norms* schema. This is confirmed by their identification of positive changes in decision making. Also in the realm of decision making, they stated that they experienced how their choices influenced the lives of others. This would lend itself to describing a move away from the *personal interest* schema where one does not care much about the impact of their decision on others. This realization of the impact of personal

choices on others could also reflect the reinforcement of the *maintaining norms* schema. One must follow the rules to sustain society. If one does not follow the rules, then society will suffer.

On the negative side of moral and character development, soldiers reported that MP IET eliminated the need for personal decision making. There was no need to determine the pros and cons of a situation based on *personal interest*. Neither was there a need to apply a moral ideal or principle (*postconventional* schema). The only necessary action was to determine and prioritize which rule applied to a situation or issue (*maintaining norms*).

The positive values that were identified relate to the *maintaining norms* schema. Such values as self-control, self-confidence, selfless service, humility, and respect are necessary for obedience to the rules for the good of society as a whole. However, these values could also be associated with the *postconventional* schema as well. The difference is that when operating at the *maintaining norms* level, these values are practiced as rigid norms while operating at the *postconventional* level these values are used as principles from which to determine appropriate moral behavior.

In the area of interpersonal relationships, soldiers identified learning to interact with diversity and developing relationship skills as key growing areas. Again, these items could be applied to all three schemas. One can relate to others for reasons of *personal interest*, to *maintaining norms*, or to apply a moral principle. However, coupled with the stated negative impact of growing to distrust others tends to focus attention on the *maintaining norms* schema. In *postconventional* thinking, interpersonal relationships and

learning to work with diversity is a moral ideal to be followed whether or not others reciprocate. In *maintaining norms* thinking, distrust is a sign of a transactional relationship, such that one will trust others as long as others prove themselves trustworthy.

In discussing the development of their own personal leadership, soldiers' statements focused on contributing to the team, being responsible for others, and following others (being a good follower). Again these statements tend to reflect and reinforce the *maintaining norms* schema. Soldiers have a moral obligation to support and sustain the team. They have a mutual responsibility for others. Often the statement is heard, "Battle buddies take care of each other." And in order to be a good leader, one must be a good follower. This implies a chain of command. There are always people above and below to which one must respond.

#### Summary of Interpretation and Implications

The key interpretations and implications of this study are listed as follows:

1. The content and methods of MP IET seem to have a limited effect on the moral judgment of soldiers. Specifically, MP IET does not incorporate the content and methods that challenge *maintaining norms* (rules-based) moral judgment to the extent that soldiers recognize the inadequacy of the *maintaining norms* level and seek the more adequate moral judgment of *postconventional* reasoning.

2. The content and methods of MP IET tend to reinforce the *maintaining norms* schema of moral judgment, that is, a rules-based approach to moral decision making. The

content and methods of MP IET appear to mitigate age, and to some extent, gender and educational level, as discriminating factors.

3. The leader-follower relationship appears to be the most powerful force for moral and character education in MP IET. The example, mentorship, and training of the drill sergeant were determined to be most influential.

4. The training environment of IET tends to serve as a hindrance to developing *postconventional* moral judgment. A mastery climate would tend to facilitate effective moral and character education.

5. The FCM and the model of moral identity provide insight into the development of character education in the Army. Each provides categories for identification and assessment of the elements of IET that either serve as supports for or barriers to moral character development. Character education should include elements that address moral sensitivity, moral judgment, moral motivation, moral emotion, moral values and commitments, and moral activities (such as community service) in order to produce soldiers who are ethical experts.

6. The application of the FCM and the model of moral identity reveal a significance of items that support and detract from the development of moral character. This conflict leads one to believe that the Army's moral code is not fully internalized through the course of IET. Most likely the Army's moral code is superficially acknowledged as valid such that soldiers have a dual morality. That is to say that they act like soldiers when necessary and resort to a different morality when the Army's moral code is not personally advantageous.

### Recommendations for Action

This study implies specific recommendations for training, leadership practices, and organizational change. Those who would benefit from this study include military leaders, educators, military trainers, leaders of hierarchical organizations, moral educators, researchers, and professional institutions. The results of this study might be disseminated through scholarly and professional journals such as *Military Review*, *The Army Chaplaincy*, and *The Journal of Military Ethics*. The author has already published two such articles. Additionally, the results could be presented at professional symposiums or conferences such as the International Symposium of Military Ethics. The author could present the results to unit commanders and other leaders in IET. The Army's internal website contains several virtual knowledge centers in which individuals share information, training, and lessons learned from various military operations. The results of this study could be placed in one or more of these knowledge centers.

### *Recommendations for Training*

The Army cannot simply focus solely on training soldiers to be warriors. Soldiers must be examples of morality in both war and peace. They must remain true to the values of the Army and the nation when conducting war. High moral character is necessary since

In the light then of such demanding moral imperatives as these, it follows that only men and women of the deepest compassion, clearest sense of justice, and highest integrity would be both able and willing in time of war to distinguish between justified and unjustified applications of violence. (Mattox, 2005, p. 397)

Therefore, moral and character education in the Army should be about equipping soldiers to be experts in an ethical lifestyle and not just being able to do something ethical periodically or at a moment in time.

There is evidence that demonstrates that moral actions are highly subjective and contextual. Hartshorne and May (1928, 1929) conducted studies which resulted in their questioning the existence of character traits. These studies showed that moral action was dependent on the situation and the emotional state of the actor.

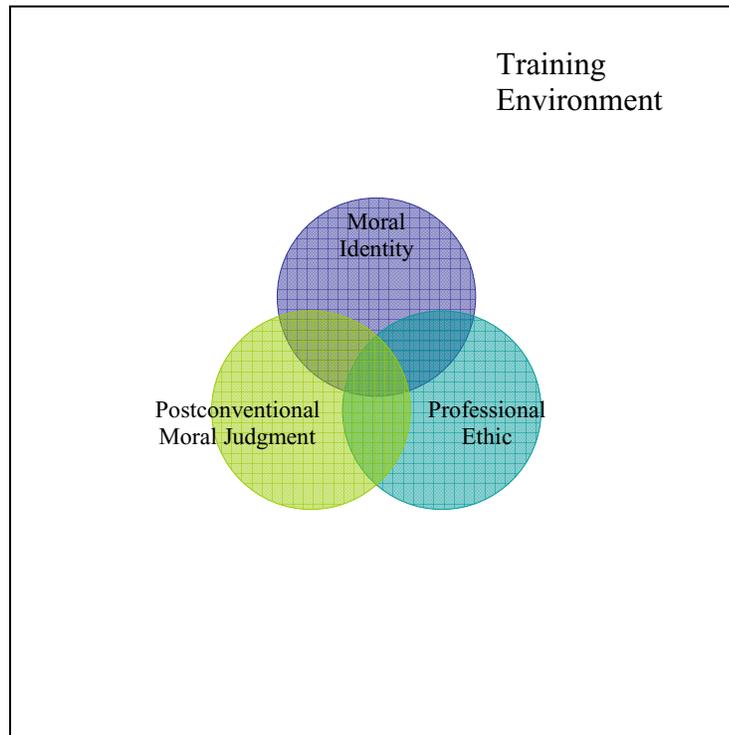
Due to the moral obligation of the Army to provide basic character education for responsible citizenship and the highly subjective situational and emotional nature of moral action, it follows then that the purpose and focus of character education is to facilitate soldiers' active involvement in self-constructing their own moral identity, moral judgment, and professional identity through moral practice resulting in soldiers' self-regulation and moral expertise.

The Army tends to teach virtues just as it teaches other combat and noncombat skills, through memorization, repetition, conditioning techniques, and a system of rewards and punishments. The Army's methods are highly Skinnerian in methodology. Repetition, behavior modification, and various forms of conditioning are used extensively. The Army tends to follow the premise that information automatically results in motivation. That is, knowledge of what is moral will automatically result in moral action. Research has indicated that moral judgment is not intrinsically motivational. There is a gap between moral judgment and moral action. Additionally, recent research

has shown that moral action is not as much the result of cognitive reasoning, but of reactive and automatic responses (Narvaez, 2008). Nevertheless, within the context of the Army, upon the occurrence of a moral collapse or failure, the usual response is a class. Following a suicide there is suicide prevention training. Following an ethics violation, there is ethics training. Following a sexual assault, there is prevention of sexual assault training. However, research indicates that increased information does not promote the desired behavior or prohibit the undesired behavior. Also, methods of conditioning and behavior modification have not been found to be effective in facilitating moral and character development. According to the two models mentioned above (the FCM and the model of moral identity) the mediating factors between moral judgment and moral action/behavior are moral identity, moral sensitivity, moral character, moral efficacy (as a result of moral opportunities), and moral motivation. It is on these elements that character education needs to focus.

An integration of the FCM and the Model of Moral Identity yields focus, perspective, and methods centered on four key areas – moral identity, moral judgment, the professional ethic, and the training environment/organizational moral climate. These four key areas are graphically displayed in Figure 3. The three elements of moral identity, *postconventional* moral judgment, and the professional ethic are influenced by the training environment or the organizational moral climate, either resulting in nurture or hindrance. One's individual moral identity, moral judgment, and professional ethic intersect or overlap one another. This model will serve as the basis for recommendations for the focus and methods of moral and character education within IET. Each element

will be discussed followed by a description of suggested methods to implement in the respective element.



*Figure 3.* Proposed model of moral and character education.

*Moral identity.* Moral and character education should not focus narrowly on traits and virtues but on the whole person. Character education should address all elements of the moral identity model and the FCM – moral judgment, moral self, moral opportunities, moral emotions, and moral motivation. Moral identity provides moral motivation through the desire to live in ways that are consistent with one’s moral identity (Hardy & Carlo, 2005; Hart, 2005a; Bergman, 2004). It is possible for people simply to understand moral issues but still have low commitment to the underlying moral values of those issues. High

commitment to moral causes results in greater unity between self and moral goals (Hardy & Carlo, 2005).

There is a precedent for focusing on moral identity within the context of the military. The character education process of the United States Military Academy (USMA) includes spiritual, ethical, and social dimensions (Snider, 2007). Army doctrinal publications present three basic elements of a soldier's personality – be, know, and do. The character development of cadets at USMA addresses the “be” element. The process of character education at USMA begins with the search for meaning and purpose. This search for “personal truth” is followed by training on the Army professional ethic. The goal is that personal truth and professional ethics will result in moral action that is consistent with the Army's moral code.

An ethic of virtue provides insight as to how to develop individual moral identity. From an Aristotelian perspective, the key question to ask is “What is the purpose (*telos*) of a soldier?” That purpose will determine the qualities of a soldier's virtue or excellence (*arête*). A soldier's virtue directly relates to the soldier's identity or sense of self. It is the exercise of these virtues that is required for and results in flourishing (*eudaemonia*). A person, or in this case a soldier, finds fulfillment through self-reflection and interaction with others within the context of a soldier's purpose (Carr, 2008). The soldier's purpose is summed up in the oath of enlistment which reads “I (state your name) do solemnly swear (or affirm) 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 will obey the orders of the President of the United States and the orders of

the officers appointed over me, according to regulations and the Uniform Code of Military Justice, so help me God.” This oath indicates that a soldier’s identity consists of supporting, defending, and being faithful to the Constitution. According to many, the Constitution is a document of justice, fairness, and respect. Therefore, a soldier’s identity is about supporting and defending the just, fair, and respectful treatment of people against those who would engage in oppression, abuse, and exploitation.

The soldier’s moral identity is not exclusively applicable to armed conflict, and related to issues of war’s justification (*jus ad bellum*) and just action within the conflict (*jus in bello*). The soldier’s moral identity must encompass all of a soldier’s being including interaction with others both inside and outside the military context.

*Moral Judgment – The need for postconventional morality.* The Army is transforming into a modular, flexible, and adaptive force. The Army is facing a non-traditional, highly adaptive enemy. Combat operations are changing from large scale to smaller engagements. The Army in general, and small units on the ground in specific, are called upon to transition in a moment’s notice from war fighting to peace keeping to nation building to providing humanitarian assistance. A rules-based approach to moral judgment, such as *maintaining norms* will likely prove to be inadequate. Changes in operations and the nature of the threat require a type of moral judgment that is flexible and adaptable to the ever-changing contemporary operating environment (Hooker, 2005). A principle-based, *postconventional* schema of moral judgment is suggested.

Although information technology enables continuous and somewhat immediate contact between headquarters and the small unit leader on the ground, soldiers must still react to various situations on a moment's notice. Also, having the *ability* to communicate with higher headquarters does not mean that soldiers *will* communicate with higher headquarters. Soldiers may choose to act apart from seeking guidance from their leaders. Therefore, soldiers need the ability to apply the principles of the Army's moral code and the laws of just conduct in war to specific and changing situations.

Soldiers have a moral imperative not to harm noncombatants, to use only as much force as is necessary for neutralizing the enemy, to exercise restraint, to minimize risk to noncombatants, to balance risk to combatants with risk to friendly forces (Cook, 2004; Johnson, 2005; Regan, 1996; Walzer, 1977). As a result, Pfaff (2005) asserts "This moral calculus underscores the need for professionals who have the education and experience required to maintain the profession's integrity by balancing mission accomplishment with moral and legal restrictions" (p. 419).

Soldiers need to know when to use nonlethal methods and when to use lethal methods, when to act and when to delay. Pfaff (2005) emphasizes the mandate to train soldiers when he says, "It is not morally sufficient to place soldiers in harm's way without the indoctrination they need to conduct themselves ethically" (p. 423).

A soldier's moral judgment requires highly-developed moral decision making abilities. Pfaff (2005) suggests that first of all, the leaders of the future Army must consider the nature of the threat, whether criminal or enemy combatant when determining a response that will affect noncombatants. Second, Army methods must be established

that will distinguish between criminals and enemy combatants and prescribe moral actions in response to each. Third, military operations must consider the acceptability of noncombatant casualties. Fourth, the Army must train forces that can adapt to the threat, be it from criminal entities or enemy combatants. These forces must have the ability to engage in traditional law enforcement, including a wide variety of lethal and nonlethal methods, and being trained to use the minimal force necessary for the situation. Pfaff indicates that with the transformation of training and operations, the Army must develop a moral model that enables the effective neutralization of enemy combatants and criminals, while at the same time protecting noncombatants. Such a model would necessarily allow for ambiguity. It is often very unclear the nature of the threat. Such implications reflect the development of *postconventional* rather than *maintaining norms* moral thinking. A rules-based approach would restrict an effective response. Pfaff (2005) states,

Coalition forces should pursue an aggressive policy engaging insurgents and terrorists wherever and whenever they find them. But they must also recognize when violations of an individual's right to life and liberty in not permissible and retrain the use of force accordingly. (p. 427)

This study's sample uses *maintaining norms*, a rules-based approach, as its primary schema of moral decision making. Rules-based approaches result in conflict between the several rules that may apply to a given moral dilemma. Such approaches also provide the justification for favoring one rule over another, and therefore, favoring one person or group over another. A principles-based approach enables moral judgment that applies moral principles across the widest spectrum so that as many people as possible will be treated fairly and respectfully (Frankena, 1973). The authors of the ARI study

indicate that soldiers need the ability to apply the elements of the Army's moral code to a variety of situations, and not simply use those elements as rules (Riccio, et al (2004). Therefore, it seems that the most effective model for balancing the issues is that of *postconventional* moral judgment, of which justice, fairness, and respect serve as the pillars of support.

*Emphasis on the professional ethic of the Army.* The Army is a member of the profession of arms. As with every profession, there are certain standards of conduct. A professional is an expert in the morality, not just in the technical skills, of his or her field. Someone can memorize all the parts of the body and the Hippocratic Oath but that does not make her a doctor. As Bebeau (2002) states, "Professional practice is predominantly a moral enterprise" (p. 271). As a profession adapts to the changing needs of society, members of the profession must be able to address the various ethical dilemmas of the profession (Bebeau, 2008). Professional education programs include elements of moral judgment and professional ethics to ensure that behavior is consistent with professional standards.

In discussing professional ethical education, Bebeau & Monson (2008) assert that a focus on moral identity that is consistent with professional and societal expectations is first, foremost, and foundational. They state

Most students do not come to professional school with a clear vision of societal and professional expectations, and are not likely to intuit them from the general educational process. Professional education must be conveyed as an opportunity to reflect on this important commitment. It should not be assumed that if one is in professional school that one has

resolved personal and professional expectations and integrated these into one's identity as a dentist, lawyer, or physician. (p. 575)

A soldier is a member of the profession of arms and should be included in this list of professionals. Soldiers do not grasp the professional ethic simply by participating in IET. Within IET, certain issues related to the professional military ethic need to be discussed and resolved, such as, the just use of deadly force, resolving conflicts between personal values and the Army values, the selection of expedient methods of military tactics that may violate the rule of law.

The principles of IEE, which were discussed in Chapter 2, are being used in some segments of the Army. The development of the professional ethic and moral agency at the United States Military Academy (USMA) includes reflection, guidance by mentors, and a focus on developing moral self-regulation (Hanna & Sweeney, 2007). Through the guidance of mentors, discussions of moral dilemmas and the intense examination of actions are used to reinforce the Army professional ethic. One of the developers of the USMA Cadet Leader Development System (CLDS), Snider (2008) states, "the construction of moral development happens best in structured reflection with informed mentors" (p. 31). Such practices should also be incorporated into Army IET.

The character education process at the USMA does not end with training in moral judgment and moral agency. It also focuses on developing moral efficacy and expertise. Soldiers must be confident in and have the ability and motivation to engage in moral action. At the USMA, the primary method of developing moral efficacy and expertise is through *moral triggering events*. A moral triggering event "jolt[s] people out of their complacency and into a period of deep self-reflection, thus paving the way for

exceptional individual development” (Hanna & Sweeney, 2007, p. 155). Through increasingly intense moral triggering events, cadets gain confidence and experience in moral action. The goal of moral and character education process is the internalization of the Army’s moral code and therefore the ability to act in ways that are consistent with the code.

The character development program of I Corps, Fort Lewis, WA also incorporates the principles of IEE (Van Dyken, 2008). The program is designed to prepare soldiers for the moral battles of war. The program includes three elements – instruction on the morality, evil, and horrors of war through the use of dilemma discussion; discussion of the use of revenge in combat; and discussion of resources that soldier have for supporting moral action. Such training is needed for the entire Army on widespread basis.

To summarize, suggested training for the professional military ethic would include instruction and discussion of the meaning of being a member of the professional of arms, extensive discussion of the law of land warfare and just war theory including specific moral dilemmas that arise, and practice in resolving the moral issues and preventing the moral collapses that often occur in military operations. Such content should occur under the guidance of a coach/mentor who models ethical military professional expertise.

*Training environment/organizational climate.* The fourth and final area of the suggested model of moral and character education is that of the training environment and the organizational climate. Effective character education requires creating a climate for

optimal moral development, a *mastery climate* (Davidson, 2005; Shields & Bredemeier, 2005). Just as a greenhouse provides necessary elements and climate for optimal growth, so should the training environment provide the necessary elements and create the conditions for optimal moral and character development. Leaders in the training environment can create such a climate by structuring the learning environment so that soldiers can actively participate in the process through personal expression of ideals, adopting shared norms and values, listening to and respecting others, cooperating with others both leaders and peers, and working toward common goals. Leaders also create the optimal climate by using leadership and communication styles that encourage the development of relationships and facilitates the process of education, not just the transmission of information or of indoctrination.

Shields and Bredemeier (2005) assert that a mastery climate includes diverse tasks, shared authority, recognition of effort in addition to accomplishment, a variety of group activities, personal improvement and effort as the focus of evaluation, and flexibility in determining the time required for learning specific skills. Granted, some of these items pose a problem for IET due to constraints of time and resources. However, the principles that underlie these items can be adapted to create a mastery climate of optimal moral development. This is not without support from Army doctrine. The Army's leadership publication, Field Manual 6-22 Army Leadership (U.S. Army, 2006) states,

A climate that promotes the Army Values and fosters the Warrior Ethos encourages learning, promotes creativity and performance, and establishes cohesion. The foundation for a positive environment is a healthy ethical climate, although that alone is insufficient. Characteristics of successful organizational climates include a clear, widely known purpose; well-

trained and confident Soldiers; disciplined, cohesive teams; and trusted, competent leaders. (p. 11-4)

Field Manual 6-22 goes on to list the actions that develop such a climate as including using mistakes as learning opportunities, developing unit cohesion, honoring moral leaders with promotion, and leaders who actively solicit feedback on the moral climate of the unit. A climate such as described above encourages the individual in active participation in the organizational unit and in creating his or her own character (Davidson, 2005; Shields, & Bredenmeier, 2005).

The training environment also includes the quality of relationships between IET soldiers. Positive peer relationships are those that focus on “equality and cooperation...provide...the experience of interacting according to the reciprocity norm...become aware of the consequences their actions have for others” (Hardy & Carlo, 2005, p. 249). Within a climate that includes positive peer relationships, participants realize that their actions are constantly being evaluated by others. So they begin to evaluate themselves. As they evaluate themselves, they are motivated to act in ways that are consistent with the image of morality that they want to fulfill. As Hardy and Carlo (2005) summarize, “In short, peer interaction fosters sociomoral understanding and the development of a sense of moral self-responsibility” (p. 249). Peer relationships provide role taking opportunities and the realization that one is a moral agent whose decisions affect others (Hart, & Carlo, 2005). This is confirmed by the focus groups as soldiers stated that significant influencing factors included having to assume a leadership position, learning to work with diversity, and having to work as a team. When an individual failed,

the team failed. Berkowitz and Bier (2005), in emphasizing the impact of the social environment, note that it is the bonding of individuals with peers and the institution as a whole that is a significant factor in character development. Activities that require and reinforce teambuilding and team work are a necessity.

*Training methods.* Methods of facilitating the development of moral identity include opportunities for role taking, developing peer relationships, and moral activities. Such methods enable individuals to see life from others' perspectives and engage in the practice of just and fair treatment of those different from oneself in race, ethnic and cultural background, and socio-economic background. These methods also nurture the moral emotions of sympathy and empathy (Hardy & Carlo, 2005; Hart, 2005b).

Dilemma discussion, teambuilding activities, and community service projects could be included in the IET program of instruction. This study indicates that IET currently has only a superficial effect on the moral development of soldiers. Therefore, post-IET continuing moral and character education is indicated. Even if changes were adopted to increase the effectiveness of moral and character education in IET, there is a need for moral and character education that is at a level commensurate with soldiers' level of responsibility

Hart's (2005b) model of moral identity asserts the need for moral activity in the development of personal and professional moral identity. Such activities include institutional, organizational, and relational opportunities. In the course of conducting battle drills, soldiers should be engaged in open discussion about the moral issues

surrounding a moral dilemma. Moral activity influences moral identity (Hardy & Carlo, 2005).

*Drill sergeant training.* This study has specific implications for the training of prospective drill sergeants. Character development and moral action are the result of complex, interacting factors. Such factors include the elements of the FCM and the model of moral identity – moral awareness and sensitivity, moral judgment and cognition, moral motivation, moral character and identity, moral opportunities, and the situation at hand. Therefore, those who have the greatest impact on soldiers must have a high degree of understanding and skill in moral issues. The training of drill sergeants should include awareness of human moral development and character formation process, practical tools for engaging soldiers in moral issues (such as dilemma discussion, moral triggering events, practical exercises), ethical and moral decision making processes, facilitation of small groups, and a variety of motivational theory, and practice in moral dilemmas in order to identify and address the factors involved.

*Moral and character education beyond IET.* Since this study indicates that IET has a superficial effect on the moral and character development of soldiers, there is need to continue to conduct moral and character education following IET within the context of operational units and professional development courses. The same principles, content, and methods mentioned above should be incorporated into regular training events. At specific points in a soldier's career, he or she is required to attend specialized

professional development courses to prepare for increased responsibility and higher rank. Moral and character education should be included in these courses to address the moral issues commensurate with the level of responsibility.

Operational units train constantly to execute their wartime mission. Current literature informs that moral and character education should permeate all areas of the professional, educational process (Bebeau & Monson, 2008). Moral and character education should be an integral element of such training. The focus groups indicated a lack of practical application of the Army's moral code in daily life, instruction, and practical exercises. Soldiers stated that this lack of practical application left them with superficial knowledge of the values. Soldiers indicated that they wanted to see the Army's moral code in action. Just as soldiers rehearse the use of weapons systems and various types of tactics and operations, they also should rehearse the moral issues that may arise while conducting missions. Such rehearsal will prepare soldiers to take action based on the Army's moral code. Soldiers need to be continually challenged with moral issues in garrison and in deployment. According to current literature on professional ethical education preparation for battle should include the elements of moral identity, moral judgment, the professional military ethic, all within the context of a moral climate. As units prepare for deployment and rehearse specific missions, anticipated moral scenarios also need to be discussed and rehearsed. Since the current conflicts in Iraq and Afghanistan are being fought as much with ideas as bullets, a soldier's moral misstep may cause as much damage as several improvised explosive devices.

*Summary of recommendations for training.* The Army, in general, and in specific IET including MP IET has tended to use a virtue ethics approach to its character education. However, this use of the virtue ethics approach has only been in the selection of the virtues to be developed in its soldiers. The methods of inculcating those virtues are anything but philosophic. The Army's methods are extremely directive, mimetic, and oratorical. The mistake that many character education programs make is that of using non-philosophic methods in an attempt to inculcate values (Lapsley & Narvaez, 2006). Kant spoke of the need for autonomy when developing moral character. The best practices of character education are those that incorporate opportunities for self-direction. Instead of being forced to adhere to a moral code through threats of punishment, soldiers should be motivated to internalize the elements of the Army's moral code as they observe its practice in the lives of their leaders. Change occurs best when people have the freedom to adopt values that they believe to be necessary for self-flourishing. The freedom to choose requires self-reflection. Having selected such values, soldiers must then be able to rule themselves. Much of the directive approaches of IET are very controlling, which tend to reduce the personal responsibility of soldiers and increase the responsibility of leaders to be present to enforce the rules. This fact was indicated in the study's focus group's results.

The ARI report (Riccio et al., 2004) recommended the use of various battle drills in character education. This method is indirect and assumes that soldiers will develop inner moral character from the activities. This is referred to as the hidden curriculum, i.e., the notion that character can be developed through activities apart from cognition (Power,

Higgins, & Kohlberg, 1989). However, the models of moral behavior and identity lead us to believe that there must be a direct, explicit connection between moral judgment, one's view of self as related to certain values, and the opportunities for moral activity. Therefore, the best character education programs are those that are direct but not directive, explicit as well as self-directive and self-constructive.

Recommendations for moral and character education in IET do not indicate a separate track or extensive additional classes (Klein, Salter, Riccio, & Sullivan, 2006). Soldiers already receive training on the law of land warfare, the Geneva Conventions, and Just War Theory. Instruction to be added is that of the professional of arms, its practice, and its moral obligations. Within the existing program of instruction, items and methods to be incorporated are dilemma discussion, opportunities for role taking, moral activities, and moral triggering events. These methods could be included as soldiers conduct training in a variety of settings in which they practice tactics and techniques, such as urban operations, convoy operations, law and order operations, etc. Following a rehearsal or training operation, a drill sergeant or others leader can lead the soldiers through a discussion of a moral dilemma that would typically occur during such a real world situation. After Action Reviews (AAR), group discussions in which participants evaluate training or operations, are an effective activity for reinforcing moral development (Klein et al.) Much more difficult to add to the program of instruction are moral activities such as community service.

*Implications for Leadership*

The results of this study clearly indicate that the leader-follower relationship has the most significant impact on the moral and character education process of soldiers. Additional research indicates that this is true for civilian organizations as well (Kouzes & Posner, 2001). This study has implications for leadership outside the IET environment. The daily activities of the Army consist of training to conduct military operations. Leaders at all levels of the Army are the primary trainers, instructors, and supervisors of training. Taken as a whole, the results of the study suggest that soldiers do not fully internalize the Army's moral code during the course of IET. The conflicting positive and negative changes and influencing factors identified by the focus groups, specifically the lack of practical application and the focus on memorization alone, indicate a superficial knowledge of the Army's moral code. Therefore, moral and character education must continue in operational units. According to the results of the focus groups, and corroborated by Kouzes and Posner (2001, 2006), leaders have a significant influence on the moral development and moral behavior of followers. Based on the FCM and Hart's Model of Moral Identity, in order for members of an organization to internalize and practice the organization's ethic, leaders must fulfill several roles – trainer in moral decision making, moral example, facilitator of moral opportunities, clarifier of moral issues, support, mentor, attitude.

*The leader as example.* The results of this study indicate that for MP IET the most significant factor in moral development and character education is that of leader example. As a visible model, a leader's life and practice must be consistent with the organization's

moral code. According to the focus groups, the most outstanding positive influence was leaders who lived the Army's moral code. The main negative influence was leaders who did not live the Army's moral code. In order for soldiers to fulfill their moral obligation to support and defend the Constitution, and therefore the nation, they must develop moral virtues (Mattox, 2005). Virtues are best adopted by observing the behavior of moral leaders and receiving guidance and mentorship from those leaders (Lapsley & Narvaez, 2006). This study indicates that soldiers tend to follow their leader's example. Therefore, in war, leaders must practice justice not only with noncombatants, but also with enemy combatants. Use of force must be restrained to legal and moral limits. In time of peace, Army leaders must continue to pursue the ideals of high moral and character development. The American public expects that its service personnel be among the most morally virtuous persons in the nation (Mattox, 2005).

*The leader as teacher.* A leader in the Army and especially in IET is an instructor in moral judgment and decision making, provides opportunities for rehearsal, and facilitates discussion and understanding (U.S. Army, 2006c).

Soldiers indicated in focus group discussions that the most effective leaders were those who were genuine, sincere, and engaged in honest, open discussion of issues. These qualities of effective leaders directly relate to the method of moral education that causes *postconventional* moral reasoning. Soldiers indicated that they wanted to discuss the issues and appreciated those leaders who engaged them in moral discussions. Therefore, the Army should exploit this moral motivation of soldiers and challenge the present level

of moral development of soldiers through the use of dilemma discussion and practical, moral triggering events. Such action would result in soldiers having a greater ability to reason on the basis of principles with adaptability to an ever-changing battlefield.

Those who are actively involved in training soldiers in MP IET need to understand that a controlling style does not facilitate moral and character development and adoption of organizational values. Leaders, instructors, and drill sergeants need skills as facilitators of dilemma discussion. Trainers need to challenge soldiers with higher level moral reasoning and respect the autonomy of soldiers. “If classroom education is not to be indoctrination, it must be an interactive process that enlists the cooperation of students. Teachers have a moral responsibility not only to help students to understand the rationale behind what they are teaching but also to develop their power to evaluate it critically” (Power, Higgins, & Kohlberg, 1989, p. 30). Trainers of soldiers in MP IET also have a responsibility to provide understanding into the rationale behind Army policies, procedures, and regulations. Leaders, instructors, and drill sergeants can hinder the moral development of soldiers by imposing too many rules and by not recognizing soldiers’ ability for self-rule. (Power, Higgins, & Kohlberg, 1989, p. 31). It may be somewhat difficult for a drill sergeant to give up authority and control and open up for discussion. It is much easier to give orders and exercise control.

*The leader as mentor.* A leader in the Army is a coach who provides feedback and guides soldiers in searching out issues, provides support for facing challenges, and

creates a climate that develops soldiers from novice to master (U.S. Army, 2006c). Focus groups identified these leader actions as having significant influence.

It is recommended that MP IET elevate the value of leaders and trainers to emphasize the importance of example setting and modeling as an element of moral education. Leadership is a relationship of influence. Controlling leaders tend to hinder moral development. Currently, the focus of MP IET is on content and training events. These elements tend to force-feed values and morality, the results of which do not endure and are not internalized. It is recommended that leaders allow for conflict, discussion, and resolution in regard to values and moral decision making. This means that a primary role of leaders and trainers in MP IET be that of a facilitator or coaching mentor.

A leader's role is to challenge thinking (Reimer, Paolitto, & Hersh, 1983). A leader must have skills as a facilitator more than a lecturer. A leader needs to create and manage respectful conflict in such a way that soldiers' values and schema of moral decision making is challenged. Leaders must also create a climate of acceptance so that soldiers feel confident and safe to take the role of others with different value systems than their own. A leader creates imbalance and disrupts the equilibrium of soldiers' moral judgment so that they are forced to consider more adequate forms of moral judgment.

### *Implications for Organizational Change*

The ethical and moral code of an organization serves as the parameters for decision making (Kouzes & Posner, 2001). At some point, a leader may identify attitudes and behaviors that are inconsistent with the organization's moral code. Significant,

enduring change requires that the proposed change be consistent with the organization's ethical and moral code. Additionally, organizational change means that the organization facilitates internalization of its values by its members. This study indicates that significant influencing factors for internalization of organizational values include leader behavior, organizational climate, and organizational practices. The proposed model suggests that organizations focus on individual moral identity, professional identity, application of principles, and ethical climate. This study indicates that simply making organization members aware of the organization's moral code is insufficient to cause change.

Lewin's Forcefield Analysis can be an effective tool for initiating change in organizational ethical climate. Lewin (1997) said that the status quo, in this case the ethical climate, is the result of driving and resisting forces. Change occurs by addressing the resisting forces not by increasing the driving forces. The moral climate of an organization is the result of certain forces. Moral change is not accomplished by increased force, rules, regulations, controls but by enabling members to choose, practice, and implement the organization's code as described in the previous section on recommendations for training.

A strong ethical climate increases the commitment of members to the organization (Weeks, Loe, Chonko, Martinez, & Wakefield, 2006). It is common knowledge that all change results in stress as the organization adjusts to new patterns of behavior. If the moral code and climate is not supportive of the desired change in moral climate, then the stress of change will work against the desired change. If the

organization's moral code is inconsistent, members find it very difficult to implement operational changes.

Hawks, Benzley, and Terry (2004) report that improvement in the ethical and moral behavior of the members of an organization does not require strict adherence to rules and regulations. They utilized the Taguchi Loss Function of design and manufacturing to make their point. Traditional quality control has focused on specifications to create an acceptable product, that is, one that meets minimal standards. Instead Hawks et al. suggest focusing on a target of perfection, in this case, the principles. They assert that a focus on rules and regulations results in minimal ethical and moral behavior. A focus on principles results in high quality moral conduct, as in manufacturing. Therefore, ethical and moral improvement occurs when organizations focus on creating an understanding of the purpose and intent of its moral code, studying moral exemplars, and putting principles into practice across the broad spectrum of the organization.

#### Implications for Social Change

There is cause for concern over the nature of morality in contemporary society. Several highly publicized incidents of moral collapse and immoral behavior range from education to business to politics. Teachers have had inappropriate relationships with students. Investment bankers, such as Bernard Madoff, have exploited and deceived customers. Businesses have defrauded investors. Political leaders, such as Gov. Rod Blagojevich of Illinois, businesses such as Enron and WorldCom, and lending institutions

have abused their power and position for personal gain. In order to change society, you must change the people that make up the society. In order to change people you must change their decision making processes and values. Change in decision making and values involves moral and character education and training for responsible citizenship. This study implies that there is need for effective character education in the various levels of education from elementary school through professional institutions, that character education can address social injustice, that character education focus on developing responsible citizenship, and that, in the long term, character education can affect government policies.

*The Need for Character Education – More than obeying the rules*

If those who are entering the Army are representative of the young adult age group as a whole, then the primary schema of moral judgment of young adults is *maintaining norms*, i.e., a rules-based approach. A rules-based approach to moral behavior often results in a superficial morality, in which one may keep the letter of the law but violate the principles of the law. Character education needs to focus not on following the rules in a given situation, organization, or context. Character education needs to focus on the individual's identity and responsibility to society. A rigid system of training does not enable moral judgment at a principled level. A rules-based approach tends to result in adolescents and young adults who are inadequate when confronting moral dilemmas. Rules do not cause lasting change beyond the *maintaining norms* schema. The *maintaining norms* schema and its rules-based approach, serves to bring

people beyond the *personal interest* schema to the point where the focus of moral decision making is on the society, not the individual. However, the problem with *maintaining norms* schema is the necessity of rules. It is impossible to make a rule for everything. Superimposing a set of rules on people does not result in an internal, personal change in moral reasoning. It is not enough just to say “Here are the rules. Don’t break them. If you break them, you will be punished.” Such an approach only provides a deterrent to immoral behavior and does not provide motivation for moral action.

Lasting social change is the result of the cognitive and affective restructuring of moral judgment. Such restructuring is caused by addressing values through discussion, role taking, modeling, and challenging current moral judgment with a view toward what is just and fair to everyone involved. In order to facilitate a change in social systems, change agents must focus people’s attention on justice not rules. In short, rules don’t change people. People change themselves as they are exposed to and challenged by the application of principles of fairness and justice.

Soldiers face moral issues at every level of service. This study suggests that the Army address the moral and character education process within IET. However, moral issues are unique to position and responsibility. As soldiers progress through the Army’s leadership and are promoted to higher levels of responsibility, they need expanded skill in resolving moral issues. Continuing education in moral issues should be conducted both in the Army’s formal courses in professional development and in daily unit training. The members of both the noncommissioned officer (NCO) and officer ranks attend required course in professional development at each level of responsibility. The NCOs attend the

Warrior Leader's Course (WLC) for junior NCOs, the Advanced Leader's Course (ALC) for intermediate level NCOs, the Senior Leader's Course (SLC) for senior NCOs, the First Sergeant's Course, and the Command Sergeant's Major Course. Officers attend the Basic Officer Leader's Course (BOLC), the Captain's Career Course (CCC), Intermediate Level Education (ILE), and The Army War College. Each of these schools should provide moral education for students.

Additionally, units conduct continuing professional development for leaders in the forms of the Noncommissioned Officer Development Program (NCODP) and Officer Professional Development (OPD). Moral education should have a prominent place in these programs of professional development. Moral expertise among soldiers should be commensurate with one's position and responsibility. A culture of moral expertise should exist throughout the Army. The Army's professional expertise should not be that of war fighting alone, but also moral conduct in and out of combat.

### *The Army and Social Change*

The Army has opportunity for influencing society. A significant number of the population serves in the Army, as well as, the other military services. Many local, national, business, educational, civic, and governmental leaders attribute to the military key formative effects on their lives. A high percentage, approximately 18 percent annually, of those who serve in the military leave military service after the first tour of duty which averages 7 years (Congressional Budget Office, 2007). As these return to civilian life, they take with them the skills and practices that they learned in the military.

Such expertise includes ethical and moral aspects. The training of soldiers includes preparing for responsible citizenship.

By implementing an effective program of moral and character education, the Army can affect the moral development of its soldiers. With a moral base that is more principles-based than rules-based, soldiers' behavior will be affected in several ways. A likely result will be a decrease in the volume of negative behaviors and an increase the volume of positive behaviors. Moral and character education addresses the use of power and position for personal gain or pleasure. Violations of workplace discrimination, harassment, and coercion would likely be affected as people practice the principles of justice and fairness as opposed to breaking the rules in the hope or expectation of not getting caught. In combat, soldiers would be more concerned about practicing the principles of the just war theory, justice and fairness as they conduct operations and engagements likely resulting in less war crimes and violations of civil rights.

Throughout the Department of Defense, military units and civilian offices are required to conduct equal opportunity training. This training includes instruction on sexual harassment, gender discrimination, racial discrimination, and programs designed to increase awareness of various minority groups such as, females, Hispanics, African-Americans, Native Americans, Pacific Islanders, and Asians. Additionally, the Department of Defense conducts mandatory ethics training which primarily deals with the rules and regulations of abusing systems and equipment for personal gain. Most of this training involves simply stating the rules and regulations and informing about the benefits of abiding by the rules and the consequences of violating the rules. Very little

time is given to dilemma discussion and role taking, both of which encourage the development of moral motivation. An effective program of moral and character education, one that focuses on the development of character and expertise and the application of the principles of justice and fairness, instead of rules, would have the positive affect of decreasing such violations of discrimination.

The results of an effective program of moral and character education would have long lasting effects on the local civilian communities in which an Army installation is located, the nation, and the world. Local communities are influenced by the symbiotic relationship they have with the local Army installation. Public opinion and the reputation of the Army are affected by the behavior of soldiers. Higher moral conduct on the part of soldiers would positively affect this symbiotic relationship. On a larger spectrum, the increased moral behavior of soldiers would affect the nation's view of the Army as a whole. In many ways the Army has social influence on the nation. A respectable military holds the admiration and support of the nation. Soldiers' examples of moral conduct, sacrificial service, and personal courage are held up as model behavior to be imitated.

Soldiers' moral conduct has far reaching effects around the world. The misconduct of soldiers provides ammunition for the propaganda of the nation's enemies. Such negative moral conduct undermines the principles of freedom, justice, and democracy that are the hallmarks of our national policy. The nation's political goals are sabotaged by immoral conduct if the world perceives that there is no difference between a terrorist and a U.S. soldier. However, if a soldier engages in consistently moral conduct

reflective of the Army's moral code and national values, then the people of the world will take notice and be open to the principles of freedom, justice, and human rights.

### Recommendations for Further Study

While this study is explorative, future research on the ideal schema of moral judgment of MP IET is required. In order to determine the ideal schema, 3 research methods may need to be conducted – interviews of key leaders, content analysis of key Army values statements and Army training materials, and focus groups of key leaders. Such research would yield a description of the type of moral judgment that the Army desires in its soldiers. Such knowledge, coupled with an understanding of the impact of current MP IET, will enable MP IET commanders to sustain or revise MP IET in order to develop the kind of moral judgment that would prepare soldiers for moral decision making both in and out of combat.

This study has clearly demonstrated the significant impact that leaders have on followers. An additional study of significance would be to research the moral judgment of leaders/trainers and soldiers. The question to be researched in such a study is “Does the stage of moral development of unit leaders influence the moral development of soldiers?” This study would be conducted by assessing the moral development of leaders/trainers of each small group training unit (platoon). Then, the moral development of soldiers would be assessed pre- and post-training. Statistical analysis would be conducted on leaders/trainers and soldiers within each platoon to determine if there is a relationship between scores of schemas. A comparison between platoons would

determine if higher leader scores are directly related to higher soldier scores on a given schema. The value of such a study would be to determine the extent of influence of a leaders' moral development on soldiers' moral development. A definitive relationship would strengthen leadership as a factor in influencing moral development.

A similar study could be conducted using leadership style of the leader as the independent variable. The research question would be "In what way does leadership style influence the moral development of followers?" Leadership style of various leaders of units in an organization would be assessed at the start of the study. Moral development of followers would be assessed at the start of the study and again following a specified period of time to determine change in moral judgment. Comparisons would be made between leadership style and the moral judgment of followers to determine if a relationship exists.

The study reported in this paper revealed no statistical change in the moral judgment of the overall matched pair scores of soldiers through the course of MP IET. A longitudinal study might prove useful. The question to be researched is "Does increased time in service result in a change in moral judgment scores?" Such a study could be conducted as cross-sectional research beginning with the initial assessment at the beginning of MP IET, a post-training assessment, and an assessment conducted every five years thereafter up to the minimum retirement age of 20 years. These scores could then be compared to normative scores from the general population to determine the impact of military service on moral development. For further detail, the variables of gender, educational level, and age could be compared. This study would provide data to

suggest that military service either, hinders, encourages, or has no effect on moral development as compared to the general population.

Within the Army there are various subgroups that tend to have unique elements. Such subgroups include specific branches (career fields), groups of career fields (combat arms, combat support, combat service support), and various rank structures (junior enlisted, junior NCOs, senior NCOs, junior officers, company grade, field grade officers, general officers). A cross-sectional study would yield data that describe the unique moral development of these various subgroups. Comparison, contrast, and analysis of the various subgroups would provide (a) information on behavioral tendencies regarding moral dilemmas and (b) recommendations for preparing each subgroup for facing moral dilemmas in combat or in garrison.

A significant finding of this study was that among females the use of the *personal interest* schema declined over the course of IET and that females practiced principled (*postconventional*) reasoning to a significantly higher degree than males. These findings imply that females might be better suited than males for certain tasks, missions, or operations. A future study might explore which gender would perform better, morally and ethically speaking, in combat, peace keeping, nation building, or humanitarian aid operations. Such a study might reveal which gender tends to show restraint in the use of deadly force, adheres to the principles of just conduct in war, and creates a climate of support and trust for stability operations.

With the prolonged War on Terrorism and deployment of military forces to Iraq and Afghanistan, many military personnel experience significant changes in their

behavior patterns. A study of deployment and moral development would be beneficial. Soldiers would be assessed pre- and post-deployment to determine the effect that deployment has on moral judgment. Such a study would determine if, through the course of deployment, soldiers increase, decrease, or experience no change in *personal interest*, *maintaining norms*, or *postconventional* scores. This study would reveal the method which soldiers tend to use to make moral decisions as a result of deployment and facing hostility. Additionally, variables such as age, gender, educational level, and marital status could be used to determine discriminators.

Similarly, a study could be conducted to determine the relationship of posttraumatic stress (PTS) on moral judgment. Personnel could be assessed for PTS and moral development. Scores would be compared to determine if there is a direct, indirect, or no relationship. Other variables of interest would be gender, educational level, age, length of deployment, number of deployments, and severity of hostility. PTS represents a violation of one's worldview and value system (Everly & Lating, 2004). When one is threatened, the flight or fight response is engaged. It would be informative to learn how moral judgment changes as a result of prolonged threat, i.e., does hostility cause one to revert to a lower schema, such as *personal interest*?

A final suggested study would be an assessment of the opinions of Army leaders regarding the characteristics of moral development and judgment that they desire in their soldiers. Given the current nature of military operations, it would be beneficial for such leaders to identify whether they desire soldiers to use a *maintaining norms*, rules-based approach to moral decisions or a *postconventional*, principles-based approach to moral

decisions. Such a study would involve focus groups of senior military leaders. The focus groups would begin with a discussion of the nature of *personal interest*, *maintaining norms*, and *postconventional* moral schemas. Then based on the nature of current military operations, discussion questions would facilitate discussion on participants' desired expectations of the moral decision making of soldiers in combat. Such questions might be: Would leaders want soldiers to maintain the norms (follow the rules) if they were unfair or resulted in injustice? Would leaders want soldiers reverting to *personal interest* in times of stress? Regarding following the rules, what happens when the rules don't work, such as in battle or deployment? Soldiers obey the rules of surviving an engagement but people still die and they experience horrors. How do soldiers handle that? Could the intense focus on rules contribute to PTS? Could an increase in *postconventional* moral judgment mitigate PTS?

This study could be replicated within the IET of other branches, as well as at various levels of the NCO and officer ranks. This study provides a basic pattern for developmental studies among the military. The study also incorporates key discriminating factors that may determine the increased or decreased influence of military training and culture on moral development, as well as the effectiveness of moral and character education within the military. A similar study could be conducted at the various service academies (i.e., U.S. Military Academy, U.S. Naval Academy, U.S. Air Force Academy, U.S. Coast Guard Academy) to determine change in moral and character development over the course of the educational process.

Regarding the factors of age and educational level, this study incorporated one way ANOVA in analyzing and comparing the scores of age groups and educational levels. This application resulted simply in a comparison of the specific variable (age groups, educational levels) within the schemas of the DIT on either the pretest or the posttest. As an example, all the scores of educational levels were compared to each other on the pretest according to a specific schema. But, the scores of the educational level of, for example, college graduates on the pretest were not compared to the scores of college graduates on the posttest to determine change among college graduates. A two-way ANOVA could be applied to determine differences among the variables across the schemas of the DIT. This would incorporate an analysis of variables within schemas and between the pretest and posttest. The result of a two-way ANOVA would be greater clarity of change among variables.

#### Concerns Specific to Qualitative Studies

This study includes a qualitative element – the use of focus groups. Qualitative research is prone to researcher bias – the injecting of personal bias of the researcher into the data collection and interpretation process. Much research arises out a personal passion. This researcher has a passion for ensuring that soldiers are prepared for every facet of military service. The field of expertise of this researcher is not one of tactics and techniques of battle but of the moral and spiritual. Having to deal on a daily basis with soldiers who fall prey to moral enemies, this researcher has long questioned the effectiveness of moral and character education within the Army, which has appeared to

be superficial and benign. The perception is that many leaders in the Army have simply given lip service to the Army's moral code and have acted in the quickest methods to accomplish the mission, which methods also tend to violate that code. This researcher's passion and bias was recognized and every attempt was made to be fair and objective in collecting and analyzing data.

In the course of facilitating the focus group sessions, the researcher recognized the power that his higher rank might have on the participants, such as causing them to feel inhibited. Every effort was made to create a relaxed environment in which the participants felt free to express themselves without fear of retribution. The researcher was also careful not to coach or guide the participants in providing certain responses to the extent of "putting words into their mouths." The researcher reminded himself repeatedly that personal bias would undermine the value of the data and the results of analysis. Therefore, the best data was that which was truthful and freely expressed. The researcher found the participants to be open, expressive, and eager to share, both positive and negative perceptions of their experience. The researcher believes that a fair, open, honest, and unbiased atmosphere was created for the focus groups.

Not much of the researcher's attitudes and thinking have changed. Realistically, the researcher believed that many soldiers in MP IET would change (both for the positive and negative), many would not change in moral judgment and moral character development, and that there would be both positive and negative effects. Still, there was disappointment that MP IET had limited effects on soldiers in the areas of moral values

and character. The study was somewhat of a confirmation of the researcher's anecdotal and personal experience.

In order to address researcher bias, several Army leaders, inside and outside the IET environment, were provided copies of a summary of the study and asked to provide feedback. Reviewers included line officers and chaplains who deal with soldiers on a daily basis. Three chaplain reviewers serve as ethics instructors at training centers for the Basic Officer Leader Course (BOLC) and the Captains Career Course (CCC). The feedback that was requested included agreement or disagreement with the findings, as well as, instances of bias, fairness, and extreme criticism on the part of the researcher on one side or the other. The reviewers' feedback described the findings, interpretations, and recommendations as fair, balanced, and accurate.

#### Personal Reflection on Doctoral Study

The cognitive developmental model of moral development is based on the theory that moral development occurs when one's current level of moral judgment is challenged and found inadequate. Then one searches for an adequate pattern of moral decision making. I have found that this principle is true also in doctoral study. Challenge causes growth. In pursuing postgraduate studies, one must be willing to be challenged. One must struggle with the issues surrounding the problem that is to be faced. Therefore, I suggest that a key element to the success, meaningfulness, and relevance of doctoral study is for the student to select a topic and problem about which he or she is passionate. *Passion* has its etymology in the Latin root that means *to suffer*. One's passion is something for which

he or she is willing to suffer and endure hardship. I do not mean that doctoral study is suffering for suffering's sake. The topic and to problem to be addressed must have relevance. The results of the study must make a difference, advance the knowledge and effectiveness of the field, and precipitate social change. Therefore, to me, the success of doctoral study is dependent on selecting a topic and problem about which one is passionate that the results of which will make a positive difference in the world.

### Summary

The Army expects the members of its ranks to conduct themselves both in combat and in noncombat daily life according to its moral code which consists of the Army Values, the Soldiers Creed, and the Warrior Ethos. The Army carries out the policies of our nation, deploying around the world. While serving in various nations, the Army demonstrates our national values of freedom, justice, respect, and human rights. As such, the Army has a significant impact on social change around the world, to include bringing peace among warring factions for the good of a nation, deterring policies of ethnic cleansing and genocide, and demonstrating respect for minority groups and women in societies that are oppressive. Therefore, the Army must have members that consistently live out the Army's moral code and our national values.

In preparing soldiers to deploy around the world, the Army conducts training not only on military tactics and equipment, but also on its moral code. The Army conducts assessments on such items as physical fitness, weapons proficiency, first aid, and nuclear biological, and chemical protective measures to ensure that soldiers are prepared for

service. However, the Army does not conduct assessment of the moral development and character education of soldiers.

The general message of this study is that the moral and character education process within MP IET has limited effects and perhaps does not fulfill its intended purpose of facilitating the internalization of the Army's moral code. The moral judgment scores (personal interest, maintaining norms, and postconventional) of the overall sample remained unchanged from beginning to the completion of MP IET. Scores among age groups, genders, and educational levels indicated that MP IET tended to reinforce moral judgment based on maintaining norms (a rules-based) schema. Focus group data indicated that the example of the drill sergeant, either positive or negative, and his or her relationship with the soldier had the most powerful effect on moral development.

The primary implication of this study is that the Army must improve the quality of its moral and character education. There is no question that the Army's training of soldiers to fight and win the nation's wars is unparalleled. However, as recent operations attest, soldiers must also be prepared to win the hearts and minds of the people. Soldiers must and be prepared to engage in nation building. – To effect social change in a culturally diverse society controlled by an oppressive regime, soldiers' behaviors must reflect respect for the basic human rights of all people, and not give the impression that the U.S. is just another oppressive government.

The results of this research show that the Army should put as much effort into moral and character education as it does tactical and technical training. And provide IET trainers who are not only the best in warrior tasks and drills, but who also exemplify the

highest moral character as military leaders. Training for service as a drill sergeant must emphasize the role of the drill sergeant as model for either effecting soldiers' moral and character development and the internalization of the Army's moral code or hindering it.

Soldiers in today's Army face the challenges of fighting unconventional wars against elusive enemies within fluid environments. These conditions create opportunities for moral dilemmas and lapses among Soldiers individually and collectively. Under these conditions, Soldiers' actions can impact the success or failure of America's policies and worldwide support for those policies. Additionally, Soldiers' actions can affect military strategy, operations, and tactics in positive and negative ways. To succeed in winning peoples' hearts and minds and being effective in nation building, the U.S. Army must have Soldiers and leaders at all levels who have internalized its moral code – so that they can both defeat the enemy and gain the respect of noncombatants in combat areas -. To achieve positive social change in the U.S. Army, the moral and character development of all Soldiers, not only MPs, through IET and beyond with example setting leadership, is an imperative. To ignore or neglect the importance of moral and character development could adversely affect the outcome of war.

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## APPENDIX A: CONSENT FORM

### ASSESSMENT OF MORAL REASONING OF INITIAL ENTRY SOLDIERS Privacy Act of 1974 (PL 93-579)

You are invited to participate in a research study of moral reasoning. You were selected as a possible participant due to your recent enlistment in the U.S. Army. Please read this form and ask any questions you may have before acting on this invitation to be in the study.

This study is being conducted by Chaplain (Major) Kenneth R. Williams, a doctoral candidate at Walden University. Chaplain (MAJ) Williams is the unit chaplain for the 43<sup>rd</sup> Adjutant General Battalion. Your ability to access Chaplain (MAJ) Williams for counsel nor your right to free exercise of religion as provided by Chaplain (MAJ) Williams will not be affected by either your participation or non-participation in this survey.

#### **Background Information:**

The purpose of this study is to discover how initial entry Soldiers make moral decisions. The purpose of obtaining such information will be useful in designing a program of moral leadership training for military personnel. Moral leadership training has been suggested as a way to decrease the effects of combat stress and preventing unethical acts in combat and peacetime.

#### **Procedures:**

If you agree to be in this study, you will be asked to complete an assessment of your moral decision making. The Defining Issues Test (DIT) is an established assessment of how people make moral decisions. The DIT will take approximately one hour to complete. The DIT consists of several ethical dilemmas about which you will be asked to answer questions. You will be asked to complete a second DIT either at the completion of One Station Unit Training (OSUT). After you complete the second DIT, you will participate in a discussion group that will discuss moral values training in OSUT. After this discussion group, your participation in the survey will be complete. All information will be anonymous.

#### **Voluntary Nature of the Study:**

Your participation in this study is strictly voluntary. Your decision whether or not to participate will not affect your current or future relations with Chaplain (MAJ) Williams nor the U.S. Army. If you initially decide to participate, you are still free to withdraw at any time later without affecting those relationships.

**Risks and Benefits of Being in the Study:**

There are no risks associated with participating in this study and there are no short or long-term benefits to participating in this study. Chaplain (MAJ) Williams will not receive any financial benefits as a result of this study.

In the event you experience stress or anxiety during your participation in the study you may terminate your participation at any time. You may refuse to answer any questions you consider invasive or stressful.

**Compensation:**

There will be no compensation provided for your participation in this study.

**Confidentiality:**

The records of this study will be kept private. In any report of this study that might be published, the researcher will not include any information that will make it possible to identify you. Research records will be kept in a locked file, and only the researcher will have access to the records.

**Contacts and Questions:**

The researcher conducting this study is Kenneth R. Williams. The researcher's faculty advisor is William Steeves, [wsteeves@waldenu.edu](mailto:wsteeves@waldenu.edu). You may ask any questions you have now. If you have questions later, you may contact them via Kenneth R. Williams, (573) 596-0131, extension 62174 or [kenneth.robert.williams@us.army.mil](mailto:kenneth.robert.williams@us.army.mil). The Research Participant Advocate at Walden University is Leilani Endicott, you may contact her at 1-800-925-3368, extension 1210, if you have questions about your participation in this study.

You will receive a copy of this form from the researcher.

**Statement of Consent:**

I have read the above information. I have asked questions and received answers. I consent to participate in the study.

Printed Name of

Participant

Participant Signature

Signature of Researcher

## APPENDIX B: SOLDIER FOCUS GROUP QUESTIONS

1. In what ways have your values changed since you entered the Army?
2. Within Initial Entry Training (IET) who or what has had the greatest impact on your values? Why?
3. In your opinion, to what extent does the Army live its values?
4. What has training in Army values been like?
5. What is your most memorable experience of a cadre member displaying either an Army value or the opposite of an Army value?
6. What is the most significant lesson that your drill sergeants have taught you about being moral or making moral decisions?
7. What is the most important factor or value when you are making a moral decision?

## APPENDIX C: DEFINING ISSUES TEST

*Note:* The Defining Issues Test, Version 2 by J. Rest and D. Narvaez, 1998. Copyright 1998 J. Rest and D. Narvaez, Center for the Study of Ethical Development, <http://www.centerforthestudyofethicaldevelopment.net>. Reprinted by permission.

# **DIT-2**

Defining Issues Test

Version 3.0

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University of Minnesota

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Center for the Study of Ethical Development

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### **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 to rate and rank the questions in terms of how important each one seems to you.

This questionnaire is in two parts: one part contains the **INSTRUCTIONS** (this part) and the stories presenting the social problems; the other part contains the questions (issues) and the **ANSWER SHEET** on which to write your responses.

Here is an example of the task:

#### **Presidential Election**

Imagine that you are about to vote for a candidate for the Presidency of the United States. Imagine that before you vote, you are given several questions, and asked which issue is the most important to you in making up your mind about which candidate to vote for. In this example, 5 items are given. On a rating scale of 1 to 5 (1=Great, 2=Much, 3=Some, 4=Little, 5=No) please rate the importance of the item (issue) by filling in with a pencil one of the bubbles on the answer sheet by each item.

Assume that you thought that item #1 (below) was of great importance, item #2 had some importance, item #3 had no importance, item #4 had much importance, and item #5 had much importance. Then you would fill in the bubbles on the answer sheet as shown below.

---

|  |  |
|--|--|
| <p>GREAT<br/>MUCH<br/>SOME<br/>LITTLE<br/>NO</p> | <p>Rate the following 12 issues in terms of importance (1-5)</p> |
|--|--|

|                  |  |
|------------------|--|
| <p>① ② ③ ④ ⑤</p> | 1. Financially are you personally better off now than you were four years ago?                         |
| <p>① ② ③ ④ ⑤</p> | 2. Does one candidate have a superior moral character?   |
| <p>① ② ③ ④ ⑤</p> | 3. Which candidate stands the tallest?   |
| <p>① ② ③ ④ ⑤</p> | 4. Which candidate would make the best world leader?   |
| <p>① ② ③ ④ ⑤</p> | 5. Which candidate has the best ideas for our country's internal problems, like crime and health care? |

---

Further, the questionnaire will ask you to rank the questions in terms of importance. In the space below, the numbers 1 through 12, represent the item number. From top to bottom, you are asked to fill in the bubble that represents the item in first importance (of those given you to choose from), then second most important, third most important, and fourth most important. Please indicate your top four choices. You might fill out this part, as follows:

---

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

|                       |              |                       |              |
|-----------------------|--------------|-----------------------|--------------|
| Most important item   | ①②③④⑤⑥⑦⑧⑨⑩⑪⑫ | Third most important  | ①②③④⑤⑥⑦⑧⑨⑩⑪⑫ |
| Second most important | ①②③④⑤⑥⑦⑧⑨⑩⑪⑫ | Fourth most important | ①②③④⑤⑥⑦⑧⑨⑩⑪⑫ |

---

Note that some of the items may seem irrelevant to you (as in item #3) or not make sense to you—in that case, **rate** the item as “No” importance and do not **rank** the item. Note that in the stories that follow, there will be 12 items for each story, not five. Please make sure to consider all 12 items (questions) that are printed after each story.

In addition you will be asked to state your preference for what action to take in the story. After the story, you will be asked to indicate the action you favor on a three-point scale (1 = strongly favor some action, 2 = can't decide, 3 = strongly oppose that action).

In short, read the story from this booklet, then fill out your answers on the answer sheet. Please use a #2 pencil. If you change your mind about a response, erase the pencil mark cleanly and enter your new response.

*[Notice the second part of this questionnaire, the Answer Sheet. The Identification Number at the top of the answer sheet may already be filled in when you receive your materials. If not, you will receive instructions about how to fill in the number. If you have questions about the procedure, please ask now.]*

*Please turn now to the Answer Sheet.]*

### **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.

*[If at any time you would like to reread a story or the instructions, feel free to do so. Now turn to the Answer Sheet, go to the 12 issues and rate and rank them in terms of how important each issue seems to you.]*

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### **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 shop-lifting 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.

*[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]*

### **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 fist-fights. Later in the week, school board members received threatening phone calls. Mr. Grant wonders if he ought to call off the next Open Meeting.

*[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]*

---

### **Cancer— (Story #4)**

Mrs. Bennett is 62 years old, and in the last phases of colon cancer. She is in terrible 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?

*[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]*

---

### **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?

*[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]*



**School Board -- (Story #3)**

*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

GREAT  
MUCH  
SOME  
LITTLE  
NO

*Rate the following 12 issues in terms of importance (1-5)*

- ① ② ③ ④ ⑤ 1. Is Mr. Grant required by law to have Open Meetings on major school board decisions?
- ① ② ③ ④ ⑤ 2. Would Mr. Grant be breaking his election campaign promises to the community by discontinuing the Open Meetings?
- ① ② ③ ④ ⑤ 3. Would the community be even angrier with Mr. Grant if he stopped the Open Meetings?
- ① ② ③ ④ ⑤ 4. Would the change in plans prevent scientific assessment?
- ① ② ③ ④ ⑤ 5. If the school board is threatened, does the chairman have the legal authority to protect the Board by making decisions in closed meetings?
- ① ② ③ ④ ⑤ 6. Would the community regard Mr. Grant as a coward if he stopped the open meetings?
- ① ② ③ ④ ⑤ 7. Does Mr. Grant have another procedure in mind for ensuring that divergent views are heard?
- ① ② ③ ④ ⑤ 8. Does Mr. Grant have the authority to expel troublemakers from the meetings or prevent them from making long speeches?
- ① ② ③ ④ ⑤ 9. Are some people deliberately undermining the school board process by playing some sort of power game?
- ① ② ③ ④ ⑤ 10. What effect would stopping the discussion have on the community's ability to handle controversial issues in the future?
- ① ② ③ ④ ⑤ 11. Is the trouble coming from only a few hotheads, and is the community in general really fair-minded and democratic?
- ① ② ③ ④ ⑤ 12. What is the likelihood that a good decision could be made without open discussion from the community?

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

- Most important item    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫    Third most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫  
 Second most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫    Fourth most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

*Now please return to the Instructions booklet for the next story.*

**Cancer -- (Story #4)**

*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

GREAT  
MUCH  
SOME  
LITTLE  
NO

*Rate the following 12 issues in terms of importance (1-5)*

- ① ② ③ ④ ⑤ 1. Isn't the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her?
- ① ② ③ ④ ⑤ 2. Wouldn't society be better off without so many laws about what doctors can and cannot do?
- ① ② ③ ④ ⑤ 3. If Mrs. Bennett dies, would the doctor be legally responsible for malpractice?
- ① ② ③ ④ ⑤ 4. Does the family of Mrs. Bennett agree that she should get more painkiller medicine?
- ① ② ③ ④ ⑤ 5. Is the painkiller medicine an active heliotropic drug?
- ① ② ③ ④ ⑤ 6. Does the state have the right to force continued existence on those who don't want to live?
- ① ② ③ ④ ⑤ 7. Is helping to end another's life ever a responsible act of cooperation?
- ① ② ③ ④ ⑤ 8. Would the doctor show more sympathy for Mrs. Bennett by giving the medicine or not?
- ① ② ③ ④ ⑤ 9. Wouldn't the doctor feel guilty from giving Mrs. Bennett so much drug that she died?
- ① ② ③ ④ ⑤ 10. Should only God decide when a person's life should end?
- ① ② ③ ④ ⑤ 11. Shouldn't society protect everyone against being killed?
- ① ② ③ ④ ⑤ 12. Where should society draw the line between protecting life and allowing someone to die if the person wants to?

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

- Most important item    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫    Third most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫  
 Second most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫    Fourth most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

*Now please return to the Instructions booklet for the next story.*

PLEASE DO NOT WRITE IN THIS AREA

**Demonstration -- (Story #5)**

*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

GREAT  
MUCH  
SOME  
LITTLE  
NO

*Rate the following 12 issues in terms of importance (1-5)*

- ① ② ③ ④ ⑤ 1. Do the students have any right to take over property that doesn't belong to them?
- ① ② ③ ④ ⑤ 2. Do the students realize that they might be arrested and fined, and even expelled from school?
- ① ② ③ ④ ⑤ 3. Are the students serious about their cause or are they doing it just for fun?
- ① ② ③ ④ ⑤ 4. If the university president is soft on students this time, will it lead to more disorder?
- ① ② ③ ④ ⑤ 5. Will the public blame all students for the actions of a few student demonstrators?
- ① ② ③ ④ ⑤ 6. Are the authorities to blame by giving in to the greed of the multinational oil companies?
- ① ② ③ ④ ⑤ 7. Why should a few people like Presidents and business leaders have more power than ordinary people?
- ① ② ③ ④ ⑤ 8. Does this student demonstration bring about more or less good in the long run to all people?
- ① ② ③ ④ ⑤ 9. Can the students justify their civil disobedience?
- ① ② ③ ④ ⑤ 10. Shouldn't the authorities be respected by students?
- ① ② ③ ④ ⑤ 11. Is taking over a building consistent with principles of justice?
- ① ② ③ ④ ⑤ 12. Isn't it everyone's duty to obey the law, whether one likes it or not?

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

- Most important item    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫    Third most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫  
 Second most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫    Fourth most important    ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

*Please provide the following information about yourself:*

1. Age in years:

|   |   |
|---|---|
| 0 | 0 |
| 1 | 1 |
| 2 | 2 |
| 3 | 3 |
| 4 | 4 |
| 5 | 5 |
| 6 | 6 |
| 7 | 7 |
| 8 | 8 |
| 9 | 9 |

2. Sex (mark one):     Male     Female

3. Level of Education (mark highest level of formal education attained, if you are currently working at that level [e.g., Freshman in college] or if you have completed that level [e.g., if you finished your Freshman year but have gone on no further].)

- Grade 1 to 6
- Grade 7, 8, 9
- Grade 10, 11, 12
- Vocational/technical school (without a bachelor's degree) (e.g., Auto mechanic, beauty school, real estate, secretary, 2-year nursing program).
- Junior college (e.g., 2-year college, community college, Associate Arts degree)
- Freshman in college in bachelor degree program.
- Sophomore in college in bachelor degree program.
- Junior in college in bachelor degree program.
- Senior in college in bachelor degree program.
- Professional degree (Practitioner degree beyond bachelor's degree) (e.g., M.D., M.B.A., Bachelor of Divinity, D.D.S. in Dentistry, J.D. in law, Masters of Arts in teaching, Masters of Education [in teaching], Doctor of Psychology, Nursing degree along with 4-year Bachelor's degree)
- Masters degree (in academic graduate school)
- Doctoral degree (in academic graduate school, e.g., Ph.D. or Ed.D.)
- Other Formal Education. (Please describe: \_\_\_\_\_)

4. In terms of your political views, how would you characterize yourself (mark one)?

- Very Liberal
- Somewhat Liberal
- Neither Liberal nor Conservative
- Somewhat Conservative
- Very Conservative

5. Are you a citizen of the U.S.A.?

- Yes     No

6. Is English your primary language?

- Yes     No

**Thank You.**

PLEASE DO NOT WRITE IN THIS AREA

APPENDIX D: STATISTICAL TABLES BY HYPOTHESIS

Hypothesis Testing of Overall Change in DIT Scores by Matched Pair *t*-tests

Table D1

*Paired t Test of Personal Interest (Stage2/3) Scores*

| Mean Diff | Std Dev | <i>t</i> | <i>df</i> | Confidence Interval (95%)    |
|-----------|---------|----------|-----------|------------------------------|
| -1.301    | 14.4101 | -0.9890  | 119       | -1.30 ± 2.60 = (-3.91, 1.30) |

Hypothesis Testing

| Null Hypothesis   | <i>p</i> -value | <b>α = 5%</b> |
|---|-----------------|---------------|
| <b>H<sub>0</sub>: μ<sub>1</sub> – μ<sub>2</sub> = 0</b>     | 0.3247          | Do not reject |
| <b>H<sub>0</sub>: μ<sub>1</sub> – μ<sub>2</sub> &gt;= 0</b> | 0.1623          | Do not reject |
| <b>H<sub>0</sub>: μ<sub>1</sub> – μ<sub>2</sub> &lt;= 0</b> | 0.8377          | Do not reject |

*Note.* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D2

*Paired t Test of Maintaining Norms (Stage 4) Scores*

| Mean Diff | Std Dev | <i>t</i> | <i>df</i> | Confidence Interval (95%)       |
|-----------|---------|----------|-----------|---------------------------------|
| 0.89044   | 15.406  | 0.6331   | 119       | $0.89 \pm 2.78 = (-1.89, 3.68)$ |

## Hypothesis Testing

| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |
|-----------------------------|-----------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.5279          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.7361          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.2639          | Do not reject  |

*Note.* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D3

*Paired t Test of Postconventional (Stage 5) Scores*

| Mean Diff | Std Dev | <i>t</i> | <i>df</i> | Confidence Interval (95%)        |
|-----------|---------|----------|-----------|----------------------------------|
| -0.5354   | 12.8957 | -0.4548  | 119       | $-0.54 \pm 2.33 = (-2.87, 1.79)$ |

## Hypothesis Testing

| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |
|-----------------------------|-----------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.6501          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.3250          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.6750          | Do not reject  |

*Note.* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D4

*Paired t Test of N2 Scores*

| Mean Diff | Std Dev | <i>t</i> | <i>df</i> | Confidence Interval (95%)       |
|-----------|---------|----------|-----------|---------------------------------|
| 0.56705   | 10.7961 | 0.5754   | 119       | $0.57 \pm 1.95 = (-1.38, 2.52)$ |

## Hypothesis Testing

| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |
|-----------------------------|-----------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.5661          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.7169          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.2831          | Do not reject  |

*Note.* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

## Hypothesis Testing for Age

Table D5

*Analysis of Variance for Pretest DIT Personal Interest Scores by Age Group*

| Source  | SS      | df  | MS     | $F$    | $F_{\text{critical}}$ | $p$ -value |
|---------|---------|-----|--------|--------|-----------------------|------------|
| Between | 693.473 | 11  | 63.043 | 0.4028 | 1.8517                | 0.9531     |
| Within  | 23947.3 | 153 | 156.52 |        |                       |            |
| Total   | 24640.8 | 164 |        |        |                       |            |

## Confidence Intervals for Group Means

| Group      | Confidence Interval | $1 - \alpha$ |
|------------|---------------------|--------------|
| Age 18     | 27.2805 ± 3.7261    | 95%          |
| Age 19     | 32.0851 ± 4.0633    | 95%          |
| Age 20     | 31.921 ± 5.3935     | 95%          |
| Age 21     | 28.25 ± 6.179       | 95%          |
| Age 22     | 28.9929 ± 6.3817    | 95%          |
| Age 23     | 34.2857 ± 9.3418    | 95%          |
| Age 24     | 27.2 ± 11.053       | 95%          |
| Age 25     | 34 ± 24.716         | 95%          |
| Age 26     | 23.3333 ± 10.09     | 95%          |
| Age 27     | 8 ± 14.27           | 95%          |
| Age 28     | 30.6667 ± 14.27     | 95%          |
| Age 30s    | 25.6429 ± 9.3418    | 95%          |
| Grand Mean | 29.0317             |              |

Note.  $\alpha = 5\%$ .

Table D6

*Analysis of Variance of Pretest Maintaining Norms Scores by Age Group*

| Source                               | SS                  | df  | MS     | <i>F</i>     | <i>F</i> <sub>critical</sub> | <i>p</i> -value |
|--------------------------------------|---------------------|-----|--------|--------------|------------------------------|-----------------|
| Between                              | 115.293             | 11  | 10.481 | 0.0584       | 1.8517                       | 1.0000          |
| Within                               | 27458.5             | 153 | 179.47 |              |                              |                 |
| Total                                | 27573.7             | 164 |        |              |                              |                 |
| Confidence Intervals for Group Means |                     |     |        |              |                              |                 |
| Group                                | Confidence Interval |     |        | 1 – $\alpha$ |                              |                 |
| Age 18                               | 40.9768             | ±   | 3.9899 | 95%          |                              |                 |
| Age 19                               | 39.8631             | ±   | 4.351  | 95%          |                              |                 |
| Age 20                               | 41.5339             | ±   | 5.7754 | 95%          |                              |                 |
| Age 21                               | 44.125              | ±   | 6.6165 | 95%          |                              |                 |
| Age 22                               | 38.9362             | ±   | 6.8335 | 95%          |                              |                 |
| Age 23                               | 41.4286             | ±   | 10.003 | 95%          |                              |                 |
| Age 24                               | 33.6                | ±   | 11.836 | 95%          |                              |                 |
| Age 25                               | 46                  | ±   | 26.466 | 95%          |                              |                 |
| Age 26                               | 43                  | ±   | 10.805 | 95%          |                              |                 |
| Age 27                               | 49.3333             | ±   | 15.28  | 95%          |                              |                 |
| Age 28                               | 34.6667             | ±   | 15.28  | 95%          |                              |                 |
| Age 30s                              | 38.2857             | ±   | 10.003 | 95%          |                              |                 |
| Grand Mean                           | 40.7404             |     |        |              |                              |                 |

Note.  $\alpha = 5\%$ .



Table D7

*Analysis of Variance of Pretest Postconventional Scores by Age Group*

| Source                               | SS                  | df  | MS     | <i>F</i>     | <i>F</i> <sub>critical</sub> | <i>p</i> -value |
|--------------------------------------|---------------------|-----|--------|--------------|------------------------------|-----------------|
| Between                              | 569.937             | 11  | 51.812 | 0.3749       | 1.8517                       | 0.9641          |
| Within                               | 21143.5             | 153 | 138.19 |              |                              |                 |
| Total                                | 21713.4             | 164 |        |              |                              |                 |
| Confidence Intervals for Group Means |                     |     |        |              |                              |                 |
| Group                                | Confidence Interval |     |        | 1 - $\alpha$ |                              |                 |
| Age 18                               | 25.5919             | ±   | 3.5012 | 95%          |                              |                 |
| Age 19                               | 22.3726             | ±   | 3.818  | 95%          |                              |                 |
| Age 20                               | 20.9726             | ±   | 5.0679 | 95%          |                              |                 |
| Age 21                               | 21.875              | ±   | 5.806  | 95%          |                              |                 |
| Age 22                               | 23.5035             | ±   | 5.9964 | 95%          |                              |                 |
| Age 23                               | 20                  | ±   | 8.7779 | 95%          |                              |                 |
| Age 24                               | 36.4                | ±   | 10.386 | 95%          |                              |                 |
| Age 25                               | 18                  | ±   | 23.224 | 95%          |                              |                 |
| Age 26                               | 31.3333             | ±   | 9.4812 | 95%          |                              |                 |
| Age 27                               | 35.3333             | ±   | 13.408 | 95%          |                              |                 |
| Age 28                               | 31.3333             | ±   | 13.408 | 95%          |                              |                 |
| Age 30s                              | 28.9286             | ±   | 8.7779 | 95%          |                              |                 |
| Grand Mean                           | 24.4079             |     |        |              |                              |                 |

Note.  $\alpha = 5\%$ .

Table D8

*Analysis of Variance of Pretest N2 Scores by Age Group*

| Source                               | SS                  | df  | MS     | <i>F</i>     | <i>F</i> <sub>critical</sub> | <i>p</i> -value |
|--------------------------------------|---------------------|-----|--------|--------------|------------------------------|-----------------|
| Between                              | 479.951             | 11  | 43.632 | 0.2768       | 1.8517                       | 0.9893          |
| Within                               | 24116.3             | 153 | 157.62 |              |                              |                 |
| Total                                | 24596.3             | 164 |        |              |                              |                 |
| Confidence Intervals for Group Means |                     |     |        |              |                              |                 |
| Group                                | Confidence Interval |     |        | 1 - $\alpha$ |                              |                 |
| Age 18                               | 23.6421             | ±   | 3.7392 | 95%          |                              |                 |
| Age 19                               | 19.5675             | ±   | 4.0776 | 95%          |                              |                 |
| Age 20                               | 19.5123             | ±   | 5.4125 | 95%          |                              |                 |
| Age 21                               | 23.3387             | ±   | 6.2008 | 95%          |                              |                 |
| Age 22                               | 21.9966             | ±   | 6.4041 | 95%          |                              |                 |
| Age 23                               | 18.0986             | ±   | 9.3747 | 95%          |                              |                 |
| Age 24                               | 30.6537             | ±   | 11.092 | 95%          |                              |                 |
| Age 25                               | 15.38               | ±   | 24.803 | 95%          |                              |                 |
| Age 26                               | 32.1121             | ±   | 10.126 | 95%          |                              |                 |
| Age 27                               | 35.5678             | ±   | 14.32  | 95%          |                              |                 |
| Age 28                               | 15.2108             | ±   | 14.32  | 95%          |                              |                 |
| Age 30s                              | 24.2697             | ±   | 9.3747 | 95%          |                              |                 |
| Grand Mean                           | 22.3492             |     |        |              |                              |                 |

Note.  $\alpha = 5\%$ .

Table D9

*Analysis of variance of Posttest Personal Interest Scores by Age Group*

| Source  | SS      | df  | MS     | $F$    | $F_{\text{critical}}$ | $p$ -value |
|---------|---------|-----|--------|--------|-----------------------|------------|
| Between | 303.597 | 11  | 27.6   | 0.1725 | 1.8693                | 0.9987     |
| Within  | 19203.4 | 120 | 160.03 |        |                       |            |
| Total   | 19507   | 131 |        |        |                       |            |

## Confidence Intervals for Group Means

| Group      | Confidence Interval | $1 - \alpha$ |
|------------|---------------------|--------------|
| Age 18     | 30.7173 ± 5.6006    | 95%          |
| Age 19     | 26.428 ± 4.0631     | 95%          |
| Age 20     | 29.5455 ± 5.34      | 95%          |
| Age 21     | 25.6667 ± 7.2303    | 95%          |
| Age 22     | 28.3933 ± 7.5518    | 95%          |
| Age 23     | 34.3333 ± 10.225    | 95%          |
| Age 24     | 38 ± 14.461         | 95%          |
| Age 25     | 36.6667 ± 14.461    | 95%          |
| Age 26     | 20 ± 14.461         | 95%          |
| Age 27     | 19 ± 12.523         | 95%          |
| Age 28     | 19.9033 ± 11.201    | 95%          |
| Age 30s    | 30.4 ± 11.201       | 95%          |
| Grand Mean | 28.0792             |              |

Note.  $\alpha = 5\%$ .

Table D10

*Analysis of Variance of Posttest Maintaining Norms Scores by Age Group*

| Source  | SS      | df  | MS     | $F$    | $F_{\text{critical}}$ | $p$ -value |
|---------|---------|-----|--------|--------|-----------------------|------------|
| Between | 862.718 | 11  | 78.429 | 0.4315 | 1.8693                | 0.9392     |
| Within  | 21810.4 | 120 | 181.75 |        |                       |            |
| Total   | 22673.1 | 131 |        |        |                       |            |

| Confidence Intervals for Group Means |                     |   |        |              |
|--------------------------------------|---------------------|---|--------|--------------|
| Group                                | Confidence Interval |   |        | $1 - \alpha$ |
| Age 18                               | 38.8087             | ± | 5.9686 | 95%          |
| Age 19                               | 45.4706             | ± | 4.3301 | 95%          |
| Age 20                               | 39.5                | ± | 5.6909 | 95%          |
| Age 21                               | 38.8333             | ± | 7.7055 | 95%          |
| Age 22                               | 40.4712             | ± | 8.0481 | 95%          |
| Age 23                               | 36.6667             | ± | 10.897 | 95%          |
| Age 24                               | 42.6087             | ± | 15.411 | 95%          |
| Age 25                               | 28                  | ± | 15.411 | 95%          |
| Age 26                               | 49.3333             | ± | 15.411 | 95%          |
| Age 27                               | 54.5                | ± | 13.346 | 95%          |
| Age 28                               | 40.232              | ± | 11.937 | 95%          |
| Age 30s                              | 44.8                | ± | 11.937 | 95%          |
| Grand Mean                           | 41.7214             |   |        |              |

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Note.  $\alpha = 5\%$ .

Table D11

*Analysis of Variance of Posttest Postconventional scores by Age Group*


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| Source  | SS      | df  | MS     | $F$    | $F_{\text{critical}}$ | $p$ -value |
|---------|---------|-----|--------|--------|-----------------------|------------|
| Between | 250.565 | 11  | 22.779 | 0.1585 | 1.8693                | 0.9991     |
| Within  | 17240.3 | 120 | 143.67 |        |                       |            |
| Total   | 17490.9 | 131 |        |        |                       |            |

## Confidence Intervals for Group Means

---

| Group  | Confidence Interval | $1 - \alpha$ |
|--------|---------------------|--------------|
| Age 18 | 22.3717 ± 5.3066    | 95%          |
| Age 19 | 20.8428 ± 3.8498    | 95%          |
| Age 20 | 24.9773 ± 5.0597    | 95%          |
| Age 21 | 30.1667 ± 6.8508    | 95%          |
| Age 22 | 23.4917 ± 7.1554    | 95%          |
| Age 23 | 26.6667 ± 9.6885    | 95%          |
| Age 24 | 14.058 ± 13.702     | 95%          |
| Age 25 | 30.6667 ± 13.702    | 95%          |
| Age 26 | 23.3333 ± 13.702    | 95%          |
| Age 27 | 23.5 ± 11.866       | 95%          |
| Age 28 | 28.8186 ± 10.613    | 95%          |

Age 30s      22.4    ±   10.613   95%

Grand Mean 23.6639

---

*Note.*  $\alpha = 5\%$ .

Table D12

*Analysis of Variance of Posttest N2 scores by Age Group*

| Source  | SS      | df  | MS     | <i>F</i> | <i>F</i> <sub>critical</sub> | <i>p</i> -value |
|---------|---------|-----|--------|----------|------------------------------|-----------------|
| Between | 165.607 | 11  | 15.055 | 0.0836   | 1.8693                       | 1.0000          |
| Within  | 21599.6 | 120 | 180    |          |                              |                 |
| Total   | 21765.2 | 131 |        |          |                              |                 |

Confidence Intervals for Group Means

| Group      | Confidence Interval | 1 - $\alpha$ |
|------------|---------------------|--------------|
| Age 18     | 23.4632 ± 5.9397    | 95%          |
| Age 19     | 20.6115 ± 4.3091    | 95%          |
| Age 20     | 22.6908 ± 5.6633    | 95%          |
| Age 21     | 28.8217 ± 7.6682    | 95%          |
| Age 22     | 22.0465 ± 8.0091    | 95%          |
| Age 23     | 25.5212 ± 10.844    | 95%          |
| Age 24     | 17.7999 ± 15.336    | 95%          |
| Age 25     | 29.2685 ± 15.336    | 95%          |
| Age 26     | 34.7537 ± 15.336    | 95%          |
| Age 27     | 25.9235 ± 13.282    | 95%          |
| Age 28     | 23.193 ± 11.879     | 95%          |
| Age 30s    | 24.8073 ± 11.879    | 95%          |
| Grand Mean | 23.3512             |              |

Note.  $\alpha = 5\%$ .

## Hypothesis Testing for Gender

*Female-Male Difference of Means*

Table D13

*Difference of Means t Test of Pretest DIT Female-Male Personal Interest Scores*

| Gender | <i>n</i> | Mean  | Std.Dev | <i>t</i> | <i>df</i> | <i>F</i> | <i>p</i> |
|--------|----------|-------|---------|----------|-----------|----------|----------|
| Female | 28       | 28.01 | 12.05   | -0.44    | 118       | 1.10     | 0.81     |
| Male   | 92       | 29.19 | 12.61   |          |           |          |          |

| Hypothesis Testing          |                 |                | Confidence Interval (95%)       |
|-----------------------------|-----------------|----------------|---------------------------------|
| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ | -1.18 $\pm$ 5.34= (-6.52, 4.16) |
| $H_0: \mu_1 - \mu_2 = 0$    | 0.6620          | Do not reject  |                                 |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.3310          | Do not reject  |                                 |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.6690          | Do not reject  |                                 |

*Note.* Assuming populations are normal. Difference is defined as Female sample – Male sample.

Table D14

*Difference of Means t Test of Pretest DIT Female-Male Maintaining Norms Scores*

| Gender                    | <i>n</i> | Mean            | Std.Dev        | <i>t</i>                        | <i>df</i> | <i>F</i> | <i>p</i> |
|---------------------------|----------|-----------------|----------------|---------------------------------|-----------|----------|----------|
| Female                    | 28       | 39.08           | 11.59          | -1.07                           | 118       | 1.39     | 0.34     |
| Male                      | 92       | 42.14           | 13.65          |                                 |           |          |          |
| Hypothesis Testing        |          |                 |                | Confidence Interval (95%)       |           |          |          |
| Null Hypothesis           |          | <i>p</i> -value | $\alpha = 5\%$ | -3.06 $\pm$ 5.65= (-8.70, 2.59) |           |          |          |
| $H_0: \mu_1 - \mu_2 =$    | 0        | 0.2854          | Do not reject  |                                 |           |          |          |
| $H_0: \mu_1 - \mu_2 \geq$ | 0        | 0.1427          | Do not reject  |                                 |           |          |          |
| $H_0: \mu_1 - \mu_2 \leq$ | 0        | 0.8573          | Do not reject  |                                 |           |          |          |

*Note.* Assuming populations are normal. Difference is defined as Female sample – Male sample.

Table D15

*Difference of Means t Test of Pretest DIT Female-Male Postconventional Scores*

| Gender                 | <i>n</i> | Mean            | Std.Dev        | <i>t</i>                      | <i>df</i> | <i>F</i> | <i>p</i> |
|------------------------|----------|-----------------|----------------|-------------------------------|-----------|----------|----------|
| Female                 | 28       | 29.17           | 11.10          | 2.58                          | 118       | 1.11     | 0.77     |
| Male                   | 92       | 22.72           | 11.72          |                               |           |          |          |
| Hypothesis Testing     |          |                 |                | Confidence Interval (95%)     |           |          |          |
| Null Hypothesis        |          | <i>p</i> -value | $\alpha = 5\%$ | 6.46 $\pm$ 4.95= 1.51, 11.41) |           |          |          |
| $H_0: \mu_1 - \mu_2 =$ | 0        | 0.0110          | Reject         |                               |           |          |          |

$H_0: \mu_1 - \mu_2 \geq 0$       0.9945      Do not reject

$H_0: \mu_1 - \mu_2 \leq 0$       0.0055      Reject

*Note:* Assuming populations are normal. Difference is defined as Female sample – Male sample.

Table D16

*Difference of Means t Test of Pretest DIT Female-Male N2 Scores*

| Gender | <i>n</i> | Mean  | Std.Dev | <i>t</i> | <i>df</i> | <i>F</i> | <i>p</i> |
|--------|----------|-------|---------|----------|-----------|----------|----------|
| Female | 28       | 28.92 | 12.42   | 2.78     | 118       | 1.03     | 0.97     |
| Male   | 92       | 21.39 | 12.61   |          |           |          |          |

Hypothesis Testing

Confidence Interval (95%)

Null Hypothesis      *p*-value       $\alpha = 5\%$        $7.53 \pm 5.37 = (2.16, 12.90)$

$H_0: \mu_1 - \mu_2 = 0$       0.0064      Reject

$H_0: \mu_1 - \mu_2 \geq 0$       0.9968      Do not reject

$H_0: \mu_1 - \mu_2 \leq 0$       0.0032      Reject

*Note:* Assuming populations are normal. Difference is defined as Female sample – Male sample.

Table D17

*Difference of Means t Test of Posttest DIT Female-Male Personal Interest Scores*

| Gender | <i>n</i> | Mean  | Std.Dev | <i>t</i> | <i>df</i> | <i>F</i> | <i>p</i> |
|--------|----------|-------|---------|----------|-----------|----------|----------|
| Female | 28       | 23.54 | 11.56   | -2.1240  | 118       | 1.01     | 1.02     |
| Male   | 92       | 28.86 | 11.62   |          |           |          |          |

Hypothesis Testing

Confidence Interval (95%)

Null Hypothesis      *p*-value       $\alpha = 5\%$        $-5.32 \pm 4.96 = (-10.28, -0.36)$

|                           |   |        |               |
|---------------------------|---|--------|---------------|
| $H_0: \mu_1 - \mu_2 =$    | 0 | 0.0358 | Reject        |
| $H_0: \mu_1 - \mu_2 \geq$ | 0 | 0.0179 | Reject        |
| $H_0: \mu_1 - \mu_2 \leq$ | 0 | 0.9821 | Do not reject |

Note: Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D18

*Difference of Means t Test of Posttest DIT Female-Male Maintaining Norms Scores*

| Gender | <i>n</i> | Mean  | Std.Dev | <i>t</i> | <i>df</i> | <i>F</i> | <i>p</i> |
|--------|----------|-------|---------|----------|-----------|----------|----------|
| Female | 28       | 42.31 | 16.01   | -0.0012  | 118       | 1.62     | 0.09     |
| Male   | 92       | 42.31 | 12.58   | -0.001   | 37        |          |          |

| Hypothesis Testing        |                 |                | Confidence Interval (95%)   |
|---------------------------|-----------------|----------------|-----------------------------|
| Null Hypothesis           | <i>p</i> -value | $\alpha = 5\%$ | -0.01 ± 6.68= (-6.68, 6.68) |
| $H_0: \mu_1 - \mu_2 =$    | 0               | 0.9992         | Do not reject               |
| $H_0: \mu_1 - \mu_2 \geq$ | 0               | 0.4996         | Do not reject               |
| $H_0: \mu_1 - \mu_2 \leq$ | 0               | 0.5004         | Do not reject               |

Note: Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Equal variance assumption is questionable.

Table D19

*Difference of Means t Test of Posttest DIT Female-Male Postconventional Scores*

|        | <i>n</i> | Mean  | Std.Dev | <i>t</i> | <i>df</i> | <i>F</i> | <i>p</i> |
|--------|----------|-------|---------|----------|-----------|----------|----------|
| Female | 28       | 30.07 | 11.74   | 3.39     | 118       | 1.09     | 0.73     |
| Male   | 92       | 21.75 | 11.22   |          |           |          |          |

| Hypothesis Testing          |                 |                | Confidence Interval (95%)     |
|-----------------------------|-----------------|----------------|-------------------------------|
| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ | $8.32 \pm 4.85 = 3.47, 13.17$ |
| $H_0: \mu_1 - \mu_2 = 0$    | 0.0009          | Reject         |                               |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.9995          | Do not reject  |                               |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.0005          | Reject         |                               |

Note: Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D20

*Difference of Means t Test of Posttest DIT Female-Male N2 Scores*

| Gender | <i>n</i> | Mean  | Std.Dev | <i>t</i> | <i>df</i> | <i>F</i> | <i>p</i> |
|--------|----------|-------|---------|----------|-----------|----------|----------|
| Female | 28       | 28.39 | 13.69   | 2.19     | 118       | 1.17     | 0.58     |
| Male   | 92       | 22.29 | 12.67   |          |           |          |          |

| Hypothesis Testing          |                 |                | Confidence Interval (95%)     |
|-----------------------------|-----------------|----------------|-------------------------------|
| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ | $6.09 \pm 5.52 = 0.57, 11.61$ |
| $H_0: \mu_1 - \mu_2 = 0$    | 0.0307          | Reject         |                               |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.9846          | Do not reject  |                               |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.0154          | Reject         |                               |

Note: Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

*Female Matched Pairs*

Table D21

*Paired t Test of Female Personal Interest Pretest-Posttest Scores*

| Mean Diff | Std Dev | <i>t</i> | <i>df</i> | Confidence Interval (95%)    |
|-----------|---------|----------|-----------|------------------------------|
| -4.4859   | 12.1675 | -1.9508  | 27        | -4.49 ± 4.72 = (-9.20, 0.23) |

## Hypothesis Testing

| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |
|-----------------------------|-----------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.0615          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.0308          | Reject         |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.9692          | Do not reject  |

*Note:* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D22

*Paired t Test of Female Maintaining Norms Pretest-Posttest Scores*

| Mean Diff | Std Dev | <i>t</i> | <i>df</i> | Confidence Interval (95%)   |
|-----------|---------|----------|-----------|-----------------------------|
| 2.34815   | 15.2691 | 0.8137   | 27        | 2.35 ± 5.92 = (-3.57, 8.27) |

## Hypothesis Testing

| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |
|-----------------------------|-----------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.4229          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.7885          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.2115          | Do not reject  |

*Note:* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D23

*Paired t Test of Female Postconventional Pretest-Posttest Scores*

| Mean Diff | Std Dev | $t$    | $df$ | Confidence Interval (95%)       |
|-----------|---------|--------|------|---------------------------------|
| 1.7261    | 13.5199 | 0.6756 | 27   | $1.73 \pm 5.24 = (-3.52, 6.97)$ |

## Hypothesis Testing

| Null Hypothesis             | $p$ -value | $\alpha = 5\%$ |
|-----------------------------|------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.5051     | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.7475     | Do not reject  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.2525     | Do not reject  |

Note: Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D24

*Paired t Test of Female N2 Pretest-Posttest Scores*

| Mean Diff | Std Dev | $t$    | $df$ | Confidence Interval (95%)       |
|-----------|---------|--------|------|---------------------------------|
| 0.06206   | 10.7092 | 0.0307 | 27   | $0.06 \pm 4.15 = (-4.09, 4.21)$ |

## Hypothesis Testing

| Null Hypothesis             | $p$ -value | $\alpha = 5\%$ |
|-----------------------------|------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.9758     | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.5121     | Do not reject  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.4879     | Do not reject  |

Note: Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

*Male Matched Pairs*

Table D25

*Paired t Test of Male Personal Interest Pretest-Posttest Scores*

| Mean Diff | Std Dev | <i>t</i> | <i>df</i> | Confidence Interval (95%)        |
|-----------|---------|----------|-----------|----------------------------------|
| -0.3353   | 14.9513 | -0.2151  | 91        | $-0.34 \pm 3.09 = (-3.43, 2.76)$ |

## Hypothesis Testing

| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |
|-----------------------------|-----------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.8302          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.4151          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.5849          | Do not reject  |

*Note:* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D26

*Paired t Test of Male Maintaining Norms Pretest-Posttest Scores*

| Mean Diff | Std Dev | <i>t</i> | <i>df</i> | Confidence Interval (95%)       |
|-----------|---------|----------|-----------|---------------------------------|
| 0.18      | 15.29   | 0.11     | 91        | $0.18 \pm 3.17 = (-2.99, 3.34)$ |

## Hypothesis Testing

| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |
|-----------------------------|-----------------|----------------|
| $H_0: \mu_1 - \mu_2 = 0$    | 0.9116          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.5442          | Do not reject  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.4558          | Do not reject  |

*Note:* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D27

*Paired t Test of Male Postconventional Pretest-Posttest Scores*

| Mean Diff                   | Std Dev         | <i>t</i>       | <i>df</i> | Confidence Interval (95%)        |
|-----------------------------|-----------------|----------------|-----------|----------------------------------|
| -0.97                       | 12.4802         | -0.7455        | 91        | $-0.97 \pm 2.58 = (-3.55, 1.61)$ |
| Hypothesis Testing          |                 |                |           |                                  |
| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |           |                                  |
| $H_0: \mu_1 - \mu_2 = 0$    | 0.4579          | Do not reject  |           |                                  |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.2290          | Do not reject  |           |                                  |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.7710          | Do not reject  |           |                                  |

Note: Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

Table D28

*Paired t Test of Male N2 Pretest-Posttest Scores*

| Mean Diff                   | Std Dev         | <i>t</i>       | <i>df</i> | Confidence Interval (95%)      |
|-----------------------------|-----------------|----------------|-----------|--------------------------------|
| 0.90271                     | 10.7196         | 0.8077         | 91        | $.90 \pm 2.22 = (-1.32, 3.12)$ |
| Hypothesis Testing          |                 |                |           |                                |
| Null Hypothesis             | <i>p</i> -value | $\alpha = 5\%$ |           |                                |
| $H_0: \mu_1 - \mu_2 = 0$    | 0.4214          | Do not reject  |           |                                |
| $H_0: \mu_1 - \mu_2 \geq 0$ | 0.7893          | Do not reject  |           |                                |
| $H_0: \mu_1 - \mu_2 \leq 0$ | 0.2107          | Do not reject  |           |                                |

*Note:* Assuming populations are normal. Difference is defined as Posttest sample – Pretest sample.

## Hypothesis Testing for Educational Level

*Pretest*

Table D29

*Analysis of Variance of Pretest Personal Interest Scores by Educational Level*

| Source  | SS      | df  | MS     | <i>F</i> | <i>F</i> <sub>critical</sub> | <i>p</i> -value |
|---------|---------|-----|--------|----------|------------------------------|-----------------|
| Between | 953.615 | 6   | 158.94 | 0.9596   | 2.1608                       | 0.4548          |
| Within  | 24348   | 147 | 165.63 |          |                              |                 |
| Total   | 25301.6 | 153 |        |          |                              |                 |

## Confidence Intervals for Group Means

| Group       | Confidence Interval | $1 - \alpha$ |
|-------------|---------------------|--------------|
| Grade 10-12 | 31.3034 ± 2.5434    | 95%          |
| VoTech      | 30.2 ± 8.0429       | 95%          |
| Jr. College | 26.677 ± 5.4225     | 95%          |
| Freshman    | 27.5861 ± 7.6686    | 95%          |
| Sophomore   | 21.7143 ± 9.6131    | 95%          |
| Junior      | 35 ± 17.984         | 95%          |
| Senior      | 15 ± 17.984         | 95%          |
| Grand Mean  | 29.7057             |              |

Table D30

*Analysis of Variance of Pretest DIT Maintaining Norms Scores by Educational Level*

| Source                               | SS                  | df  | MS     | <i>F</i>     | <i>F</i> <sub>critical</sub> | <i>p</i> -value |        |
|--------------------------------------|---------------------|-----|--------|--------------|------------------------------|-----------------|--------|
| Between                              | 2400.06             | 6   | 400.01 | 2.2738       | 2.1608                       | 0.0396          | Reject |
| Within                               | 25860.5             | 147 | 175.92 |              |                              |                 |        |
| Total                                | 28260.5             | 153 |        |              |                              |                 |        |
| Confidence Intervals for Group Means |                     |     |        |              |                              |                 |        |
| Group                                | Confidence Interval |     |        | 1 – $\alpha$ |                              |                 |        |
| Grade 10-12                          | 40.2698             | ±   | 2.6212 | 95%          |                              |                 |        |
| VoTech                               | 41.6                | ±   | 8.2889 | 95%          |                              |                 |        |
| Jr. College                          | 41.0928             | ±   | 5.5884 | 95%          |                              |                 |        |
| Freshman                             | 41.1915             | ±   | 7.9032 | 95%          |                              |                 |        |
| Sophomore                            | 21.7143             | ±   | 9.9071 | 95%          |                              |                 |        |
| Junior                               | 32                  | ±   | 18.535 | 95%          |                              |                 |        |
| Senior                               | 20.5                | ±   | 18.535 | 95%          |                              |                 |        |
| Grand Mean                           | 39.2606             |     |        |              |                              |                 |        |

Table D31

*Analysis of Variance of Pretest DIT Postconventional Scores by Educational Level*

| Source  | SS      | df  | MS     | <i>F</i> | <i>F</i> <sub>critical</sub> | <i>p</i> -value |
|---------|---------|-----|--------|----------|------------------------------|-----------------|
| Between | 462.225 | 6   | 77.038 | 0.6031   | 2.1608                       | 0.7275          |
| Within  | 18776   | 147 | 127.73 |          |                              |                 |
| Total   | 19238.3 | 153 |        |          |                              |                 |

## Confidence Intervals for Group Means

| Group       | Confidence Interval | $1 - \alpha$ |
|-------------|---------------------|--------------|
| Grade 10-12 | 22.7804 ± 2.2335    | 95%          |
| VoTech      | 23.6 ± 7.0629       | 95%          |
| Jr. College | 25.0251 ± 4.7618    | 95%          |
| Freshman    | 26.0619 ± 6.7342    | 95%          |
| Sophomore   | 30 ± 8.4417         | 95%          |
| Junior      | 26 ± 15.793         | 95%          |
| Senior      | 41 ± 15.793         | 95%          |
| Grand Mean  | 23.9953             |              |

Table D32

*Analysis of Variance of Pretest DIT N2 Scores by Educational Level*

| Source  | SS      | df  | MS     | $F$   | $F_{critical}$ | $p$ -value |
|---------|---------|-----|--------|-------|----------------|------------|
| Between | 895.748 | 6   | 149.29 | 1.015 | 2.1608         | 0.4178     |
| Within  | 21621.1 | 147 | 147.08 |       |                |            |
| Total   | 22516.8 | 153 |        |       |                |            |

## Confidence Intervals for Group Means

| Group       | Confidence Interval | $1 - \alpha$ |
|-------------|---------------------|--------------|
| Grade 10-12 | 20.1907 ± 2.3967    | 95%          |
| VoTech      | 19.0232 ± 7.5791    | 95%          |
| Jr. College | 21.9391 ± 5.1098    | 95%          |
| Freshman    | 26.2444 ± 7.2264    | 95%          |
| Sophomore   | 29.2603 ± 9.0588    | 95%          |
| Junior      | 20.6021 ± 16.947    | 95%          |
| Senior      | 39.8542 ± 16.947    | 95%          |
| Grand Mean  | 21.4701             |              |

*Posttest Scores*

Table D33

*Analysis of Variance of Posttest DIT Personal Interest Scores by Educational Level*

| Source  | SS      | df  | MS     | <i>F</i> | <i>F</i> <sub>critical</sub> | <i>p</i> -value |
|---------|---------|-----|--------|----------|------------------------------|-----------------|
| Between | 1631.66 | 6   | 271.94 | 1.8452   | 2.1784                       | 0.0964          |
| Within  | 16948.2 | 115 | 147.38 |          |                              |                 |
| Total   | 18579.9 | 121 |        |          |                              |                 |

## Confidence Intervals for Group Means

| Group       | Confidence Interval | $1 - \alpha$ |
|-------------|---------------------|--------------|
| Grade 10-12 | 30.5907 ± 2.8145    | 95%          |
| VoTech      | 32.048 ± 6.9417     | 95%          |
| Jr. College | 22.0879 ± 5.377     | 95%          |
| Freshman    | 21 ± 9.817          | 95%          |
| Sophomore   | 27.6667 ± 9.817     | 95%          |
| Junior      | 22 ± 24.047         | 95%          |
| Senior      | 26 ± 12.023         | 95%          |
| Grand Mean  | 28.5037             |              |

Table D34

*Analysis of Variance of Posttest DIT Maintaining Norms Scores by Educational Level*

| Source                               | SS                  | df  | MS     | $F$          | $F_{\text{critical}}$ | $p$ -value |
|--------------------------------------|---------------------|-----|--------|--------------|-----------------------|------------|
| Between                              | 1080.46             | 6   | 180.08 | 0.998        | 2.1784                | 0.4302     |
| Within                               | 20751.2             | 115 | 180.45 |              |                       |            |
| Total                                | 21831.7             | 121 |        |              |                       |            |
| Confidence Intervals for Group Means |                     |     |        |              |                       |            |
| Group                                | Confidence Interval |     |        | $1 - \alpha$ |                       |            |
| Grade 10-12                          | 40.1082             | ±   | 3.1143 | 95%          |                       |            |
| VoTech                               | 40.8619             | ±   | 7.6811 | 95%          |                       |            |
| Jr. College                          | 41.8039             | ±   | 5.9498 | 95%          |                       |            |
| Freshman                             | 52.3333             | ±   | 10.863 | 95%          |                       |            |
| Sophomore                            | 47.6667             | ±   | 10.863 | 95%          |                       |            |
| Junior                               | 56                  | ±   | 26.608 | 95%          |                       |            |
| Senior                               | 44.5                | ±   | 13.304 | 95%          |                       |            |
| Grand Mean                           | 41.7075             |     |        |              |                       |            |

Table D35

*Analysis of Variance of Posttest DIT Postconventional Scores by Educational Level*

| Source  | SS      | df  | MS     | <i>F</i> | <i>F</i> <sub>critical</sub> | <i>p</i> -value |
|---------|---------|-----|--------|----------|------------------------------|-----------------|
| Between | 567.717 | 6   | 94.619 | 0.7004   | 2.1784                       | 0.6498          |
| Within  | 15535.2 | 115 | 135.09 |          |                              |                 |
| Total   | 16102.9 | 121 |        |          |                              |                 |

## Confidence Intervals for Group Means

| Group       | Confidence Interval | $1 - \alpha$ |
|-------------|---------------------|--------------|
| Grade 10-12 | 22.8439 ± 2.6946    | 95%          |
| VoTech      | 20.9235 ± 6.646     | 95%          |
| Jr. College | 27.6247 ± 5.148     | 95%          |
| Freshman    | 25 ± 9.3989         | 95%          |
| Sophomore   | 19.3333 ± 9.3989    | 95%          |
| Junior      | 20 ± 23.022         | 95%          |
| Senior      | 27.5 ± 11.511       | 95%          |
| Grand Mean  | 23.5015             |              |

Table D36

*Analysis of Variance of Posttest DIT N2 Scores by Educational Level*

| Source  | SS      | df  | MS     | $F$    | $F_{\text{critical}}$ | $p$ -value |
|---------|---------|-----|--------|--------|-----------------------|------------|
| Between | 830.555 | 6   | 138.43 | 0.8161 | 2.1784                | 0.5596     |
| Within  | 19506.4 | 115 | 169.62 |        |                       |            |
| Total   | 20336.9 | 121 |        |        |                       |            |

## Confidence Intervals for Group Means

| Group       | Confidence Interval | $1 - \alpha$ |
|-------------|---------------------|--------------|
| Grade 10-12 | 22.07 ± 3.0194      | 95%          |
| VoTech      | 18.6157 ± 7.4472    | 95%          |
| Jr. College | 25.5962 ± 5.7685    | 95%          |
| Freshman    | 31.0945 ± 10.532    | 95%          |
| Sophomore   | 21.3422 ± 10.532    | 95%          |
| Junior      | 29.44 ± 25.798      | 95%          |
| Senior      | 32.0711 ± 12.899    | 95%          |
| Grand Mean  | 23.1047             |              |