MORAL LEADERSHIP

THE PROTECTION OF MORAL STANDARDS AND CHARACTER EDUCATION PROGRAM

UNITED STATES NAVY AND UNITED STATES MARINE CORPS

NAVPERS NO. 15890

FOREWORD

This publication describes the underlying philosophy, objectives, and various suggested methods pertinent to THE PROTECTION OF MORAL STANDARDS AND CHARACTER EDUCATION PROGRAM in the Naval Establishment.

This publication is not intended as a directive, since it is realized that procedural methods of implementing the program must of necessity vary in accordance with operating conditions, the size of command, personnel available, and similar circumstances. It should be evident that not all the suggested methods of implementing the program proposed herein could be feasibly applied in every situation. It is anticipated that interested authorities will use this publication as a reference work, and that it will provide source material for orientation in the philosophy, traditions, and ideals of moral leadership, particularly as these are enunciated in Navy Regulations and in BuPers Instruction 1743.2.

It is essential that cognizant authorities tailor programs to meet local situations, directives of higher Commands, and the support which they can reasonably expect from other activities.

THE PURPOSE OF THIS PUBLICATION IS . . .

. . . to support and clarify the Protection of Moral Standards and Character Education Program of the United States Navy and Marine Corps.

THIS PROGRAM . . .

. . . is based on NAVY REGULATIONS and traditions, as reemphasized and amplified in BuPers INSTRUCTION 1743.2: The Protection of Moral Standards.

THIS PUBLICATIONS EXPLAINS . . .

. . . the moral responsibilities of leadership.

. . . the policies, the purposes, the methods and the basis of the Protection of Moral Standards and Character Education Program.

. . . the position of all leadership personnel in carrying out the program.

IT DESCRIBES . . .

. . . existing programs of this nature throughout the Naval Establishment.

. . . means and methods of establishing and carrying out the program in various type commands.

. . . research methods and reports of existing conditions in the Naval Establishment.

. . . methods of determining the effectiveness of the program in meeting the needs of personnel.

. . . ways of insuring a proper moral climate and contributing to a high state of morale.

IT IS DIVIDED . . .

. . . into two parts. The first part discusses the protection of moral standards, in general, while

. . . the second part discusses character education group in-instruction in particular.

THE APPENDIX INCLUDES . . .

. . . the basic instruction for the protection of moral standards and character education.

. . . writings of the founding fathers of America in the constitutional tradition of natural moral law.

. . . guidelines for the selection of printed and pictorial materials.

. . . a special section on the Character Education program and the Code of Conduct.

EACH CHAPTER . . .

. . . is preceded by a one-page "Chapter Brief" so that the busy reader can grasp the content of each chapter at a glance, and that of the entire publication by scanning the 16 chapter briefs.

TABLE OF CONTENTS

FOREWORD

A Brief of the Entire Publication

PART I

CHAPTERS

I	The Protection of Moral Standards Program
II	Moral and Constitutional Bases of the Program
III	Command Responsibility for the Program
IV	Subordinate Officers' Responsibility in the Program
V	The Protection of Moral Standards Council

PART II

VI	The Character Education Program
VII	The History of the Character Education Program
VIII	Survey of Exisiting Programs
IX	The Personal Interview
X	Responsibility for Group Instruction and Instructors
XI	Chaplains' Participation as Instructors
XII	Available Program Materials
XIII	Methods of Group Instruction
XIV	Audio-Visual Methods and Materials
XV	Motivation and Aims in Character Development
XVI	Research Methods and Measurements of Effectiveness

Appendix I Basic Instruction for the Protection of Morals Standards and Character Education

Appendix II The Founding Fathers and the Constitutional Tradition

Appendix III Guidelines for Selection of Printed and Pictorial Materials

Appendix IV Character Education and the Code of Conduct

Footnote References

THE PROTECTION OF MORAL STANDARDS PROGRAM

THE INDIVIDUAL MAN . . .

. . . remains an essential factor in successful military operations.

THE MILITARY LEADER . . .

. . . has a fundamental responsibility for the total welfare of personnel.

. . . is sworn to fight for the preservation of human values and decencies, to preserve the security and sovereignty of the United States.

. . . has extraordinary authority with extraordinary responsibilities.

THE MORAL AND SPIRITUAL WELFARE OF PERSONNEL . . .

. . . is a major responsibility of all Navy and Marine leaders.

THE PROTECTION OF MORAL STANDARDS . . .

. . . is demanded by NAVY REGULATIONS.

. . . is directed by the Office of the Secretary of Defense.

. . . is prescribed by BUPERS INSTRUCTION 1743.2.

THIS CHAPTER . . .

. . . discusses leadership traditions and identifies the policies of the Naval Establishment which require the establishment of a Protection of Moral Standards and Character Education Program.

CHAPTER I

THE PROTECTION OF MORAL STANDARDS PROGRAM

Military men seem dwarfed into insignificance when compared with the weapons which they must master. From science laboratories, manufacturing plants, and Armed Forces' development centers flow complex military equipment and powerful armaments. These have vast range, supersonic speed and explosive power measurable only in the new dimension of megatons.

But men must master these weapons or the weapons remain ineffective. The penetrating eye of radar is revealing only as it gives range to men's natural sight. The continent-hurdling, electronic communication systems give no information except as they add amplification to men's voices and sensitivity to their hearing. The supersonic speed of aircraft is the new stride of men's legs. The range of guided missiles and the power of nuclear weapons are an extension of the thrust of their fists.

One indispensable element in the effectiveness of machines, military or industrial, is the men who operate them. Combat manuals continue to emphasize the ability to lead men as an essential factor in the outcome of an engagement. Between forces with relatively equal material strength, victory will still be decided by men strong in spirit, physically hardened, knowing how to employ first-class equipment, and possessing high morale combat qualities.

Instead of a lesser emphasis, modern weapons lay greater stress on the importance of personnel. The development of complex weapons magnifies the requirements for highly qualified personnel. As mechanization increases, the billet responsibility of any one military man increases.

When he assumed the Office of Chief of Naval Operations in August 1955, Admiral Arleigh A. Burke said: "Tactical advances and the possibilities of the nuclear age notwithstanding, it is men who will eternally remain as the one essential ingredient to successful maritime operations."

THE UNIQUE FORM OF MILITARY LEADERSHIP

The military commander has a basic interest in personnel as a fundamental element in the accomplishment of his mission. This may well be compared with the interest which a leader in industry or business has in his employees. In the effective utilization of personnel, employer leadership and military leadership are similar in many respects. But there are important differences.

Possesses Command Authority

First, the authority of an employer is not *command* authority, because he does not represent a government's power to enforce law. The authority of a commander has its source in law, making him an agent of the government and the people. The commander has the greater authority and, consequently, must bear the greater responsibility.

An employer's authority is limited to the specific conditions of the employee's work. So is his responsibility for the welfare of that employee. When the day's work is done, the employer's authority is, in effect, suspended and his responsibility somewhat lessened, until work resumes the next day.

The commander's authority over and responsibility for his personnel extend around the clock. He cannot limit his interest and concern to their working hours. He must include all activities affecting the fitness and readiness of personnel to perform military duties.

Charged With the Lives of Men

A second distinction between employer and commander leadership is the contrasting circumstances under which they carry out their leadership functions. In very few situations does an employer require his employees to put themselves in imminent danger of death or injury. Instead, the more hazardous the occupation, the more likely it is to be a specialty undertaken voluntarily. The person consents to risk the hazards for a correspondingly greater reward.

The military leader, in contrast, is authorized to place his men in situations of extreme hazard. Occasionally, he *must* do so as a matter of plain duty. This extraordinary authority imposes equally extreme responsibility for its proper exercise. Everything a commander does in his official capacity is potentially related to some future moment of crisis. At that time, his decision, and his men's readiness to act on it, will provide the final test of his ability as a leader.

The commander's responsibility is a continuing and all embracing one. It concerns the subordinates' individual and group skills, including the maintenance and operation of equipment. The discipline and practice that develop automatic but understanding obedience are involved. The physical, mental, and spiritual health of personnel must be protected and developed. Everything, in short, that could mean the difference between success and failure in combat or between a man's living and dying falls within the commander's authority and responsibility.

To be charged with the lives of other men is a burden few leaders outside the military are required to bear. Every commander assumes this responsibility as part of his normal duties. This is a basic distinction between military command and all other forms of leadership.

Enforces Limitation of Civilian Rights

The unique leadership position of a military commander exists not only in contrast with employer leadership, but in the military leader's relationship to the full weight of military law. In civil life, criminal law seeks to protect society from the damaging actions of its irresponsible members. In military life, military law must not only attain this end, but must do more. It cannot be limited to restraining individuals for the protection of military society. Military law must assist in attaining the requirement that all members adhere to a prescribed order.

For this reason, certain acts which are considered inalienable rights in civil society are offenses in a military society. One example is the act of "telling off the boss." This is an inalienable right of the American civilian, but in the military service it may well constitute an offense punishable by courts-martial. In civil life, if a man does not like his job, he can quit it. Such action in the military service would be desertion. Likewise, in civil life, if a group of people decide they do not like working conditions, and walk off jointly, this is a strike. In the military service, it is a mutiny.

The additional dimension in military law is found also in making punishable "conduct unbecoming an officer and gentleman" and "conduct of a nature to bring discredit upon the Armed Forces," which is not the kind of language usually found in other legal statutes.

Military law places within the authority of the military leader a greater degree of control over the behavior of his personnel than is normally true of the control exercised by civilian law. He becomes responsible for the administration of *military justice*. Written sources provide the rules of law and the prescribed procedures. But these sources themselves do not provide an automatic solution for each and every disciplinary situation.

The spirit of the law's letter must be applied if military justice is to accomplish its ends of peacetime readiness and wartime effectiveness. The observance of the spirit of military law requires the military leader to apply those qualities of mind and heart that are the bridge between rules or procedures and concrete practice.

Exists as a Public Profession

A fourth element in the unique leadership position of a United States commander is the Constitutional provisions which place our Armed Forces under the command of an elected executive. Nowhere else on earth can people say "our Navy" or "our Marine Corps" with more accuracy than in the United States. The motive of public service and responsibility to all the people arises from the heritage of the American military leader.

The leader's allegiance is to the Constitution of the United States. There is deep significance in the fact that the oath is to a body of law. This oath affirms a personal belief in, and willingness to protect, the form and substance of free government. By implication, this is an affirmation that the behavior of military personnel will be consistent with the basic principles on which the Constitution rests.

As compared with other professions, the military is directly answerable to the people as an arm of their Government. Other professions such as medicine and law serve the public, but they are essentially private professions. For the most part, their members are not public officials; their standards of conduct originate, in great part, from within the professions themselves.

The military leader is in a truly public profession. He has no "private practice." He serves, not a selected clientele, but the people as a whole. His responsibility embraces all the people and the laws and institutions of Government. From him, the people validly expect nothing less than the preservation of the security and sovereignty of the United States.

The leader shares with his subordinates the high calling of a public profession. All Navy and Marine Corps personnel are sworn by oath to fight for the preservation of human values and human decencies, as defined and implied by the Constitution of the United States. Rightfully then, it is expected that their official and personal conduct will reflect an understanding and acceptance of these values and decencies.

MORAL AND SPIRITUAL WELL-BEING OF PERSONNEL

As a part of his regular duties, each military leader has definite responsibilities for the personal welfare of the men and women under his authority. In defining these responsibilities, UNITED STATES NAVY REGULATIONS (1948) directs that leadership action be taken to safeguard and promote their moral and spiritual welfare.

Article 0702A of the REGULATIONS establishes the responsibilities of the commanding officer, and others in authority, to set a good example, to inspect and correct conduct, and to promote and safeguard the morale and general welfare of personnel under their command.

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

In the text, all numbers in parentheses (other than the beginnings of numbered paragraphs) are footnote references. References will be found on p. 220.

In article 0709 (1) concerning the welfare of personnel, the commanding officer is directed to "use all proper means to promote the morale, and to preserve the moral and spiritual well-being of the personnel under his command." Under the observance of Sunday, article 0711 (1) states in part, "the religious tendencies of individuals shall be recognized and encouraged."

The specific duties of the executive officer contained in article 0803 include as part of paragraph 9: "Maintain high morale within the command. The discipline, welfare, and privileges of the individuals of the command shall be the chief concern of the executive officer. . . ."

The responsibilities and duties of division officers specified in article 1044 (1) maintain this consistent emphasis. "He shall keep himself informed of the capabilities and needs of each of his subordinates and, within his authority, he shall take such action as may be necessary for the efficiency of his division and the welfare and morale of his subordinates.

The necessity for setting a good example is extended to all personnel in article 1210 of the REGULATIONS. "All persons in the naval service shall show in themselves a good example of subordination, courage, zeal, sobriety, neatness, and attention to duty."

THE PROTECTION OF MORAL STANDARDS INSTRUCTION

On 26 May 1951, the following memorandum was forwarded from the Secretary of Defense to the military departments. With it were instructions that it be "disseminated to all commanding officers in every echelon, and that appropriate service procedures be established and promulgated to effect adherence to this policy."

MEMORANDUM FOR The Secretary of the Army.
The Secretary of the Navy.
The Secretary of the Air Force.
The Chief of Staff, U. S. Army.
The Chief of Naval Operations.
The Chief of Staff, U. S. Air Force.

Subject: Protection of Moral Standards.

It is in the national interest that personnel serving in the Armed Forces be protected in the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individuals concerned. To this end, it is the duty of commanding officers in every echelon to develop to the highest possible degree the conditions and influences calculated to promote the health, morals, and spiritual values of the personnel under their command.

This traditional responsibility of command is of especial importance at this time when the Congress is preparing to broaden the base of inductions into the Armed Services. The people of this country have made it plain to both Houses of Congress that they are determined that adequate effort be made both in military installations and in adjacent communities to safeguard the moral welfare of the members of the Armed Forces. The Department of Defense, sharing this determination, directs that increased efforts of commanding officers be directed to insure the accomplishment of this objective.

(S) G. C. MARSHALL.

The Chief of Naval Operations forwarded the memorandum to the Commandant, U. S. Marine Corps and the Chief of Naval Personnel for implementation and publication to the Naval Establishment. After study, it was concluded that the memorandum expressly prescribed what the policies of the Naval Establishment had implicitly required. A directive was prepared to reiterate, amplify and emphasize traditional command responsibility for the protection of moral standards.

The implementing directive was published as a BuPers-MarCorps joint letter. The joint letter was included in the present directive system as BUPERS INSTRUCTION 1743.2, and signed by both the Chief of Naval Personnel and the Commandant, U. S. Marine

Corps. This INSTRUCTION is printed in full in Appendix I.

The Mission of the INSTRUCTION

The Mission of the INSTRUCTION is "to strengthen, by every means available, the moral, spiritual, and religious lives of the officers and men of the Naval Establishment."

Responsibility for the mission is assigned to the heart of the military organization, its leadership. This embraces every level of leadership from general and flag officer to corporal and petty officer third class. The mission is directly related to basic elements in the functioning of the military organization, the promotion of morale and the maintenance of discipline.

Recognition is given to the fact that the military organization is answerable to the people for the conduct and character of its personnel. The protection and development of the moral standards of military personnel becomes a means of assuring the country of a responsible and disciplined Naval Establishment.

The INSTRUCTION in Action

The INSTRUCTION directs the establishment and conducting of an adequate program to accomplish the assigned mission. It was a natural response to identify such a program with a specific name. Because a similar program, already existing in the U. S. Army and the U. S. Air Force, was identified as the "Character Guidance program" this name was adopted independently by many echelons of command in the Navy and Marine Corps. Other commands adopted names for their programs which more closely identified the programs with the establishing INSTRUCTION. These included such names as "Moral Education program" and "Protection of Moral Standards program."

The required program is clearly related to its authorization and purposes in the Naval Establishment when it is identified as the PROTECTION OF MORAL STANDARDS AND CHARACTER EDUCATION PROGRAM. This program name will be used throughout this publication and is strongly recommended to all echelons of command in the Navy and Marine Corps. Such a name identifies the two major emphases required in a program that uses "every means" to protect and develop the moral, spiritual and religious values of personnel.

The first emphasis is the employment of the existing activities of the command to accomplish the mission of the INSTRUCTION. *The PROTECTION OF MORAL STANDARDS, then, is the utilization of the duty routines, the off-duty activities, the physical and moral environment, and the daily relationships of personnel to protect and promote their moral, spiritual, and religious development.*

The second emphasis is the use of direct educational methods to accomplish the mission of the INSTRUCTION. *CHARACTER EDUCATION, then, is to promote the moral, spiritual and religious development of personnel through group instruction and personal interviews.*

This chapter identifies the leadership traditions and policies of the Naval Establishment which require the establishment of a Protection of Moral Standards and Character Education program. The remainder of this publication is to clarify and strengthen the program by discussing in detail the standards, responsibilities, purposes, and methods involved in its implementation.

MORAL AND CONSTITUTIONAL BASES OF THE PROGRAM

THE CONSTITUTION OF THE UNITED STATES . . .

. . . is a primary instrument of navigation for America.

. . . is the law and tradition which every officer pledges himself to support and defend.

. . . is a safeguard and expression of the natural moral law traditionally expressed in the writings of the Founding Fathers of America.

THIS TRADITION OF NATURAL MORAL LAW . . .

. . . has particular importance for America today.

. . . has special importance for the Naval Establishment.

THE PROTECTION OF MORAL STANDARDS AND CHARACTER EDUCATION PROGRAM . . .

. . . is rooted in this tradition.

. . . expresses the will of the people.

. . . safeguards and helps fulfill the rights of personnel.

. . . meets certain needs of the Naval Establishment.

THE SCIENCE OF ETHICS . . .

. . . is the operating framework for the program.

. . . is distinct from, but not divorced from, religion.

THIS CHAPTER . . .

. . . gives the natural moral law principles which are found in writings of those who framed the Constitutional tradition.

. . . shows how the program helps support and defend the Constitution.

. . . discusses the ethical approach which safeguards natural and Constitutional rights of personnel.

CHAPTER II

MORAL AND CONSTITUTIONAL BASES OF THE PROGRAM

Every Naval and Marine officer swears to support and defend the Constitution of the United States.

This means that every Naval and Marine officer pledges himself to support and defend moral law, because the Constitution is based on, rooted in, expresses and safeguards moral law. One reason why the Naval Establishment has the right and duty to protect the standards of moral law is that it has the obligation to support and defend the Constitution.

In prescribing adherence to established moral standards, BUPERS INSTRUCTION 1743.2 does not refer simply to personal opinions on morality. Established moral standards have three foundations: human law (including civil and military), social customs, and moral law.

Moral law is the most important of these three. Human law and social customs change, from time to time, to meet changing circumstances. They likewise differ with different countries.

Moral law, often called natural law, does not change. It is in the very nature of things. It is written in the hearts of all men, everywhere. It is the same law, saying the same thing, to everyone, at all times, all over the world. Human law and social customs must conform to it, or they are wrong and invalid. Neither personal opinion nor circumstances can change it. It binds on both sides of the international date line.

The basic teaching of the natural moral law is: Do good and avoid evil. The codified form of the natural moral law is the Ten Commandments.

This is the law on which the Constitution is built, and which it safeguards and expresses. The Constitutional tradition of America is a moral heritage, and to the protection of this heritage the military officer binds himself.

A former Secretary of the Navy, later Deputy Secretary of Defense, stated the case well.

> "The future looms large before us—uncertain, imponderable. We people in this generation will convert it into reality in our lifetime.
>
> "One of our primary instruments of navigation will be the Constitution of the United States. We must preserve it, defend it, and keep it a living document for human guidance. *We must ever be aware of the moral basis for law in its interpretation,* so as to come ever nearer toward the fulfillment of the doctrine of the fatherhood of God and the brotherhood of man.
>
> "To the extent that we succeed, we shall enjoy and deserve the consequences of freedom under law, in a society that is tolerant and just, happy and rewarding, decent and enduring." (1)

Appendix II of this publication reprints certain basic writings of those who framed and express the Constitutional tradition of America. Included are the writings of George Washington, Thomas Jefferson, James Wilson, James Otis, Alexander Hamilton, and others. In these writings certain natural moral law principles are expressed. These principles can be generally formulated as follows. They represent the moral heritage of the Constitutional tradition of America.

THE FOUNDING FATHERS OF AMERICA . . .

Built the Constitution on the principle that . . .

> *Man is a moral being. He can know the difference between right and wrong, and choose either one.*

Realized that man has a guide in making his choices, since . . .

> *Man is guided by and bound to the law of reason in all things. This law, which exists*

throughout all of nature, is likewise called the natural law and the moral law.

Considered all men subject to the natural moral law, in that . . .

This law is self-evident, universal, unchanging, and binding indiscriminately upon all men, regardless of race, color, creed, or social status.

Interpreted all human law in the light of moral law, aware that . . .

The natural law is objective, beyond mere personal opinion, so rooted in the nature of things that no human law can change it in any way. This is why natural rights are unalienable, and natural obligations are unchangeable.

Understood that natural law and Divine positive law (Ten Commandments) are distinct, but that . . .

Natural law and Divine positive law are from the same source—God. The basic principles of natural law are self-evident, and sufficient for basic moral living. Divine positive law is known through revelation, which is necessary for certain affairs of life.

Believed firmly that . . .

Conformity with the law of nature, or moral goodness, leads man to the fulfillment of his own purpose and nature, to maturity and security, to harmony and peace in all things, and to happiness. Violation of natural law leads to the opposite of these.

These are the major principles of the natural moral law as expressed and safeguarded by the Constitution of the United States.

It was precisely to reassert and maintain the inviolability of these principles, and the natural rights inherent in them, that the Declaration of Independence was declared, and the Revolution fought.

"When, in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That, whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it . . . it is their right, it is their duty to throw off such Government."

Discussing certain of the natural rights and obligations of men, rooted in the natural moral law, Thomas Jefferson again declared:

". . . These principles form the bright constellation which has gone before us and guided our footsteps through an age of revolution and reformation. The wisdom of our sages and blood of our heroes have been devoted to their attainment.

"They should be the creed of our political faith—*the text of civil instruction—the touchstone by which we try the services of those we trust;* and should we wander from them in moments of error or alarm, let us hasten to retrace our steps and to regain the road which alone leads to peace, liberty, and safety." (9)

The whole complex system of checks and balances of the Constitution is precisely to safeguard these same principles of natural rights and natural obligations rooted in natural moral law. The implications and impact of the Constitution can be understood only within the framework of the Constitutional tradition, as expressed in the writings in Appendix II. This tradition includes the individual Constitutions of the several States, through which the Constitution of the United States came into being.

It is this whole great tradition which is voiced in the preamble of the Constitution:

> "WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

This Constitutional tradition is the tradition to which every Naval and Marine officer binds himself. This Constitutional heritage is what every officer pledges himself to support and defend.

Every officer must take the following oath:

> "I . . . 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 take this obligation freely, without mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God."

To swear or to affirm that one will support and defend the Constitution is implicitly to pledge support and defense of the natural moral law. It is therefore vitally important that officers, especially, be familiar with the implications of the natural moral law in the Constitution.

Importance for America Today

Today's world has witnessed a denial of natural rights and human dignity. The worth of the individual and the most basic principles of ethics have been distorted and outraged. The absolute integrity and inviolability of the natural moral law is therefore of paramount importance.

This law yields to no human law, no dictator, no whim or fancy, no philosophy of expediency, pragmatism, or relativity. It holds sacred the unchanging value of the human person.

Every nation must guard against relativity in dealing with human rights. This is especially true in a democracy, which justly maintains that "all men are created equal." A democracy can be tempted to accept the philosophy of "the greatest good for the greatest number," regardless of the natural rights of the individual.

In this regard, reason knows clearly only one law of justice—the natural moral law. It is hence important to reemphasize that the entire tradition which brought American *democracy* into being is the tradition evolving from, and interwoven with, natural moral law.

Special Importance to the Naval Establishment

The natural moral law and the Constitution have a special importance in the Naval Establishment. In many nations, military force has set itself up as governmental "authority." In America, the military is ever and only a function of the democratic nation. It is often said that military government and democracy are opposites. This is by no means precise. The military is a functioning unit of, and controlled by, the democratic nation. It can make no law, establish no policy, contrary to Constitutional or natural rights. It can not validly carry out any mission contrary to natural law or natural rights, no matter by whom directed.

Accomplishment of the military mission may frequently demand that the exercise of certain natural rights of individuals be limited. These rights can never be rescinded. Military personnel possess all natural rights derived from natural moral law. They remain citizens of the democracy which guarantees these rights.

A further reason why an understanding of the Constitutional tradition of moral law is important to the Naval Establishment is

382229 O—57——2

that the Constitution depends completely upon moral law. If the moral standards of the nation are adhered to, the Constitution will be faithfully supported. If moral corruption and degradation should set in, if morality should become a matter of convenience, expediency or personal opinion, the Constitution would be gravely threatened. Yet officers are pledged to support and defend the Constitution—against *all* enemies.

Consequently, in issuing BUPERS INSTRUCTION 1743.2, the Naval Establishment merely reemphasized its basic responsibility to support and defend the Constitution.

Instruction in Moral Standards

The Protection of Moral Standards and Character Education program is based on the principles reemphasized in this INSTRUCTION. The program has several purposes. These are discussed in Chapter VI. Basic among these, however, is the purpose of contributing to the defense and support of the Constitution. It does this by concerning itself with the moral, spiritual and religious welfare of every individual in the United States Navy and Marine Corps.

It is fitting that the program includes both the protection of moral standards and the positive effort to develop moral standards. It is further appropriate that it includes an instructional program, to promote a realization of moral, spiritual and religious values.

This concept of the need for instruction in such values is not new. It, too, has roots deep in the American heritage. The remarks of Thomas Jefferson have been quoted above. In speaking of certain natural rights, and obligations, he stated that the principles concerning them should be *"the text of civil instruction."*

In the same vein, George Washington observed:

> " 'Tis substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. *Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?*
>
> *"Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion be enlightened."* (16)

Actually, then, the program is rooted in a country-old tradition. Using the Constitution as a living document for human guidance, it attempts to develop the realization of moral, spiritual, and religious values as these are expressed through the natural moral law. It reminds all personnel that the basic duties and the basic rights of human persons are sacred principles.

It concerns itself with the truths of natural moral law upon which this nation is built: human dignity, natural rights, national and individual moral conscience, recognition of obligations of justice, patriotism, loyalty, honor, decency, truth, reverence for God, and similar virtues and duties.

The titles and objectives of the instructional materials used in the program are given in Chapter XII of this publication. A careful examination of these titles and objectives will reveal that they accord fully with the list of principles which Jefferson said should constitute *the text of civil instruction.*

Why a Reemphasis Today?

There are several reasons why the program has been reiterated and reemphasized, or, at least, formalized, at this time.

The three major purposes of the Character Education program itself are given in Chapter VI. These purposes are discussed in Chapter VI primarily from the viewpoint of their

relationship to character and character development.

The following paragraphs give the more general reasons underlying these purposes and the entire program for the Protection of Moral Standards and Character Education. These three reasons are discussed here as they relate directly to the moral and Constitutional bases of the program, rather than to character, as such.

These three reasons are: (1) The will of the people; (2) the needs of the Naval Establishment; and (3) the preservation of the Constitution.

The Will of the People

(1) The Secretary of Defense MEMORANDUM quoted in Chapter I states:

> "The people of this country have made it plain . . . that they are determined that adequate effort be made both in military installations and in adjacent communities to safeguard the moral welfare of members of the Armed Forces."

Here is the same moral heritage of American Constitutionalism and democracy at work: "WE THE PEOPLE . . ."

In modern America much has been made of actual and potential collapses in moral life. Government and State officials have repeatedly quoted the rate of crime and delinquency. Various authorities have warned repeatedly of the national disaster which inevitably follows a philosophy of moral degeneration. Many thinking people have expressed the critical urgency of "doing something about it."

Many beginnings have been made in civilian life. Presidential surveys, reanalyses of educational policies, renewed interest in concepts of political ethics, and research in areas of crime and delinquency are examples of the nationally growing sense of urgency.

It is fitting and obligatory that the armed forces do their share in this regard. The Naval Establishment attempts to encourage educational, cultural, social and physical improvement of personnel. It would be a serious failure not to joint with the nation it serves, to encourage moral development. Moreover, the people of the nation have demanded this cooperation through their *civilian agency*, the Department of Defense.

The Rights of Personnel

Military personnel themselves have a *right* to such a program. A number of personnel are serving, not simply out of personal desire, but out of obligation. While in military service, they are removed from ready access to home, family, and other environmental conditions favorable to moral development. They are often subject to temptations, or attacks against moral standards, not prevalent in their home environment. They do not always have ready access to the same facilities provided for moral development in civilian life.

The military must, therefore, attempt to compensate reasonably, by offering comparable opportunities, where possible. To fail to do so would be to suggest that society expects and desires military personnel to live in a moral and spiritual vacuum, during the period of military service.

Dependence Upon Others

Further, it is demanded that military personnel live with others not necessarily of their own choosing. Generally speaking, personnel have little control over their place of duty, their living conditions, or selection of shipmates. A major portion of their welfare, while in Naval service, is in the hands of others. Upon their officers and their shipmates will depend, in great part, their physical comfort, their moral and spiritual environment, and, at times, their lives.

Chapter XVI of this publication discusses the Secretary of Defense's Advisory Commit-

tee Report on Prisoners of War. The report makes it obvious that the lives and welfare of prisoners can be totally dependent upon the integrity of their fellow prisoners.

It would be highly undemocratic to declare that personnel have no right to the knowledge that their officers and shipmates have been instructed, as necessary, in certain basic principles. It must not be assumed that these principles are known and understood.

No man has a right to expect that the Naval Establishment will assure him of his shipmate's knowledge of doctrinal truths of specific religions. The Navy leaves instruction in such matters to the official representatives of religion, and to voluntary assemblies of personnel. But every man has a right to know that his shipmates have been instructed in principles of honesty, property rights, patriotism, truth, decency, loyalty, and similar basic virtues.

The Naval Establishment can not and does not presume to insist that men try to "save their souls," in the customary religious sense of this term. It can, must, and does insist that men live the natural moral law themselves, as far as it affects others and the good of the Naval Establishment.

Obligations of Personnel

Finally, the Naval Establishment requires personnel to fulfill obligations essential to the good order of society and the defense of the Nation. Since these, in turn, require the protection and development of moral standards, and a realization of certain moral, spiritual and religious values, all personnel have a right to instruction in such matters.

Otherwise, the obligations could be gravely unjust. As civic obligations are required of citizens, so is the state required to provide for the instruction of citizens in civic obligations. Knowledge is not presumed.

As accuracy in gunnery, skill in navigation, accomplishment of seamanship are required of Naval personnel, so is the Naval Establishment required to instruct personnel so obligated. Knowledge is not presumed.

A knowledge of, and adherence to, certain moral and spiritual standards is required of personnel. Hence, the Naval Establishment is obliged to fulfill the right of personnel to instruction in such standards. Knowledge should not be presumed.

The Needs of the Naval Establishment

(2) The second reason for reemphasis of the program at this time lies in the fact that the Naval Establishment has a specific mission to accomplish. Chapter I demonstrates the absolute need for personnel of tough moral fibre, and highly developed character, to accomplish this mission.

Moral irresponsibility of personnel would prevent adequate completion of this mission. It could result in grave loss of working days, high costs of treating those contracting diseases through immoral means, a serious AWOL rate, and similar grave problems bringing the Naval Establishment into disrepute and seriously threatening national security. There is an ever-present possibility of personnel's yielding to enemy propaganda. There is the possibility of their "cracking" under the strain of prisoner of war camps. These and similar factors, on the negative side, suggest the grave need for an instructional program.

The Executive Order following the prisoner of war report expresses the same need.

> ". . . Each member of the Armed Forces liable to capture shall be provided with specific training and instructions designed to better equip him to counter and withstand all enemy efforts against him, and shall be fully instructed as to the behavior and obligations expected of him during combat or captivity."

On the positive side, America is expending considerable effort to promote good will, mutual faith and understanding, and peace

throughout the world. This demands that American forces be thoroughly instructed in the sincere means of effecting this mission. It is imperative that they understand the meaning of natural rights and the obligations of natural law.

They must realize that the human person has the same natural rights, whatever his race, creed, color, or nationality. They must understand the American Constitutional tradition, the meaning of the Declaration of Independence, and that the same truths expressed in this moral heritage are applicable to all peoples, all over the world. They must be prepared to meet all peoples as dignified human beings. America must not be identified with black marketing, drunkenness, licentiousness, and sexual or other forms of immorality.

Even more important, on the positive side, is the recognition that individuals themselves must be given every reasonable opportunity for personal development—educational, social, cultural, moral, spiritual, religious.

Support and Defense of the Constitution

(3) The third reason for present emphasis of the program is actually a summary of the two given above. It is the reason discussed in some detail earlier in this chapter—the support and defense of the Constitution, hence of the Nation.

The injunction still prevails: "The American Republic will endure as long as the ideas of the men who made it continue to be dominant."

The Program Objectives and the Constitutional Tradition

The remaining portion of this chapter discusses the direct relationship between the overall, or ultimate, objective of the program and the Constitutional tradition.

Chapter VI lists the basic assumptions, or premises, of the Character Education program.

Comparison of these premises with the basic principles expressed in the writings of the Founding Fathers, previously presented, shows complete accord between these premises and Constitutional tradition.

The ultimate *objective* of the Protection of Moral Standards and Character Education program is:

> "To help effect mature and secure individuals, who will live with moral integrity in peace and harmony with themselves, their neighbors, and their God."

This is simply another way of saying: "To help personnel in achieving what the Constitution calls for: ". . . a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our posterity."

Or, as the Declaration summarizes it, to guarantee: "Life, liberty and the pursuit of Happiness."

"Life, liberty and the pursuit of Happiness" are not words chosen at random, or by accident. Properly understood, they summarize profoundly the tradition from which they derive. So, Blackstone, famed English lawyer so familiar to the framers of the American Constitution, had written:

> ". . . God . . . has graciously reduced the rule of obedience to this one paternal precept, 'that man shall pursue his own true and substantial happiness'." (3)

Blackstone called this the foundation of ethics, or natural law, and pointed out that true happiness is in conformity to the law of nature, while that which is contrary to the law of nature destroys true happiness.

And Washington repeated:

> ". . . there exists in the economy of nature an indissoluble union between virtue and happiness." (14)

These words of the Declaration, then, give the key to the Protection of Moral Standards

and Character Education program. *It is a program rooted in ethics. It essentially tries to help Naval personnel recognize the values which contribute to true and substantial happiness, and practice the duties expressed in these values, while developing to the fullest the enjoyment of the rights.*

The entire program is reducible to the basic teaching of the natural moral law, or of ethics: do good and avoid evil—in relation to oneself, one's neighbor, and God.

This reduction is valid precisely because to do good and avoid evil, or to conform to natural moral law, is to be successful in the "pursuit of Happiness," in the true sense of the term.

There can be no question, then, of the conformity of the program with Constitutional tradition. There can be no question that a program of group instruction, in the principles outlined above, is strictly in accord with the Constitutional and moral rights of personnel. It is particularly important to note that the rights enunciated by the First Amendment to the Constitution are *not only safeguarded* carefully, *but advanced and promoted* by the program.

This Amendment forbids Congress to make laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging freedom of speech or the press, or the right of people peaceably to assemble, and to petition the government for redress of grievances.

This Amendment, as noted previously, would be meaningless to the Founding Fathers except for their doctrine of natural rights from natural law.

It would be difficult to guarantee the provisions of this Amendment to military personnel, unless a program of group instruction, or a similar program, assured a knowledge and understanding of these provisions on the part of all personnel.

The safeguarding and promoting of the moral and Constitutional rights of personnel are seen with special clearness by examination of the relation of the program to the religious persuasions of personnel.

The *instruction* directing the program notes carefully that personnel are to be reached by personal interview and group instruction on matters pertaining to moral, spiritual, and religious values, *consistent with the religious beliefs of the individual concerned.*

It is noted in several sections of this publication that this is not a religious program. It is distinct from, not divorced from, religion. As an ethical, and not a religious program, it is able to subserve religion validly, within the Constitutional tradition of America. Chapter XI discusses this point under the title, DEMARCATION BETWEEN RELIGION AND CHARACTER EDUCATION PROGRAM.

As a frankly ethical program, it is rooted in the first teaching of natural moral law: Do good and avoid evil.

Ethics is a true science of moral rightness. It is not humanitarianism, or "watered down religion." The program is not an attempt to create a new morality, or a "military religion." It does not provide either a substitute for or threat to religion. It does not establish religion or force it upon personnel.

Ethics deals with the moral actions of men. Religious authorities agree that moral theology likewise deals with the moral actions of men. Moral theology is rooted in truths deemed to be supernaturally revealed. Ethics is rooted in truths naturally discovered by reason. No aspect of the Character Education program of itself demands knowledge of a truth which cannot be discovered by human reason.

The program makes no effort to attempt spiritual conversions. It is concerned with the God revealed by reason, and with obligations to God dictated by reason.

At the same time, the program directs the promotion of a realization of religious *values.* This, again, is strictly in accord with the Constitutional tradition discussed above. Ethics alone, the basis of the program, is inadequate without what Chief Justice Wilson called the "improved, refined and exalted knowledge" granted only through religion, on some important subjects.

And Washington insisted:

> "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens.
>
> "The mere politican, equally with the pious man ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in Courts of Justice?
>
> "And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure; reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." (16)

Hence, without teaching religion as such, or doctrinal and denominational beliefs of any given religion, the program promotes a realization of religious values.

In comparison with religion, the program is inherently insufficient. At the same time, it has its own purposes and its own value. Because of its ethical nature, and its direct descendence from the American Constitutional tradition, it can operate freely in the Naval Establishment. Staying within its own framework, it can avoid violation of natural, religious and Constitutional rights of personnel. Not only does it not violate these rights—it is dedicated to the purpose of helping personnel achieve their fullest freedom and stature.

Thus the program illustrates the vital awareness of the Naval Establishment in the truth expressed above, and repeated here:

> "One of our primary instruments of navigation will be the Constitution of the United States. We must preserve it, defend it, and keep it a living document for human guidance.
>
> "We must ever be aware of the moral basis for law in its interpretation, so as to come ever nearer the fulfillment of the doctrine of the fatherhood of God and the brotherhood of man.
>
> "*To the extent that we succeed,* we shall enjoy and deserve the consequences of freedom under law, in a society that is tolerant and just, happy and rewarding, decent and enduring."

COMMAND RESPONSIBILITY FOR THE PROGRAM

COMMAND LEADERSHIP . . .

. . . is expressed in providing direction, coordination and control.

. . . is in proportion to the personal example of the leaders.

. . . begins in the leader's virtue, honor, patriotism, and subordination, as demanded by NAVY REGULATIONS.

THE COMMAND IS REQUIRED . . .

. . . to *protect* moral standards by suppressing all influences detrimental to the moral and spiritual welfare of personnel.

. . . to *develop* moral standards through group instruction and personal interview.

. . . to promote the realization of moral, spiritual, and religious values, consistent with the religious beliefs of the individuals concerned.

. . . to be concerned with the off-duty and recreational activities of personnel.

. . . to cooperate with agencies which may contribute to the moral and spiritual welfare of personnel.

THIS CHAPTER . . .

. . . offers general suggestions which commanding officers may use to implement the Protection of Moral Standards and Character Education Program.

CHAPTER III

COMMAND RESPONSIBILITY FOR THE PROGRAM

Authority is given to a Navy and Marine Corps commander to exercise decisive direction over a unit or individual of the Naval Establishment, in all matters pertaining to the conduct of naval affairs. This authority imposes a commensurate responsibility. An examination of this responsibility establishes that the duty of the commander does not end with the military and physical training and well-being of personnel. This duty also includes the strengthening of character and the development of that moral fibre which may well be the deciding issue in the military mission, and in all other phases of the lives of personnel.

The inherent responsibilities of military leadership demand that the maximum opportunities to maintain and achieve character development be provided to all personnel. The Secretary of Defense, the Chief of Naval Personnel, and the Commandant of the Marine Corps have stated these responsibilities in BuPers Instruction 1743.2. This directive serves to reiterate, amplify and reemphasize traditional command responsibilities as outlined in Navy Regulations.

In directing commanding officers in every echelon to implement the policies of the Protection of Moral Standards and Character Education program, the Instruction remains within the established pattern of the function of command. Command leadership is expressed by providing direction, coordination and control.

Direction is given by issuing orders and procedures to define the policies and measures of the command through which the program will become effective.

Coordination is established by consistently focusing attention on, and integrating, the specific duties and functions of personnel which are necessary to reach the objectives of the program.

Control of the program is maintained through inspections and reports to insure that the orders and procedures are carried out, and through the initiation or application of authorized disciplinary measures.

Like any other command function, the Protection of Moral Standards and Character Education program is effective only when it is established as the *official will* of the commander, expressed through all levels of leadership, and understood throughout the command.

The Protection of Moral Standards and Character Education program is placed within the traditional responsibilities and functions of command. In this way, recognition is given the fact that the *methods* for implementing the program remain within the discretion of commanding officers. The methods set forth in the remainder of this chapter, therefore, are suggestions offered as a technical service to commanding officers.

PERSONAL REQUIREMENTS OF THE LEADER

The Instruction for the protection of moral standards directs that commanding officers require subordinate officers, non-commissioned officers and petty officers to share in and assume responsibility for the protection and development of the moral standards of personnel. Knowing what these standards are, and demonstrating them by example in daily relationships with personnel, are essential to discharging this responsibility of leadership.

This conclusion leads to the first method for implementing the program: *To impress upon all officers, non-commissioned officers and petty officers that they are the example which the men and women under their authority must follow.* Daily contacts must, therefore, reflect

high moral standards. "All commanding officers *and others in authority* in the naval service are required to show in themselves a good example of virtue, honor, patriotism and subordination."

The word virtue has a variety of definitions. It is sometimes defined as an essentially good operative habit, which gives man both the power and the impulse to do readily that which befits his rational nature. Whatever the specific definition may be, the presence or absence of virtue can be readily noted by even the least educated. Honesty, integrity, justice, decency, prudent judgment, courage, perseverance, moderation—these are as evidently present or as notoriously lacking in a leader as arms and legs.

A leader is voluntarily committed to virtue by acceptance of his office, and officially directed to show a good example of virtue by regulation, instruction and tradition. Leaders are selected on the basis of what they *know* and what they *are*. This dual basis is necessary, for to select a man as a leader is to set him aside to be imitated.

Obviously, such a responsibility involves a leader's personal code of conduct. He cannot go his own way in the matter of behavior, or in his attitude toward moral standards. The controlling factors must always be the well-tested needs of the position he has *chosen*. Military service may be involuntary; acceptance of military leadership is always voluntary.

The limitations placed on the leader's personal code are not arbitrary or unreasonable. The limitations have been proved necessary by extensive military experience and are founded on principles which have guided civilized society as a whole for many centuries. These principles are rooted in the natural moral law, discussed in Chapter II. In fact, most leaders realize, as they gain experience and professional maturity, that the required personal code of the military leader is not a form of regimentation, but a way of life worth living for its own sake.

Military leadership is a public profession. The personal code of conduct required is not greatly different in substance from that of several other professions. It is a different code of conduct primarily in the consequences that flow from its observance or violation.

The consequences in the case of the private citizen are likely to be personal and limited. In the case of the military leader, they may extend far beyond the personal, and affect, for good or ill, the efficiency and reputation of the Navy and Marine Corps. By his personal and official conduct, a leader affects the lives of the men and women under his authority.

Carefully planned and scheduled training programs can emphasize the importance of moral and spiritual principles. These will not be effective if the personal and professional example of officers, non-commissioned officers and petty officers belie this importance. To their subordinates, it would then seem that such officers did not need to observe these principles to advance to positions of authority. In some instances, outspoken hostility to these principles on the part of authorities convinces the subordinates that such principles are irrelevant.

No program, no devices which can be set up, will be any better for establishing values than the personal example of the leaders of a command. Much of the response of personnel to any program will depend on the leader's personal attitude toward moral and spiritual values. The leader's attitude and example become, in many instances, a goal of attainment to his subordinates.

In recognition of this, a conference held in Fleet Marine Force, Atlantic, recommended as an essential step in implementing the Protection of Moral Standards and Character Education program "that the position of senior

officers on questions which affect morals and morale be made known through local publicity mediums and personal contacts."

The following quotations are taken from a letter promulgated in 1947 by Admiral T. C. Kinkaid, USN:

> "*Unless and until officers conduct themselves at all times as officers, it is useless to demand and hopeless to expect any improvement in the enlisted ranks.*"
>
> "Matters of correct attitude, personal conduct, and awareness of moral obligations do not lend themselves to control by a set of rules or to scientific analysis. . . . Many methods of instruction and different approaches to teaching them will present themselves. Each naval officer must consider himself an instructor in these matters and the future tone of the naval service will depend on the sincerity which he brings to this task."

PROTECTION OF MORAL STANDARDS

The second method for implementing the Protection of Moral Standards and Character Education program is expressly prescribed by BUPERS INSTRUCTION 1743.2:

> "Insure that the type of entertainment presented; the contents of publications sold or circulated, including ship, station, and post newspapers; and the activities of officers' and enlisted men's clubs conform to established moral standards."

This requires a positive program of implementation to insure selection of material and programs which will focus attention on fine thought, great literature, wholesome adventure, good entertainment and music. Insuring that publications, shows and material circulated and sold are not generally offensive to good taste will prevent the growth of "vulgarity and the cheapening of moral standards which must inevitably result in the lowering of morale and the undermining of legitimate authority."

The protection of moral standards includes the checking and elimination of forces opposed to morality, the control of avenues through which personnel are immorally influenced, and the suppression of vicious practices.

All positive means to *promote* moral and spiritual development can be completely devastated through failure of the command to *protect* moral standards as indicated above. Examples of this possibility are unlimited in number.

Attitudes which might be displayed toward Navy Department General Order No. 18 may serve to illustrate the point. This Order, outlining the Navy Department policy regarding the repression of prostitution, reads, in part: "The control of venereal diseases is part of the established policy of the Navy Department in its general program for the welfare of naval personnel. The repression of prostitution is essential to this control."

There are several possible methods of controlling venereal disease. But no means must be used which fails to *protect* the moral standards of personnel. It might be determined, for example, that an effective way to prevent, control and treat venereal disease would be to establish treatment facilities in the houses of prostitution. This would permit immediate treatment of personnel who had exposed themselves to prostitutes who might be diseased.

This means is contrary to established moral standards and to the Navy Department Order which forbids entry into houses of prostitution. Such a means could never protect the moral standards of personnel. It could easily undermine any program for the moral and spiritual well-being of personnel.

Similar possibilities could be given in relation to the type of entertainment or reading materials permitted on board a ship, station or base. Permitting films or live entertainment on board which emphasize flippant, suggestive and derogatory attitudes toward love, marriage, sex and constituted authority is to condone what they portray. In the same manner, circulation or display of reading mate-

rials which exist in that dim zone between legal and illegal romance and violence or which commercially exploit smut implies naval approval. To condone indecency and obscenity in any form is the opposite of protecting moral standards.

The insidious and the degrading in the physical and social environment of personnel poisons minds, corrupts character and destroys morale. Command laxity in the task of rooting out these influences does more than fail to protect moral standards. Such laxity makes the positive attempt to promote moral and spiritual principles appear to be merely an avenue of deceit and hyprocrisy.

Leadership action to protect the moral standards of personnel is directed by NAVY REGULATIONS. "All commanding officers and others in authority in the naval service are required . . . to guard against and suppress all dissolute and immoral practices, and to correct according to the laws and regulations of the Navy, all persons who are guilty of them. . . ."

DEVELOPMENT OF MORAL STANDARDS

The third method for implementing the Protection of Moral Standards and Character Education program is also prescribed by BUPERS instruction 1743.2. The emphasis here is on positive steps to *develop* the moral, spiritual and religious values of personnel.

> "Insure that all personnel are reached by group instruction and by personal interview on all matters that promote the realization and development of moral, spiritual and religious values consistent with the religious beliefs of the individuals concerned."
>
> "Take a personal interest in the off-duty activities of personnel and insure the availability of a well-rounded program of religious, educational, and recreational activities."
>
> "Cooperate with agencies, civilian and military, which may contribute to the moral and spiritual well-being of personnel."

Off-Duty Activities

The establishment of adequate and attractive off-duty facilities and opportunities creates conditions in which the body, the mind and the spirit can grow. The facilities and opportunities assist the individual in meeting his basic needs and in expressing himself in socially acceptable behavior. The physical and social environment of personnel is a direct means of influencing their moral, spiritual and religious development.

Much emphasis has been placed on the necessity to protect moral standards by suppressing and correcting destructive influences in the environment. Human nature, as all nature, abhors a vacuum. Unfavorable environment tends to exist or reappear wherever favorable environment is absent. Favorable environment, therefore, accomplishes the twofold objective of protecting and developing moral standards.

Adequate off-duty programs and cooperation with civilian agencies fall within the established duties of the commanding officer and certain subordinate officers. Their specific functions and professional training particularly qualify the chaplain, the special services officer, the information and education officer and the public information officer to contribute materially to the establishing and conducting of adequate religious, recreational, educational and community relationship programs.

Personal Interview

The method for the *development* of moral standards involves two other specific steps. One is the use of the personal interview. This is the expression of traditional leadership interest in the individual welfare of personnel. It involves encouraging individuals to approach appropriate levels of authority freely, to discuss their personal and military problems.

It is the moral duty of military leaders to counsel and advise individual personnel. Every attempt must be made to alleviate personal problems, or whenever possible, to prevent them from arising. This is a recognition of the inherent worth and dignity of the human person. It is one of the most effective ways of establishing in the mind of the individual that he is a moral and spiritual being worthy of individual recognition and all reasonable assistance.

Moral and spiritual development is interior development. It is as personal as thought and as intimate as an individual's attitude. The sincere and tactful handling of personal interviews, where personal thoughts and individual attitudes are expressed, gives the military leader the opportunity to influence individual moral and spiritual development.

Group Instruction

The final step in the method to *develop* moral standards is to establish a carefully planned and scheduled training program of group instruction, to promote the realization and development of the moral, spiritual and religious values of personnel. Group instruction of this nature is identified in the Navy and Marine Corps as character education.

Methods described above, for the implementation of the Protection of Moral Standards and Character Education program, require little or no change in the usual routine and established practices of Navy and Marine Corps commands. Group instruction in morality, however, is relatively new to the Naval Establishment on a servicewide basis. For this reason, a detailed treatment of the responsibilities, purposes and methods involved constitute a major portion of the remainder of this publication. Command responsibility for this part of the program will be discussed here only in brief outline.

Group instruction in morality is to be a part of the regular training program of the command. This involves training time and training organization. Obviously, command direction, coordination and control are necessary.

Personnel are required to attend such group instruction in the same manner in which they must undergo technical and physical training. The moral and legal basis for attendance is given in Chapter II.

The INSTRUCTION establishing the program directs that protection be given to the religious beliefs of individuals during group instruction. This places a "sensitivity" on instruction in moral and spiritual values which does not exist in other subjects. Command discretion must be exercised, therefore, in selecting both instructors and instructional materials.

Religious affiliation and practices in the United States are personally chosen. No official authority can set a pattern of compulsory *religious* behavior for military personnel, or for anyone else.

Official authority *can* set a pattern of good *moral* behavior for military personnel. In fact, this must be done if discipline and morale are to be maintained and strengthened. Discipline and morale are the direct responsibility of all echelons of military leadership. All leaders must participate, therefore, in the group instruction which undergirds and sustains discipline and morale.

The full exercise of military leadership cannot be permitted to pass by default because it requires moral and spiritual knowledge, and the tact and discrimination to instruct others in it. Rather, the selection of military leaders should be based, in part, on these qualifications.

SUBORDINATE OFFICERS' RESPONSIBILITY IN THE PROGRAM

SUBORDINATE OFFICERS . . .

. . . are named in BuPers Instruction 1743.2.

. . . can be expected to contribute materially to the establishing and conducting of an adequate program.

. . . are deemed particularly suited to advise the commanding officer, because of their specific functions and professional training.

THE CHAPLAIN . . .

. . . is the subordinate officer recognized as a key officer in promoting the realization of moral, spiritual, and religious values.

. . . is named the chief adviser to the commanding officer on moral matters.

THIS CHAPTER . . .

. . . describes the specific functions of each subordinate officer as these relate to the protection and development of moral standards.

. . . shows how the program is basically an application of their normal duties.

. . . explains the way in which each officer named in the Instruction can carry out his responsibility in establishing and conducting an adequate Protection of Moral Standards and Character Education Program.

CHAPTER IV

SUBORDINATE OFFICERS' RESPONSIBILITY IN THE PROGRAM

The INSTRUCTION establishing the Protection of Moral Standards and Character Education program lists officers who "can be expected to contribute materially to the establishing and conducting of an adequate program. Among these officers are the chaplain, the special services or welfare and recreation officer, the medical officer, the training or information and education officer, the personnel officer, the legal officer, the public information officer, and the provost marshal."

These officers are named because of their specific functions and professional training. This is official recognition that the *normal influences of the established duties* of these officers are directly related to the protection and development of moral standards. An examination of the functions of each of these officers highlights this relationship.

THE CHAPLAIN

The chaplain is a key officer in promoting the moral, spiritual, and religious welfare of personnel. This function is one of the primary reasons for his presence in the military service and one of the basic purposes of his profession. By virtue of his professional training, the chaplain is the chief adviser to the commanding officer on moral matters.

The chaplain as a religious leader is a teacher of moral, spiritual, and religious values. His religious services, his Bible classes and religious instruction classes, and his work in religious counseling are intended to inculcate these values. In all of his religious work, the chaplain seeks to influence individual attitudes toward life, authority, property and reputation.

Religion is obviously a vital force in human behavior. Commanding officers have long been conscious of the value of religion in helping personnel become and remain good officers, marines and bluejackets. By professional training, the chaplain is equipped to help personnel discover the experiences which build and sustain moral, spiritual and religious values and develop them into controls of conduct.

In the midst of the necessary compulsion of rules and regulations, the office of the chaplain is a symbol of personal freedom. The voluntary relationships between him and personnel is emphasized by the fact that the individual is guided by his conscience on religious matters. Both inner beliefs and manner of worship are freely chosen. This established voluntary relationship encourages personnel to discuss with the chaplain such intimate and interior attitudes as the personal belief in and acceptance of moral and spiritual principles.

The confidential and privileged character of the relationship between chaplain and personnel permits the chaplain to give specific help in cases of individual moral and spiritual failures. Personnel may disclose frankly and completely their thoughts, feelings and actions without fear that their confidence will be abused or used against them in any way. The chaplain cannot disclose what he is told, nor may he be ordered lawfully to do so by military authority, without the specific permission of the person concerned.

Within the protection of this voluntary relationship, the chaplain has endless opportunity to assist personnel in recognizing and accepting moral, spiritual, and religious values which promote individual responsibility and high standards of conduct.

The chaplain's function in a command, broadly conceived and properly executed, will strengthen the basic concepts of individualized, personal development. A person needs

faith to hold him together, to give hope and courage when the cares of life wear him down. The chaplain's primary duty is to help personnel keep their faith centered in God.

THE SPECIAL SERVICES OR WELFARE AND RECREATION OFFICER

The duties of the special services officer are outlined in article 1221.1 of the SPECIAL SERVICES MANUAL, NavPers 15869.

The special services officer has the major responsibility to provide for the off-duty activities of personnel. It is an obvious fact that personnel may and some do deteriorate during off-duty hours. As this is the "free time" of military personnel, the special services officer, like the chaplain, must depend on the voluntary appeal of his program.

In the planning of special services programs, too frequently the fact of voluntary appeal is lost sight of. Facilities and activities are planned without specific reference to the needs and desires of the personnel who are to participate. Programs are frequently limited to mass activity and non-participative, spectator activity such as movies, "name" entertainment, "big team" sports, and the like.

Mass activities of this nature have a certain value in relieving boredom, but this value is not generally of a lasting nature. The non-participating individual's boredom may return soon after.

Effort should be made to learn the special interests and needs of the personnel of the command, and to bring individuals with like interest together. When a person develops his interest in common with other persons of similar interest, he begins to use his free time constructively. Activities will tend to be self-generated. Leadership, constructive attitudes and sound values will be developed during free-time periods which can be effectively transferred to other phases of personal and military life.

This idea is obviously related to the hobby program, with its emphasis on individual expression and self-help. It equally applies to the athletic program, requiring an emphasis on intramural and minor sports equal to that placed on "big team" sports.

Voluntary appeal is fundamental in establishing an Enlisted Men's Club. Usually the Club is a lounge, a place to watch television, play cards, and write letters. It should be these and more. The Club should introduce enlisted personnel to a variety of social activities. Its program should seek to create interest in constructive pursuits. It should be a place where personnel can do things for themselves rather than simply "loaf" or be statically entertained.

The special services officer, who understands the recreational interests and needs of personnel, and organizes programs appealing to these interests and needs, makes an important contribution to the moral and spiritual *development* of personnel. He assists the individual in meeting his basic needs and in expressing himself in socially acceptable behavior.

The special services officer is also a key person in *protecting* the moral standards of personnel.

He can use sound judgment and care in ascertaining that shows and movies available to military personnel meet the highest standards of decency. He can insure that only suitable material is selected or accepted for libraries or reading rooms. He can make sure that Club activities, dances and parties adhere to established moral standards.

The special services officer can compile the names and addresses of civilian organizations, clubs and facilities near the command which offer wholesome recreational interests and activities to personnel. By consistently advertising the availability of such places, he can encourage personnel to attend. As a liaison of the command, he can assist and advise civilian communities in providing better facilities

and eliminating influences detrimental to the moral and spiritual welfare of personnel.

THE TRAINING OR INFORMATION AND EDUCATION OFFICER

The mission of the Information and Education program as outlined in BUPERS MANUAL D–2103 (1) is closely allied to the protection and development of moral standards.

> "The mission of the Information and Education program is to provide naval personnel on active duty with informational and educational opportunities designed to increase their efficiency, broaden their academic and technical background, build and maintain their morale, and contribute to their well-being."

The specific informational function of the Information and Education Officer is defined in subparagraph 3a of the same article:

> "The objectives of the information function are to assist Navy personnel in the comprehension of the principles of American democracy, in comprehending current issues in national and international affairs, in understanding the missions of the armed forces individually and collectively, in realizing the importance of the individual in the American concept of life and of his responsibilities and obligations as a citizen, and in appreciating the individual's responsibility in promoting international good will and understanding. . . ."

These objectives are practically identical with one purpose of the Protection of Moral Standards and Character Education program. To this degree, the two programs supplement each other. It is detrimental to the mission of each program if the duties of the Information and Education Officer are not diligently discharged.

Many of the materials published for the information function are excellent for use in character education instruction. This is particularly true when the materials emphasize the moral basis of free government and the development of individual loyalty and responsibility.

The educational phase of the I & E program can directly contribute to moral and spiritual development. For many of the young men and women of America, the opportunity to continue formal education while in service can prove a valuable experience. Personnel with goals of personal development, whether service or civilian related, are on the road to maturity. On their own, they are doing something constructive for themselves and their futures. Not only do they improve their ability to serve their organization; they can derive moral and spiritual benefits in addition to those already available in their service experience.

The informal, or non-accredited, type of education has value also. Special lectures, round-table discussions, study groups, etc., should be promoted whenever possible. Reaching the individual interests of personnel is important in stimulating them to undertake some personal development.

The I & E officer can provide cultural leadership in the command. He can sponsor activities which encourage the creative skills of individuals and which contribute to the enrichment of their lives. He can advertise and recommend civic programs that are artistically constructive and enduring. By encouraging participation in cultural activities, the I & E officer can help the individual to become aware of that dimension in his life in which he gives expression to certain of his spiritual capacities.

THE MEDICAL OFFICER

Among other duties and activities of the medical officer, NAVY REGULATIONS, Article 0971 (2) includes the following:

> "The medical officer shall inform, in writing, the commanding officer and the person concerned whenever an entry is made in the latter's medical record relative to disease or injury attributable to misconduct, or indicating the use by such person of intoxicants or of habit forming drugs to a de-

gree presumed to disqualify him physically, mentally, or *morally* for performance of duties."

SECNAV INSTRUCTION 6222.1 implements the Navy policy for the control of venereal disease. It interrelates the command-chaplain-medical officer duties in effecting this control.

The INSTRUCTION calls for *coordinated* lectures or talks to be given in rotation by the more senior officers of the command. In addition, chaplains are to lecture on the religious aspects of sex conduct, and medical officers on sex hygiene and venereal disease. Regardless of which officers lecture, this emphasis is prescribed by the INSTRUCTION.

"Through intensive and sincere training, personnel shall be indoctrinated in their *moral responsibility*, and it should be made clear that self-restraint is not incompatible with health and the fullest degree of physical and mental vigor."

The INSTRUCTION also includes this paragraph:

"It is considered important that renewed and continuous attention be given to *combating the conditions* which have resulted in the present venereal disease problem."

The doctor's particular concern may seem to be with the physical health of personnel. However, in light of traditional medical practice and modern medical understanding, the doctor cannot ignore the mental, the emotional, the moral, or the spiritual. Few professional men have better reason for concerning themselves with the "whole man" than has the medical officer.

Approximately one-third of the medical discharges from the naval service continue to be for reasons of mental or emotional illness, despite the professional advances made in the field of psychiatry and the modern refinements effected in the Navy psychiatric selection program. The very nature of the Military Establishment with its rigid, demanding and completely authoritative structure is a threatening and extremely traumatic environment to many new enlistees. Some are never able to accomplish the necessary adjustment while others do so only after a stormy period of transition. The knowledge that a member's adjustment has become faulty usually manifests itself through some form of deviant behavior, a situation which is intolerable within the military setting and often is completely refractory to the provisions of the Character Education program.

Such an aberration of character or behavior is symptomatic of a deeper underlying emotional disorder that should be managed by the medical officer, and when available, a medical officer trained in the field of psychiatry. The Chaplain's position in this respect is unique and he should, when confronted with such a situation and recognition of the basic illness is possible, refer these individuals to the medical officer for a medical evaluation and treatment. A close liaison with the Medical Department will facilitate the Chaplain in obtaining the maximum results in the Protection of Moral Standards and Character Education program. It will also enable him to gain helpful information from the psychiatrist in understanding and dealing with men who suffer emotional problems in this area.

Inasmuch as members of the naval service constitute a representative cross section of every area and culture found within the boundaries of the United States, reactions to the Protection of Moral Standards and Character Education program lectures will vary accordingly. These lectures and interviews will present a concept completely foreign to some individuals' system of values and basic philosophies and the Chaplain should recognize that his presentation may precipitate a certain amount of disturbance within these people. In addition there are some individuals whose borderline emotional adjustment may cause them to become preoccupied with this program to such an extent

that they will utilize it as the focus of their particular symptomatology. It cannot be emphasized too strongly that emotional disorders may manifest themselves immediately in the form of disordered behavior, or by a sudden, undue preoccupation with religious matters. The early detection of these individuals and subsequent referral to the medical officer will do much to facilitate the individual member's satisfactory adjustment.

It should be remembered that the medical officer does not directly pass judgment or place a moral connotation on disordered behavior. Rather, he is concerned with the person's physical and mental health as it relates to his effectiveness in society or within the naval setting. However, medical officers, particularly psychiatrists, are acutely aware of the importance of religion in daily living and are anxious to cooperate with the chaplains in fostering character guidance.

Moreover, the medical officer knows that the exclusive practice of "curative" medicine would be a shortsighted program. The MANUAL OF THE MEDICAL DEPARTMENT, NavMed P–117, is simply expressing the natural task of every doctor when it speaks of one of his missions as the *prevention and control* of diseases and injuries, not simply their care.

Preventive medicine could conceivably confine itself to the very narrow limitations of physiology and chemistry. It can also, and with considerable reason, as discussed above, extend itself into the moral and spiritual, the social, the environmental means of preventing disease and injury. The medical officer who envisions the possibilities of the latter approach can make an outstanding and continuing contribution to the Protection of Moral Standards and Character Education program.

Over and above what has been set forth in the preceding paragraphs, certain specific moral problems calling for the sincere interest of the medical officer—an interest beyond the purely physiological—might well be singled out here. These include, among others, venereal disease, homosexuality, and the use of narcotics. The approach or concept that venereal disease is no longer a problem in the military, because of effective prophylactic measures, is not an approach which *combats the conditions* which result in VD. Existing sexual promiscuity must be dispelled.

Homosexuality should not be accepted as merely a psychiatric problem, or a "natural" event in an "age of enlightenment." It should be related to promiscuity, bad moral environment, lewdness and indecency. Moral failures in one area of human behavior must ultimately invite disaster in other areas.

Venereal disease, homosexuality, and the use of narcotics, do not constitute isolated problems, with no relationship to each other or to overall moral and spiritual attitudes. It is possible to discern the relationship between the viewing of indecent motion pictures or improper shows, and homosexuality. The potential tie-in betwen sexual promiscuity and drug addiction can be recognized.

By identifying the interrelation between moral environment and moral action, betwen attitude and practice, the doctor will assist in fulfilling the real spirit of the INSTRUCTION, which demands that continuous attention be given to *combating conditions which have resulted in* the present venereal disease problem.

The doctor's position on these matters can be made known in formal lectures and informal discussions, in general dissemination of information, in treatment, advice, counsel. In personal attitude and example toward basic moral and spiritual principles, the medical officer can exert strong influence in the protection and development of moral standards.

THE PERSONNEL OFFICER

The personnel officer is in a key position to keep the command informed of, and to take a

personal interest in, the background, needs and records of the *individuals* of the command. Through him and his office filter most of the official and unofficial data which affect the careers and private lives of personnel.

From orders and promotions to emergency leave and humanitarian transfers or discharges, personnel are vitally affected by the procedures and attitudes of the personnel office. It is an obvious conclusion for the BUPERS MANUAL to draw that morale in a command is dependent in a significant degree on "personnel procedures."

The personnel officer is in a unique position to assure that the individual rights of personnel are zealously safeguarded and privileges accorded with fairness. Through such action, unfavorable attitudes are often checked and dissipated, disciplinary offenses reduced, and general morale achieves a high level.

A favorable situation of this kind can have a direct influence on the moral and spiritual attitudes of personnel. As they experience the fairness, assistance, recognition and interest of the command through their dealings with the personnel office, these values become more than theoretical standards. They become practical accomplishments for personnel to imitate in their relationships with others.

The personnel officer, by his frequent and individual contacts with personnel, can do much to establish the standards of efficiency, responsibility, foresight, reasonableness and consideration throughout the command. He has the opportunity to demonstrate one of the highest moral principles known to man, by establishing the consistent pattern of treating each individual as one would want himself to be treated under similar circumstances.

The personnel officer is a key person also in the *organizational* aspects of reaching all personnel by character education group instruction. Through his office, and that of the training officer, instructional time during the working day is assigned. He effects the system of assigning personnel to groups. Reports of attendance are forwarded through his office for the information of the commanding officer and executive officer. His interest and cooperation will influence, for good or ill, the attitudes of others toward the instructional phase of the program.

THE LEGAL OFFICER

Like the personnel officer, the legal officer comes into possession of much information of personnel as *individuals,* and of the environmental conditions which contribute seriously to the problems of personnel. His position as legal adviser to the command stamps his public actions and private advice as authoritative.

The legal officer's function centers largely on the behavior of personnel. The tools of his trade are moral sanctions expressed in law. He has a special administrative function in the added dimension of military law—to assure that personnel adhere to a prescribed order.

The very authority of the law which the legal officer has the technical responsibility to administer gives special meaning to his position. The avoidance of delays in the administration of discipline, the proceedings of military justice, the possibility of clemency are specifically associated with his function. By profession, the legal officer symbolizes the essential balance between the rights of the individual and the necessary regulation of an organized society.

The legal assistance function of the legal department intimately touches the private lives of the personnel of the command. Supported, as is the chaplain, by the protection of the privileged communication, the legal officer is in a position to receive information and to counsel and advise personnel to a certain extent on moral problems.

The profession of the legal officer dedicates him to the protection and development of moral

standards. The ultimate ineffectiveness of law without moral sanction is obvious to him. As moral standards are lowered and moral values lost, law becomes enforceable by fear and force alone, neither of which can maintain a constructive and lasting order.

The legal officer can influence the moral climate of the command by his interest in *preventive* law. The letter to be sent to the parents of a recruit reporting to his first duty assignment is an illustration. Here the influence of home and parents are requested to combat absence-without-leave offenses. Personal and individual attention, given where possible, to potential delinquents can frequently prevent serious disciplinary problems from arising.

The legal officer alone cannot conduct a preventive law program in the command. Teamwork among, and integration of the efforts of, all military leaders in the command is required.

Admiral Arleigh Burke discussed this point in writing of discipline in the Navy. He noted that courts-martial have been sometimes used to correct defects which should have been corrected by the direct personal action of the division officer, or the captain himself.

> "Direct personal action early in the game will save many a court and will greatly increase the effectiveness of any command, but it does require knowledge of incipient trouble before it occurs, and it does necessitate a lot of time spent with subordinates." (4).

THE PUBLIC INFORMATION OFFICER

The Public Information Officer is responsible directly to the Commanding Officer for the administration of relations with the public. Thus he is the logical contact with community groups, law enforcement agencies, news media and other elements of the civil community. In addition, he affords close contact with other branches of the Armed Forces in the area.

The Public Information Officer, through his contacts with men of influence in the civil community, frequently is able to solve problems before they become matters of public controversy.

Internal relations is also a responsibility of the Public Information Officer and he is prepared to support any undertaking in this broad and important field.

Innumerable provisions for the moral and spiritual welfare of personnel can be afforded by civilian agencies which have been adequately informed of the needs of men in uniform. Through the military's "putting out the word," the public will better understand military needs and problems, and military personnel will have more beneficial opportunities available.

The objectives, the nature and the mission of the Naval Establishment have often been seriously misunderstood by some of the civilian public. Enlisted and officer personnel have both suffered loss as a result. Over and above the matter of wholesome recreational facilities and civilian hospitality, however, lies an even more important opportunity directly related to the Protection of Moral Standards and Character Education program.

It is a truism that many civilians are unaware of the high moral and spiritual goals set by military authorities for all personnel. A public awareness of the position of the Naval Establishment on such matters could effect immeasurable profit in regard to the program.

Parents are vitally interested to learn that their sons and daughters are reached by personal interview and group instruction in matters relating to moral and spiritual values. The wives of personnel are proud to learn that their husbands participate in a program which fosters marital fidelity and devotion. This is particularly true in view of the many pernicious fictional tales which have been spread that Naval personnel are customarily unfaithful.

Commands are extremely grateful when understanding wives, parents, and other relatives show that they are truly aware of the interest of the Navy and Marine Corps in personnel. Through dissemination of information, with earnestness, integrity and consistency, the public information officer can bridge a very serious gap that can otherwise exist between the civilian community and the Naval Establishment—a gap detrimental to the best interests of both.

It is human, understandable, and proper that men and women should wish their families, friends and the public to know of their worthwhile contributions and accomplishments. It is as important that the *ideals* of the Naval Establishment be known as it is that its actual capabilities be publicized.

The Navy and Marine Corps take commendable pride in public knowledge that they support the aims of peace. Equal effort should be made to inform the public that the Naval Establishment as resolutely supports the aims of decency.

It is a fact of experience that personnel tend to act in the manner *expected* of them. As the command clarifies and emphasizes the attitudes and behavior it expects of personnel, and the public is informed of this expectation, personnel will be stimulated to live up to the reputation established.

This reputation cannot be based on deception. But once it is established in fact, the public information officer is a key officer in obtaining necessary public support.

THE PROVOST MARSHAL

In concluding the discussion on the responsibility for morale BuPers Manual, Article C–9102 (7), states:

> "Morale cannot be compelled. It is a gift given as a result of attention to all details. Morale troubles may be detected in the early stages if a close watch is kept on the trends."

No more fitting description of the function of the provost marshal in relation to the protection and development of moral standards could be formulated. Once more the emphasis is on prevention.

Few men in any command are in better position to inform the command of environmental circumstances and local conditions pertinent to moral and spiritual development. The provost marshal is explicitly responsible for maintaining order and discipline within the limits of the command. Just as the legal officer, therefore, he must have deep awareness of the moral bases underlying law, and a deep interest in their practical implications.

To accept any existing conditions detrimental to the moral and spiritual welfare of personnel, simply because no immediate disciplinary infractions are in evidence, is to err seriously, and to invite future problems of a grave nature. "Morale trouble may be detected in the early stages if a close watch is kept on trends."

Rigid control of out-of-bounds areas, strict adherence to the *spirit* of regulations designed to protect moral standards, active and interested cooperation with civilian authorities, close collaboration with all other officers in the command—these are mandatory on the part of the provost marshal sincerely concerned about moral and spiritual values.

None of the above descriptions of the duties and opportunities of subordinate officers named in BuPers Instruction 1743.2 is intended to be complete or comprehensive. Attitudes are suggested, examples offered, general approaches outlined. Integration of effort and consistency of policy within the command must provide the guiding principles for the initiative, alertness and sincerity of individual officers. The administrative procedure by which the commanding officer can establish this essential integration and consistency is given in Chapter V.

THE PROTECTION OF MORAL STANDARDS COUNCIL

AN INTEGRATED AND CONSISTENT PROGRAM . . .

. . . is a must, and depends on cooperation and coordination of the efforts of all hands.

PROTECTION OF MORAL STANDARDS COUNCILS . . .

. . . are the most effective way of getting cooperation and of coordinating the efforts of all.

THESE COUNCILS . . .

. . . are composed of various officers appointed by the command to keep abreast of all conditions, activities, and influences affecting moral standards.

THEY REPORT . . .

. . . periodically to the command, and offer recommendations as needed.

THIS CHAPTER . . .

. . . describes several existing Navy and Marine Corps Councils, and how they function.

. . . gives suggested guidelines for Council meetings.

CHAPTER V

THE PROTECTION OF MORAL STANDARDS COUNCIL

The coordinating function of the commanding officer is vital to the success of the Protection of Moral Standards and Character Education program. The number and variety of command activities related to the protection and development of the moral standards of personnel require integration of these activities, if a consistent emphasis is to prevail.

AN INTEGRATED AND CONSISTENT PROGRAM

If the recreation provided through the special services officer is of such a nature that it fosters and nourishes the problems which the chaplain, the legal officer or the provost marshal is attempting to solve, the inconsistency is obvious. If the chaplain, the information and education officer, the medical officer initiate programs which conflict with the accomplishment of the mission of the personnel officer, the resultant confusion is inevitable.

An equal obstacle to accomplishing the mission of the program is the inefficiency which results from the lack of coordination and integration. Sheer economy demands that duplication of effort be held to a minimum. This is possible only as the singleness of purpose and unity of the program is established by the commanding officer for and through his subordinates.

A number of Navy and Marine commanders have adopted an administrative procedure which promotes integration of effort and consistency of policy for the program within the command. They have established a council of subordinate officers to serve as a permanent advisory group to the commanding officer and, by report through the chain of command, to senior commanders. Through council meetings, the coordinated attention of the commanding officer and his advisers is focused on the conditions and circumstances within the command, and in the surrounding community, which influence the moral standards of personnel.

These permanent advisory groups, which exist now in a number of naval districts and operating forces, are identified by several different names: "Character Guidance Council," "Protection of Moral Standards Committee," "Moral Education Council," and "Moral Standards Council."

Regardless of the names of these advisory groups, the purpose of each is the same. They are to keep the command informed on all matters within the district, force or unit which affect the moral standards of personnel, and to make recommendations for the improvement of the program designed for the protection of moral standards.

It is suggested that these advisory groups are identified with their functions and responsibilities when named "Protection of Moral Standards Councils." This name will be used throughout this publication and is recommended to all echelons of command in the Navy and Marine Corps.

By way of illustration, a random selection has been made of several directives establishing Councils and defining their functions. These are representative of the types of naval commands which have published such directives, and will form the bases of discussion in this chapter. Marine Corps commands, generally, have established Councils from Force to battalion and squadron levels.

The directives chosen at random are:

COMSIX DISTRICT INSTRUCTION 1700.11 of 10 May 1954

COMELEVEN INSTRUCTION 1743.1 of 18 September 1953

COMTHIRTEEN INSTRUCTION 1743.1 of 10 August 1953

NMDYORKTOWN INSTRUCTION 1620.1 of 20 July 1953

SAUFLEY FIELD INSTRUCTION 1700.4A of 7 June 1954

COMINLANT INSTRUCTION 1743.4B of 9 March 1955

USS VULCAN (AR–5) EXECUTIVE OFFICER'S MEMORANDUM of 30 December 1953

USS IOWA INSTRUCTION 1743.1 of 22 July 1954

ORGANIZATION, COMPOSITION AND MEETINGS

The organization of the Councils differs mainly in two ways: the echelon of command which directed the establishment of the Councils and the special conditions which the Councils were established to meet.

In the Naval Districts, for example, Councils were established on the District level and subordinate commands were directed or requested to establish similar councils. At the Naval Mine Depot, Yorktown, and in the USS VULCAN and USS IOWA, the Councils were established by the local commands in the absence of a directive from higher authority.

To meet the special conditions in his force, Commander Mine Force, U. S. Atlantic Fleet, established a Council at the force level and required each unit command to designate a single character education representative. Under naval district directives, where less than twenty-five military personnel are attached to a command, no advisory Council is established and the commanding officer carries out the functions of the Council.

The composition of the Councils consists chiefly of a line officer as senior member and the available subordinate officers named in BUPERS INSTRUCTION 1743.2 as "particularly well qualified as advisers to the command." In activities with female personnel attached, the Wave representative is a member of the Council. When subordinate commands are resident in an activity, one representative from each such command is a member of the activity Council.

Enlisted membership, male and female, on the local Council is encouraged by some directives. Where integration of military personnel in adjacent civilian communities is a special problem, or receives particular attention, Army, Air Force and Coast Guard representatives and civilians participate in Council meetings.

The Councils on the naval district and force level usually meet quarterly. The Councils in subordinate commands meet either bimonthly or monthly. All Councils have provisions for more frequent meetings at the call of the senior member.

FUNCTIONS OF THE COUNCIL

The general function of the Protection of Moral Standards Councils is to make specific recommendations to the commanding officer for the accomplishment of the command action directed by paragraph 5 of BUPERS INSTRUCTION 1743.2. The Council reviews the activities, conditions and influences within the command and in the surrounding community which affect the moral standards of personnel, analyzes the problem areas and recommends specific procedures for improvement.

The recommended areas of deliberation as given in COMSIX DISTRICT INSTRUCTION 1700.11 will illustrate many of the detailed functions of a Council at the District level:

"5. FUNCTION OF THE COMMITTEE:

"A. A committee consisting of a senior line officer, District Chaplain, Director of Discipline, Special Services Officer and District Medical Officer is hereby established to evaluate present action taken throughout the District for the protection of moral standards, the Chairman to be designated by the Commandant. The committee will meet once a month and will deliberate on all matters within the District which affect the morals

of military personnel and will make recommendations for the improvement of the program designed for the protection of moral standards.

"B. Recommended areas of deliberation:

(1) Discipline:

(*a*) Number and nature of all cases of AOL and AWOL.

(*b*) Cases of disorderly conduct and drunkenness and obscene language.

(*c*) Theft and any other cases brought to the attention of the command which indicate moral breakdown.

(*d*) Automobile traffic violations.

(2) Venereal disease.

(3) Efforts to encourage self-improvement and results of these efforts.

(4) Use made of available material designed especially for character guidance.

(5) Efforts put forth to bring to the attention of all hands available opportunity to take part in Divine Worship.

(6) Cases of maladjustment in the service, improper responsibility in care of dependents.

(7) Results of action taken on paragraph 5 of BuPers Instruction 1743.2 of 3 April 1953."

Additional functions of the Councils on the subordinate command level are quoted from other directives listed at the beginning of this chapter. "Provide lesson outlines for group instruction . . . Schedule seminars . . . to outline methods whereby group instruction may be enhanced."

"The Training Officer, as Senior Member of the Committee for the Protection of Moral Standards, will schedule frequent periods of instruction by members of the committee and such other personnel in the command who by virtue of training and interest are qualified to implement the protection of moral standards program . . . Subject matter for these periods of instruction will be decided upon by the committee. . . ."

"This Council will be responsible for instituting a continuing Character Education Program to reach all personnel on board."

COUNCIL REPORTS

The establishment of Councils in no way lessens the direct responsibility of the commanding officer for the protection and development of the moral standards of personnel. The Council serves as an efficient tool of command whereby the coordinated attention of the commanding officer and his advisers may be focused on all conditions, activities, and influences which affect moral standards.

The requirement that Council reports be forwarded through the chain of command emphasizes the priority of command responsibility. "The reports will cover the conditions encountered, measures taken or recommended, and results obtained."

"The report shall be narrative in form and contain statements on the projects carried out during the quarter, the progress made, the results obtained and the problems encountered within the command and in the vicinity of the command affecting the morals of military personnel. The report further will contain a statement of any new ideas found beneficial to the program which are worthy of being passed on to other commands."

GUIDE LINES FOR COUNCIL MEETINGS

The Protection of Moral Standards Council meeting affords the one, and almost only, regularly scheduled occasion where the purpose and atmosphere is deep concern for the moral and spiritual welfare of personnel and their dependents. All policies and programs recommended are to this end.

In the properly organized Council, the top minds in the command give major consideration to matters which affect personnel and their families, *as people*, irrespective of their military functions. This consideration of people as such is focused on their moral and spiritual reinforcement and development.

Members of the Councils attend in two capacities. First, they represent their specific functions and professional training. In this capacity, they bring to Council meetings their unique and specialized experience in their particular fields. Secondly, they represent the entire command. In this capacity, they

bring to meetings a broad and general concern for, and interest in, the highest possible welfare of the command.

Even though a subject being discussed in a Council meeting is of primary concern to a specific department or function represented in the Council, all members should offer their suggestions and advice on the subject, having due regard for the specialized background of the person charged with the responsibility for, and most familiar with, the matter. In addition, members ought to take from the meeting for application in and through their specialized field, the best thought of the entire Council as it pertains to any problem discussed.

The specialized purpose and emphasis of Protection of Moral Standards Council meetings can prove of great advantage to commanding officers. The reports and recommendations submitted by a Council give him the *combined thinking* of those who should be the best qualified through knowledge and experience to protect and develop the moral, spiritual, and religious values of personnel.

A compilation has been made of the subjects discussed in the Council meetings of several Navy and Marine Corps echelons of command. The subjects suggest the many activities, conditions and influences which affect the moral standards of personnel. Some points from the compiled list are given below in question form for illustrative use in guiding the deliberations of Protection of Moral Standards Councils. Obviously, councils themselves can conceive of many further subjects for deliberation.

1. Are *all* personnel being reached periodically by group instruction which will promote the realization and development of moral, spiritual, and religious values? Who conducts the group instruction? What topics are presented? What are the methods of instruction used? What is the response of personnel to such group instruction?

2. Do subordinates have free approach to appropriate levels of command to discuss their personal and military problems in a personal interview? Are they encouraged to seek such interviews?

3. What are the church attendance statistics? Are there adequate facilities for voluntary, educational programs in religion? Are dependents included in the religious program to the fullest extent possible?

4. What method is used to determine the recreational interests and activities of personnel? Is such information used in establishing the recreational activities and facilities sponsored by the command? Are recreational facilities as adequate as possible? Is there an extensive athletic program with intramural as well as command teams? How extensive is participation by personnel in the command recreation program?

5. Is there a compilation of the names and addresses of civilian persons, organizations, clubs and facilities near the command which may be helpful in planning, promoting or satisfying the recreational interests and activities of personnel? Is the existence of the directory advertised within the command and is it conveniently available for use by all personnel?

6. Are all personnel informed of the educational opportunities offered by the U. S. Armed Forces Institute and the Marine Corps Institute? Is there need for, and are there facilities and personnel to conduct, an organized, off-duty educational program within the command? Are the cultural programs conducted in adjacent communities advertised in the command?

7. Is the Information program on current events, command mission, and community relationships functioning within the command? Are division officers and company officers informing personnel in matters relating to the

PERSONAL AFFAIRS OF NAVAL PERSONNEL (NavPers 15014; NavMC 1081–PD)?

8. Do the entertainment programs at clubs, dances, parties, and other command-sponsored activities, protect and develop moral discrimination in personnel? Have proper controls been imposed on the dispensing and consumption of alcoholic beverages? Do the movies shown in the command tend to cheapen or degrade the moral sensibilities of personnel?

9. Do the command newspapers, and the reading material on sale in exchanges promote the moral standards of personnel? Is material the command buys or accepts as gifts for libraries or reading rooms reviewed for compatibility with the objectives of this program?

10. What are the number and nature of discipline cases within the command which indicate moral breakdowns in personnel? What corrective steps are recommended.

11. Does the conduct of personnel on liberty and leave reflect favorably on the command and the Naval service? What are the number of shore patrol and civilian police arrests of military personnel for disorderly conduct, drunkenness, obscene language and traffic violations? Is there a command liaison with civilian law enforcement agencies? Is the venereal disease rate increasing or decreasing?

12. Does the report of the Armed Forces Disciplinary Control Board reveal conditions in the area which are detrimental to the morals and welfare of service personnel?*

13. Do the business and housing conditions in the adjacent communities create special problems for personnel?

14. Does the command have an established liaison with community welfare, recreation and social agencies? Are personnel informed of the Navy's Community Relations program as suggested in CHINFO INSTRUCTION 5720.12?

15. Are there civilian authorities and specialists available who may assist the Council or the command in furthering the Protection of Moral Standards and Character Education program?

16. Is there an organized effort within the command to assist the families of personnel to become properly oriented to the problems of service life, as outlined in BUPERS INSTRUCTION 1700.6?

17. Is there a dependents assistance program in the command to provide information to dependents on living conditions, recreation, churches, schools, clubs, welfare organizations, medical facilities, shopping centers and cultural outlets?

18. Are there provisions for the development and maintenance of adequate youth activities and facilities which provide for the social and recreational needs of Navy and Marine Corps dependent children—Scout program, hobby clubs, Little League, "Teenage" club, etc.?

Strong emphasis has been given up to this point in this publication on the necessity for an *integrated and consistent* effort within the command to promote successfully the realization and development of moral, spiritual and religious values in personnel. This emphasis is stressed repeatedly in later chapters.

No more efficient command tool for developing and maintaining this integrated and consistent effort is available than the establishment of a Protection of Moral Standards Council. If the members of the Council are carefully selected and strongly supported, the coordinated attention of the command can be efficiently and effectively focused on all activities, conditions and influences which affect the morals of personnel.

*In some areas Armed Forces Disciplinary Control Boards are among the most potent of all factors in protecting moral standards. The importance of cooperating with these boards can not be emphasized too strongly.

THE CHARACTER EDUCATION PROGRAM

CHARACTER . . .

. . . governs a man's way of life.

THE KIND OF CHARACTER . . .

. . . a man has depends on the principles practiced, the values held, the ideals pursued.

DEVELOPMENT OF CHARACTER . . .

. . . toward conformity with an objective, unchanging moral code is the overall purpose of true character education.

THE PROTECTION OF MORAL STANDARDS AND CHARACTER EDUCATION PROGRAM . . .

. . . tries to protect and promote personal recognition and acceptance of moral, spiritual and religious values.

. . . tries to develop individual responsibility and morale, which promote military efficiency.

. . . tries to fulfill the social responsibility of the armed forces in a democracy.

INDIRECTLY . . .

. . . all this is attempted in the ordinary routine experiences of daily living.

DIRECTLY . . .

. . . all this is attempted through group instructions and personal interviews.

THIS CHAPTER . . .

. . . gives some technical aspects of an approach to character study and development, and shows the relation of these to Character Education and a successfully functioning Naval Establishment.

CHAPTER VI

THE CHARACTER EDUCATION PROGRAM

The Protection of Moral Standards and Character Education program cannot be fully understood when knowledge is limited to its policies and its methods. These must be understood *first,* to identify the authority, and a number of the applications, of the program.

Complete understanding, however, must include, in addition, a knowledge of the aims and purposes of the program seeking to produce a *lasting effect* on personnel as *individuals.* These aims and purposes can be realized only as the program is related to the growth and development of individual character.

THE MEANING OF CHARACTER

There is a general understanding of the meaning of character, but the formal definitions of it vary greatly. This is probably due to the fact that the author of any one definition is directing his definition to his particular emphasis. The educator is chiefly interested in character as it applies to learning, the psychologist as it applies to personality, and the clergyman as it applies to morality.

Within his general subject, the author's definition is further specialized by the necessity to answer specific questions. In framing definitions for specific requirements, emphasis and inclusiveness are likely to vary.

An analysis of a considerable number of definitions of character suggests the following summary and points of emphasis:

1. Character is a quality that underlies, integrates and influences all of a person's activities.
2. Character is life dominated by principles as distinguished from life dominated by mere impulse and whim.
3. Character represents an organization of behavior.
4. Character is observed in the crystallization of definite traits.
5. Character is related to conduct. Some claim that character is a summation of conduct; others claim that conduct issues from character.
6. Character in a limited (and usual) sense refers to moral character.
7. Character has to do with the outward expression of inner attitudes or dispositions.

Definition of Character

An inclusive definition of character, embracing the essential points of the above summary, is used as the basis of discussion in this chapter.

> "Character is an enduring and dynamic disposition within the person to think, to feel, and to act in accordance with values and principles which, crystallized out of experience, conduct, and training, govern the individual's style of life, especially in its moral, spiritual and religious aspects." (13)

The core of character is a *disposition* to act in a certain way, a *persistent tendency* toward one form of conduct or another. This disposition is both enduring and dynamic. It is because character is an enduring disposition that it is significant. If it were to change easily and repeatedly, it would have little worth.

Character is also dynamic—an interior "powerhouse" that influences and, in many instances, directs the person toward a prescribed course of conduct.

It should be noted that *character relates to thinking and feeling, as well as action.* The person of principle thinks in a *characteristic* way. He makes rapid and unvarying judgments with respect to things that he considers wrong or evil. His reasoning is guided by his

values and ideals.

Feelings are similarly affected by character. The person with moral principles "bristles" at the suggestion that he would accept a bribe, steal or cheat. He experiences dissatisfaction in the presence of moral weakness, either in himself or in others. His anger is aroused at injustice. He pities lack of courage.

The habits formed as a result of experience, conduct and training are related to character. But character is more than these habits. It is a quality or disposition which in the course of time *crystallizes* out of the habitual ways of acting and thinking. If the crystallizing fails to occur, character is not formed. This explains why children with good habits may develop into adults of bad character.

Character governs the individual's style of life. Like any government, it must have rules and enforcement.

The rules of character are principles, values and ideals. To affect character, such rules cannot be simply a matter of knowledge. They must be accepted and incorporated within the individual, so that they will be felt strongly, and stir him emotionally. These rules then become interior demands which direct the person to think and act in terms of his values and principles.

Self-control is the enforcement agent of the "character government." It is through self-determined conduct, rather than external direction, that the adult character develops. The person of character must necessarily be self-determining, possessing the ability to select those actions and thoughts that he considers to be of primary value.

The opposite of self-control is impulsiveness. The impulsive person is one whose thoughts and conduct are determined not by applying values and principles, but by the whim and spur of the moment. Character exists in direct proportion to the extent to which impulses are brought under control.

Character Acquired or Innate?

The above definition and explanation imply that character is acquired. Whenever such a statement is made, it is immediately assumed that character is in no sense innate, since the term "acquired" is interpreted as the contrary of "innate." This logical distinction is only partly based on fact.

Considering the unity of personality, and the interrelation and interdependence of all traits, capacities, and dispositions of a person, it is impossible that everything relating to character should be wholly acquired. No one is born with character; but everyone is born with more or less of the qualities which will play a significant part in the molding of character.

Factors like intelligence and temperament are to a great extent innately determined, and they in turn help to determine what character will be.

If intelligence is the ability to understand, to think, and to perceive relationships, it is fundamental to the development of character. Character requires the ability to understand moral concepts and relationships, and to develop values and principles. When this ability is limited, the degree of character development is limited.

Temperament identifies the unique manner in which a person expresses himself emotionally. Whether a person is constitutionally irritable, nervous, excitable, dominant or submissive, will ordinarily influence the degree to which he will develop such character traits as resoluteness, persistence and self-reliance.

This discussion of the innate qualities of character is not included for academic accuracy. It is to emphasize the point that inherent, individual differences apply to character as to other integral phases of the total personality. Some persons cannot go so far as others in certain directions, nor so easily.

Character and Morality

There is a tendency to equate character and morality. It is true that the person of good character adheres to moral standards. It is also true that being moral contributes to the development of character. But morality and character are not the same thing.

Character has both *degree* and *quality*. In his life, a person may consistently display persistence, self-reliance, loyalty, determination and dependability. He has a *degree* of character, a strong one in this instance. But he can be either a gangster or a saint.

Another person may equally display moderation, decency, honesty, reverence and truthfulness. He has a *quality* of character, for he possesses the moral actions which identify him as good, rather than bad. But in *degree* of character, he may be either strong or weak.

This discussion of the *degree* and *quality* of character highlights the essential relationship between principles and ideals, and character. The *quality* of character is identified as the "good" and the "bad." However these terms are interpreted, there is general agreement that Lincoln was a man of good character and Hitler was a man of bad character.

The striking feature of these two men, as far as character is concerned, is that both possessed *strong* character. The one was resolute and determined, and as "principled," as the other. As regards *degree* of character, it would be difficult to distinguish these two very different persons. It is quite possible that one was as intelligent as the other.

Obviously, the difference lies in the principles and ideals adhered to by each. Lincoln is generally thought of as a man of great and ennobling principles and ideals; Hitler, as a man of debasing principles.

The person with character inevitably possesses principles. The goodness or badness of the character depends on the goodness and badness of the principles and ideals which govern character. The *quality* varies independently of the *degree* of character. For this reason, the principles and ideals advanced for character development become of the greatest importance.

The possession of moral principles will not guarantee character, but it will determine the goodness or badness of character, which is as important as character itself. Character, like many other words, needs adjectives for preciseness. At its best, it is described as strong, moral character.

Character and the Development of Moral Standards

The development of the *degree* of character, strong as opposed to weak, is an essential element in any military efficiency. A military man must possess a degree of character whether a member of the ravaging forces under Ghenghis Khan, or Attila the Hun, or one of the members of the armed forces of the United States.

A man must be resolute, obedient, loyal, determined, and dependable, if the armed forces of which he is a member are to accomplish their mission. If these traits of character are undeveloped in a number of available personnel, the military organization must institute a program for their development. Even if these traits are already developed, a planned program can help to maintain their strength.

The traditions and government of the United States, and the REGULATIONS and INSTRUCTIONS of the Naval Establishment, require that the emphasis given to the *quality* of character developed be equal to the emphasis given to the *degree* of character developed. To develop the *quality* of character, a person must be guided in distinguishing good from bad, and right from wrong. He must be helped to work out a scale of values which will give meaning to human conduct. He must see in the example of his leaders the acceptance and expression of moral and spiritual values.

382229 O—57——4

The definition and discussion of character are presented above to identify the inherent relationship of moral and spiritual development to the growth and development of character. Apart from its lasting effect on the character of individual officers and men, the protection and development of moral standards would be a ceaselessly repetitious and largely unproductive effort.

Because of the existence and nature of individual character, the protection and development of moral standards program has the same possibilities of lasting accomplishment as the technical training of personnel. Something more can always be done, for no one reaches perfection, even in technical skills. But efforts directed toward character development are worthwhile, for the individual has the natural capacity continuously to utilize in future situations what is assimilated from the present and past.

INDIRECT AND DIRECT METHODS OF CHARACTER DEVELOPMENT

The Indirect Method

In effect, the use of the established activities and relationships of personnel for their moral development is to practice the *indirect* method of character development. The duty situations and off-duty activities, the routine of the command, the example of leaders, disciplinary actions and daily personal contacts become the means for instilling principles and values in personnel.

This is the method which is responsible in a large degree for the character development of personnel which has already taken place. In the one instance, development takes place under the influences of the home, school, neighborhood and church. In the other, the influences come from the environment and relationships of the military community.

The possibility of effectiveness from the indirect method of character development is readily explainable. It has the advantage of any on-the-job training; the actual situation has *naturally* arisen and the problem and solution exist side by side.

The acceptance of responsibility is a necessary character quality to develop in personnel. An emergency arises because the preventive maintenance of a piece of gear has not been carried out, a report has not been prepared and forwarded on time, or a special precaution has not been taken as demanded by the circumstances.

Instructing personnel in advance on the necessity to avoid these failures is ideal. But when these failures recur, there is more to do than to berate and scoff at the person concerned. It is a time for a lesson in the meaning and purpose of responsibility.

The situation itself demands action. The person concerned cannot postpone and evade. Prior to this time the word "duty" may have been just another four-letter word. In the actual situation, the meaning of duty and responsibility can be made plain.

When faced with alternatives in the future, the person must be taught to reach within himself and make conscious choices. Up to this time he may have thought he knew what was important. Now he finds out that experience is the best teacher of what should be done, and most importantly, *when* it should be done. He learns that the more he capitalizes on the experience of others, the more he can avoid such incidences. Following leadership instructions becomes a means of protecting himself.

Because it is his experience, the person cannot be theoretical or academic in approach. His attitude is immediately emotionalized and all his personal resources are called into action. If all he hears is a thunder of reprimand, all he will learn is that he was reprimanded. If the issues involved are explained during the situation, or as soon thereafter as

possible, he will learn the meaning of his actions and the consequences of his failure to act. This can be applied, not only to the present circumstance, but also to other areas of responsibility.

Responsibility then becomes not an isolated thing that has to be carried out. It becomes a natural part of all relationships—to leader, to job, to command. As he grows in knowledge of his relationships, he can see more plainly his various responsibilities.

The use of this indirect method need not be delayed until a failure occurs. It can be the explanation of the "why" of any job as the man is engaged in it. Because a man does a job is no reason to expect that he understands *why* he is doing it. Maybe he is just following orders, and this is a limited concept of responsibility.

Experiences of this type, repeated in frequent situations which flow from the normal routine of daily life, penetrate to the core of personality. As a man learns there is a reason for the duty and responsibility assigned, he begins to look for such reasons on his own. In this way, he begins to see his assignment from a greater perspective. He grows in his realization and acceptance of responsibility.

Distinguishing right from wrong, giving meaning to daily conduct, reviewing accepted principles, become a necessity of the daily situations in the indirect method. It is out of such consistent, interior activity that steps in character development take place.

What *quality* of character develops from the indirect method will depend, in great degree, upon the principles and values presented by the daily military routines and relationships. Principles and values, good or bad, will inevitably be demonstrated to military personnel, either deliberately or by neglect. No one with associations lives in a moral vacuum. Therefore, deliberate command attention to the indirect method of character development is demanded by the requirement to *protect* moral standards.

The indirect method has, however, some difficulties in application which become, in effect, practical limitations of the method itself. Taking place in daily routines and relationships, the character development of personnel is only incidental to some more obvious factor in a situation. Because of time or oversight, the character qualities may be emphasized incompletely or neglected entirely.

In addition, the leader or supervisor in the situation may lack the insight to sense the moral needs of personnel, and hence miss completely the situational advantage.

These two practical limitations are extremely important, for they are potentially present in every situation. The development of character, therefore, must not be entrusted solely to the indirect method.

THE DIRECT METHOD

The need for more than the indirect method of character development is clearly stated in the INSTRUCTION on the protection of moral standards. Subparagraph 5A of BUPERS INSTRUCTION 1743.2, states that "to implement the policy . . . commanding officers in every echelon will:

> "Insure that all personnel are reached by group instruction and by personal interview on all matters that promote the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individuals concerned."

The *direct* method of character development, therefore, consists of group instruction and personal interviews. This is the second part of the Protection of Moral Standards and *Character Education* program.

The advantages of the direct method of character development are complementary, not contradictory, to the advantages of the indirect method.

The obvious advantage of the direct method is that it permits the planned selection and presentation of specific principles and values. The above discussion points out that the development of character is due to such concrete elements as principles and values. Under the direct method, the presentation of these concrete elements can be thorough and systematic.

Considered decisions can be made as to where to place relative emphasis. No important topics need be omitted, and none need be overemphasized or underemphasized. Appropriateness in both materials and methods of presentation may be achieved. Repeated treatments can be made in cycles over a two-, three- or four-year period, from different points of view, and with varying materials and methods.

The direct method permits intelligent application and generalization of character principles and values. Unless there is personal application, principles and values are not fully learned. When there is personal application without intelligent generalization, these elements are, again, only half-learned. Only when there is both personal application and intelligent generalization is a principle or value fully learned.

There are innumerable situations in which the individual will find himself called upon to exercise moral discretion. It is impossible to teach him to face each of these situations singly. Consequently, there must be an intelligent and forceful emphasis upon *general* principles and elements, so that they may be transferred and applied to other similar situations. The direct method offers the best opportunity for a full discussion, good summary, personal application and an intelligent generalization of principles and values.

In the direct method of character development, the responsibility for instruction is definitely placed. The leader, assigned a topic and an instruction group, has a defined responsibility for which he can adequately prepare. He can become familiar with the needs of his group and plan the approach he will use. He has time to consult sources when he lacks information.

The indirect method based upon incidents which happen to arise in daily situations is vital and valuable. The leader on the spot is supposed to act as instructor when the occasion arises. This is a danger, as well as an advantage. Personal responsibility for instruction is not always felt, and less frequently accepted when not specifically assigned as to time and place.

The selection of more adequate and appropriate leaders is possible under the direct method. The standards for the selection of character education leaders are given in detail in a later chapter. It is sufficient here to point out that the lack of insight on the part of the leader to sense the moral needs of personnel is one of the practical limitations arising from the use of the indirect method.

There are difficulties which may develop in the use of the direct method also. The character education period may result in merely a cold and formal lecture. Few things are so dreary as a formal, schoolish and bookish lecture presenting principles, values and standards of conduct which often appear to the group to be unnatural and burdensome. This is why a later chapter in this publication is given to techniques of presentation of character education materials.

In addition, there is always the danger that only the leaders with the specific assignment to group instruction and personal interview will feel definite responsibility for the character development of personnel.

Another difficulty associated with the direct method is the scheduling problems which may arise when groups of personnel must be relieved from the regular duties and routine of the command.

It is reemphasized that the direct and indirect methods of character development are neither contradictory nor mutually exclusive. They are complementary. To omit either is to violate the spirit and the letter of the INSTRUCTION for the protection of moral standards and to handicap seriously the character development of personnel. The direct method consolidates the gains made by the indirect method.

Both methods have the same objectives. They seek to interpret the experiences already known to personnel in such a way that personnel may be stimulated to undertake still better measures. Personnel need continued, effective reminders and greater understanding of the highest standards, measures of value, outlooks and ideals. Otherwise, there is usually neither growth nor development of character.

THE PURPOSES OF THE PROGRAM

The purposes of the protection of Moral Standards and Character Education program have been implied in this and the preceding chapters. For emphasis and clarification, the three major purposes of the program in the Naval Establishment are presented at this point.

Reinforce and Develop Personnel

The primary purpose of the program is to protect and promote personal recognition of moral, spiritual, and religious values, consistent with the religious beliefs of individuals concerned.

This purpose is based on a fundamental concept concerning the nature of human beings. Man is a moral being endowed with reason and free will and is, therefore, responsible and accountable for his behavior. This concept may be expressed in four major premises:

1. Man is a moral and spiritual being and has a moral code.
2. In his daily living, man can enhance himself as a moral and spiritual being by developing his capacity for making moral responses, decisions and judgments.
3. Man is a free agent with respect to his moral choices, whose conduct, in the main, is the overt expression of such interior process of choice.
4. Man is responsible for his conduct and its effect upon himself and others.

These four premises are derived through the natural law principles found in the writings of the framers of the Constitution. (Rf. Chapter 11.)

These four premises are the principles underlying the individual's obligation to conduct himself in such a manner that he will not interfere with other persons' moral, spiritual, and religious rights, or impede other persons' moral, spiritual, and religious development.

These principles also underlie the individual's obligation to give overt obedience to established moral standards, as expressed in the laws, rules, and regulations of the society in which he resides. This obligation does not, of course, limit the individual to the minimum demanded by the established moral standards.

The four premises impose these obligations upon the individual viewed from the position of other persons. But when the point of view changes to the position of the individual, these obligations imply rights due him from other persons.

Every individual, then, has not only moral obligations, but also moral rights. What he has the obligation to permit others, he has the right to expect for himself. This is a basic meaning of the inherent dignity of the individual and the equality which he obtains from his creation. Personal dignity and moral equality are protected by the Constitution and are not forfeited upon entrance into military service.

The Naval Establishment is authorized to demand the total time and activity of its personnel, and, if necessary, to place personnel in

situations of extreme hazards. The Navy and Marine Corps have the authority to punish infractions of their special laws which require all personnel to adhere to a prescribed order. But this authority imposes upon the Naval Establishment obligations to its personnel.

Under the natural moral law upon which the United States Government is founded, there exists no authority without a corresponding responsibility. NAVY REGULATIONS and INSTRUCTIONS, therefore, impose upon the Naval Establishment the responsibility to protect and develop the moral standards of personnel.

It is unnecessary at this point to discuss whether moral standards are lower in the military service than in civilian life, or whether the moral standards of personnel are lower now than before they entered service. It is the obligation of the Naval Establishment to assure that all possible steps are taken to permit, encourage and assist personnel to reinforce and develop themselves as moral and spiritual beings.

This obligation does not arise primarily because of the contributions which moral and spiritual beings make to the Naval Establishment. It arises because of the moral rights of the personnel themselves. A moral purpose exists for its own sake, or it is nothing.

A person crosses an important threshold of personal growth between the ages of seventeen and twenty-two. Character development and growth in this age group is of vital importance. It is a time for the fuller development of intellectual capacities which permit insights into new and enriching experiences and into principles and values previously presented. The fact that this age group is in the military service means that a direct responsibility to further character development falls upon the military.

This responsibility is clearly acknowledged in subparagraph 4008–2a, Volume 1, Marine Corps Manual (1949): "These men are in the formative period of their lives, and officers owe it to them, to their parents, and to the Nation, that when discharged from service they should be far better men physically, mentally, and *morally* than they were when they enlisted."

The primary purpose of the program—the moral and spiritual reinforcement and development of personnel—identifies the moral obligations of personnel, promotes the moral, spiritual and religious development of personnel, and discharges a moral and legal obligation of the Navy and Marine Corps to their personnel. This helps to effect a mature and secure individual who will live with moral integrity in peace and harmony with himself, his neighbor, and his God.

Promote Responsibility and Morale

The second purpose of the Protection of Moral Standards and Character Education program is to develop individual responsibility and morale, which promote military efficiency.

Paragraph 3 of BUPERS INSTRUCTION 1743.2 states in part: "It is obvious that vulgarity and the cheapening of moral standards must inevitably result in the lowering of morals and in the undermining of legitimate authority." The functions of morals and authority in promoting military efficiency are too well accepted to be other than stated. It should be equally apparent that the program seeks to eliminate vulgarity and to raise moral standards.

An equally basic factor in the promotion of military efficiency is the indivisible relationship between character and competence. There is almost no form or field of learning that does not multiply a man's power in one or more of the following ways: technically, economically, morally, physically, politically or socially.

The creation of competence at every level of education is commonplace. The extensive physical and technical training programs in the Navy and Marine Corps are based on this conviction.

In addition to technical capability and physical endurance, an efficient military organization must be disciplined, responsible and have *esprit de corps.* Character is a fundamental element in responsibility and discipline, and an integrating element in *esprit de corps.*

Individuals with courage, persistence, reliability, determination, loyalty, and the like, are essential to building an organization which is disciplined, responsible and spirited. These essential personal qualities are character traits. It is from this understanding of character, that the character of a man and his military competence are indivisibly related. Operational readiness involves personal readiness; combat efficiency will reflect personal efficiency.

The performance of a military organization must be both dependable and predictable. These qualities constitute the core of character: dependability, a disposition to act consistently in a certain way; predictability, a persistent tendency toward a form of conduct. This core of character is both enduring and motivating.

Predictability requires action based on principles rather than impulses. Character exists in direct proportion to the degree in which impulses are brought under control.

Dependability requires action based on judgment, rather than on whims. Character is an interior "powerhouse" that influences and, in many instances, determines what the individual will do. In any single instance, character may fail as a controlling factor; but, if it has been developed adequately, it will direct the person toward a prescribed course of action and conduct.

The indivisible relationship between character and military competence is effectively expressed by Maj. General E. A. Pollock, USMC, in paragraph 2, Second Marine Division Memorandum No. 84–52 of 1 May 1952:

> "The moral, spiritual, and religious welfare of an individual Marine may well be the determining factor in his effectiveness in combat. No matter how well trained in tactics, or how well equipped with material, in the final analysis it is the moral fiber of the Marine that supplies him with the strength to be effective in unanticipated battlefield situations. Furthermore, it is patently obvious that the Marine of good moral character will not be a disciplinary problem in garrison conditions. Hence the protection and development of moral, spiritual and religious welfare of our personnel will be the constant concern of all commanding officers."

The program, with its emphasis on the growth and development of individual character, promotes military efficiency in two ways. The development of the *quality* of individual character, good as opposed to bad, is functional in the maintenance of morale and authority, which are essential elements in a *spirited* and *disciplined* military organization. The development of the *degree* of individual character, strong as opposed to weak, is functional in developing dependability and loyalty, which are essential elements in a *responsible* military organization.

Fulfill Social Responsibility of the Naval Establishment

The third purpose of the Protection of Moral Standards and Character Education program is to fulfill the social responsibility of the armed forces in a democracy.

It is observed in Chapter 1 of this publication that service in the armed forces of the United States is not simply an occupation or a "private practice," but a public profession. Military personnel are directly answerable to the people as an arm of their Government.

As stated in the Secretary of Defense Memorandum Establishing the Protection of Moral Standards program in the armed forces, "the people of this country have made it plain to both Houses of Congress that they are deter-

mined that adequate effort be made both in military installations and in adjacent communities to safeguard the moral welfare of members of the Armed Forces."

This expressed will of the people imposes upon the Naval Establishment, as a part of the Armed Forces, the obligation to assure that it is neither a "civic vacuum" nor a "moral slum." When a man is required to fight for the preservation of human values and human decencies as part of his faith and allegiance to the United States, his training must include the opportunity to understand what these values and decencies are.

Personnel must not only understand what these values and decencies are, but must also demonstrate them as representatives of their Government. Military personnel become personally involved in civilian communities adjacent to military installations and ports, foreign and domestic, through recreation, business relationship, law enforcement and housing. Current directives place the responsibility on commands to assure that the attitudes and conduct of personnel on leave or liberty do not bring disrepute on the service or the country.

The great majority of the personnel in the Naval Establishment are citizens of the United States. Most of them, sooner or later, will return to the civilian communities of this country. Except for their absence from these communities because of military service, they would have been consistently under the influences of the community which promote citizenship development.

The military service, therefore, must make every effort, consistent with the military mission, to bring to service personnel "an understanding and appreciation of the American ideal; to nourish that ideal; and to build an abiding belief in the future of our country and the democratic process."

Subparagraph 4008–3, Volume I, Marine Corps Manual (1949), directs Marine leaders to develop in personnel a dedication to corps and country. "It will be necessary . . . to make every effort by means of historical, educational and patriotic addresses to cultivate in their [Marines'] hearts a deep abiding love of the corps and country."

The social responsibility of the Naval Establishment is threefold. Its personnel must be given the opportunity to understand and appreciate the form and substance of free government, particularly its moral and spiritual roots.

Secondly, all personnel must be required to exhibit attitudes and behavior in all their associations which reflect favorably on their branch of service as a part of government. This is simply a practice of good citizenship while in the service.

Thirdly, the Navy and Marine Corps must take all possible steps to assure that personnel are returned to their civilian communities as self-respecting, mature citizens, strengthened by self-discipline and fortitude in the democratic faith.

The protection of moral standards and character education program, by its very nature, assists the Naval Establishment in fulfilling its social responsibility. The principles and values presented for character development derive from the moral and spiritual foundation on which the Constitution rests. It fosters the dignity and the integrity of the individual officer, bluejacket and Marine. The basic concept of the program is that man is a moral being endowed with reason and free will, and, therefore, responsible and accountable for his behavior.

EDUCATION NOT INDOCTRINATION

There is one element in presenting group instruction for character development which is so closely related to the meaning and purpose of the Protection of Moral Standards and

Character Education program that it cannot be assigned solely to the later chapter on the methods of instruction. This concerns the basic approach of the leader-instructor to the group.

When an instructor is teaching the manual-of-arms, the articles of the Uniform Code of Military Justice, the procedure for operating equipment, he is, in fact, indoctrinating the group. "This is the way it is, and there are no alternatives." Indoctrination is the practical and economical approach for teaching such facts. But indoctrination is not the approach for character education.

The character education period is the time to present personnel with opportunities for conscious choices. The leader-instructor begins by helping the group to recognize a moral or spiritual problem. He elicits or offers the principles and values upon which the solution may be based.

The leader-instructor assists the group to evaluate these possibilities. He gives opportunity to the group to choose the logical solution. When a person faces the possibility of choice and, on the basis of information, he consciously chooses one way or another, he takes a step in the development of his character.

"No character is developed without intelligent, conscious choices" is the basic principle of character education. And such choices cannot be made when the indoctrinating procedures of directing, commanding, and prohibiting reign. Authoritative principles and values are essential, of course, but the more logically and the less arbitrarily they are presented, the more valuable they will be in fostering moral discrimination.

Indoctrination by a commissar of morals who crushes or victimizes the initiative and spirit of personnel is not character education, even if the principles and values presented are absolutely right. Such an approach will not develop the individual's ability to hold to principles, to make decisions, and to exercise self-determination.

The approach of indoctrination will only frighten or condition personnel into overt compliance; and this is not character development. Man as a moral being must be self-determining, not conditioned, for he has been endowed by his Creator with powers of reason and choice. The methods used in character education must help effect a mature and *secure* individual who will live with moral integrity in peace and harmony with himself, his neighbor, and his God.

THE HISTORY OF THE CHARACTER EDUCATION PROGRAM

THE HISTORY OF CHARACTER EDUCATION . . .

. . . goes back to 1775, and the Navy of the United Colonies.

CHARACTER DEVELOPMENT . . .

. . . has been the stock in trade of the Naval Establishment since at least the birth of the modern Navy.

THE MARINE CORPS . . .

. . . has traditionally emphasized the development of individual character and moral tone of the Corps.

MODERN CIRCUMSTANCES . . .

. . . demand modern methods to teach the same basic truths.

GROUP INSTRUCTION . . .

. . . in character education began to meet these modern circumstances in 1921.

STANDARDIZED INSTRUCTIONAL MATERIALS . . .

. . . have been developed for use by chaplains participating in the program of group instruction.

. . . have been developed on a limited basis for use by other officers, noncommissioned officers and petty officers in some commands.

THIS CHAPTER . . .

. . . describes the history of the program and its expansion into its present form in today's Navy and Marine Corps.

CHAPTER VII

THE HISTORY OF THE CHARACTER EDUCATION PROGRAM

The Protection of Moral Standards and Character Education program is consistent with the traditional ideals and practices of the Naval Establishment. This consistency is vividly illustrated in the constant meaning and wording of the regulation establishing the commander's duties of example and correction.

The first American Regulations for the Navy, known as RULES FOR THE REGULATION OF THE NAVY OF THE UNITED COLONIES OF NORTH AMERICA, were in force throughout most of the Revolution. Article I of these RULES specified one of the commander's duties.

> "The Commanders of all ships and vessels belonging to the Thirteen United Colonies are strictly required to show in themselves a good example of honor and virtue to their officers and men, and to be very vigilant in inspecting the behavior of all such under them, and to discountenance and suppress all dissolute, immoral, and disorderly practices; and also, such as are contrary to the rules of discipline and obedience, and to correct those who are guilty of the same according to the usage of the sea."

The first naval regulations of the United States, adopted in 1799, were based on the Rules written in 1775 for the United Colonies. Since that time more than a score of new editions of the regulations have been issued by the Navy Department to meet the changing conditions of a vast and growing service. Much of the original content has been changed. But the regulation governing the commander's duties of example and correction has remained constant in meaning and strikingly similar in wording. Article 0702A of U. S. NAVY REGULATIONS (1948) states in part:

> "All commanding officers and others in authority in the naval service are required to show in themselves a good example of virtue, honor, patriotism, and subordination; to be vigilant in inspecting the conduct of all persons who are placed under their command; to guard against and suppress all dissolute and immoral practices, and to correct according to the laws and regulations of the Navy, all persons who are guilty of them . . ."

CHARACTER DEVELOPMENT BY OTHER NAMES

The indirect method of character development, utilizing the routine activities and relationships of personnel to influence their character, is, at least, as old as the modern Navy. This method has long been carried on under such traditional classifications as leadership, discipline, morale, and welfare.

A brief review of the typical experiences of an enlisted man entering the Navy prior to World War II will illustrate the use of this indirect method. As a civilian, he had first to face the fact that the Recruiting Office had more applicants than it could accept. Frequently the educational and mental requirements he had to meet would eliminate many of today's recruits. He had to furnish character references from responsible citizens. He received his recruit training with men of equal qualifications.

Upon reporting to a ship, the new man began a long period of training in a well established community with permanency of personnel. Most of the personnel in the ship had been there a long time, and the new man expected to stay a long time. Immediately, he came under the leadership supervision of junior officers and petty officers.

Maintenance of a smart appearance was a first and constant requirement. The new man caught and developed pride in the Navy, his ship, his division. He worked at a job whose importance to the ship, at least, was

emphasized. His leaders knew him intimately enough to be aware of his capabilities and to be interested in developing his potentialities. This long and close relationship between him, his officers and his petty officers assured him of their interest in his personal problems and welfare.

The objective of such a procedure was to produce men who were loyal, competent, reliable, cooperative, courageous, determined and possessing high morale. The methods of instruction were training, education, advice, precept and example.

Not every man experienced this type of entrance nor reached all the objectives. The program varied from ship to ship and various men responded differently. But the procedures and responses described above were common enough to be called typical.

Regardless of what such a procedure was called then, it demonstrates many of the procedures and purposes of the Protection of Moral Standards and Character Education program. The environment was favorable, the instruction was largely informal, the objective was character growth and development. This typical procedure fell from the ideal in the degree that moral and spiritual values were not emphasized.

In the name of morale, the Naval Establishment expanded its welfare and recreational activities during and after World War II. Clubs, libraries, hobby shops, athletic facilities and equipment, cooperation with civilian agencies, special services—all became an integral part of the Navy and Marine Corps. They were intended to create conditions in which the body, the mind and the spirit could grow. They existed to assist the individual in meeting his basic needs and in expressing himself in socially acceptable behavior.

Through the years, in addition to their primary religious work, chaplains also have carried on varying degrees of character education. They have attempted to lead servicemen to a clearer understanding and acceptance of sound principles and high values. This attempt has usually taken the form of helping personnel to discover and identify the service experiences which build and sustain moral and spiritual values and develop them into controls of conduct.

MARINE CORPS LEADERSHIP TRADITIONS

The leadership traditions of the Marine Corps have consistently emphasized the development of individual character as an important element in "making a Marine." Next to the accomplishment of his assigned mission, the Marine leader's chief responsibility was and is to promote the welfare of his subordinates. One of the leader's basic tools for managing men throughout the years has been to "recognize, develop, and apply those traits of character which will produce the correct actions in men."

In a letter to the officers of the Marine Corps, dated September 19, 1922, Major General Commandant John A. Lejeune included the following paragraph:

> "You should never forget the power of example. The young men serving as enlisted men take their cue from you. If you conduct yourself at all times as officers and gentlemen should conduct themselves, the *moral* tone of the whole Corps will be raised, its reputation, which is most precious to all of us, will be enhanced, and the esteem and affection in which the Corps is held by the American people will be increased."

General Alexander A. Vandergrift, as Commandant of the Marine Corps, presented a statement to the Senate Committee on Naval Affairs, May 6, 1946. He said in part, "I am proud to be able to report to you that the Marine of World War II had the same regular *character* and steadiness in battle that distinguished his predecessors from the Revolution onward. He was the average of all American boys, but in him *our system was able to de-*

velop, rather than suppress, his native American *character,* courage and faith."

The system referred to by General Vandergrift was greatly similar to the indirect method of character development described above under CHARACTER DEVELOPMENT BY OTHER NAMES. The main difference was a Marine environment instead of a Navy setting. The objectives were the same, character development.

WHY A NEW METHOD?

The question may well be asked, what is wrong with the old method? The answer is that little change is required in the old method, except as it may have failed to emphasize moral and spiritual values. The older method is an essential and specific part of the Protection of Moral Standards and Character Education program.

A pertinent question still remains unanswered. Why is an additional method required? Two reasons are found in factors over which the Navy and Marine Corps have little control.

The size of today's Armed Forces makes such demands on the available manpower of the United States that, to man its forces, the Naval Establishment cannot maintain the qualifications for enlistment which were possible prior to World War II.

The necessity for frequent rotation of personnel destroys an essential element in the older method. Some relative permanency of personnel aboard a ship or base is required if the indirect method of character development is to be relied upon as the only method. Frequent transfer from command to command, with variations in leadership and changing character climate, cannot produce the same effect in personnel as a constant environment.

There are additional reasons for the introduction of a new method. Two of these are included here.

Studies such as Admiral Arleigh Burke's report on discipline in 1950, and the Womble report of 1953, have indicated some breakdowns in discipline, morale, and leadership. This cannot be permitted to continue; yet this situation developed when the older method was available and in use in some degree. In the actual situation, this method failed to prove completely adequate.

If individual character development and growth is essential to producing a responsible and disciplined Naval Establishment, the methods used should be as representative of the latest, sound educational techniques as the ones used in any other form of training. The complementary educational advantages of the direct method of character development over the indirect method alone are discussed in Chapter VI.

THE DEVELOPMENT OF GROUP INSTRUCTION

Character education, the use of group instruction and personal interviews to further character development, is not new to the Naval Establishment. Senior personnel can recall periods of instruction, prior to World War II, presenting the necessity for decency, responsibility, honor and patriotism as marks of the desirable Marine and bluejacket. Formal instruction periods for this purpose go back to at least the early 1920's.

Navy chaplains were working on a character education lecture and discussion program for use in recruit training, on company time, as early as 1921. Lectures were given at the Training Center on Goat Island and were continued when the Naval Training Station was moved to San Diego. By 1923, the program had been established in Navy recruit training stations at Great Lakes, Illinois; Newport, Rhode Island; and Norfolk, Virginia.

In 1946, a year marked by an influx of 17- and 18-year-old recruits, it was observed that there was no uniform policy among the train-

ing centers in utilizing chaplains for character education instruction. The Curriculum for Recruit Training, published by the Bureau of Naval Personnel in 1947, provided a seven-hour series of character education presentations to be given by chaplains. Several hours of citizenship instruction were included for presentation by other instructors.

Army and Air Force Character Guidance

Similar developments were taking place in the U. S. Army and Air Corps. The success of a morality program included in the Universal Military Training Experimental Unit at Fort Knox in 1946-47, helped establish and confirm character guidance, by name, in the U. S. Army by a letter from the Secretary of War in January 1947. This was effected by the publication of Circular No. 231, in August, 1948. This circular established Character Guidance Councils from the Department of the Army down to battalion level, and defined character guidance as a command responsibility. Character guidance was given service-wide permanence in the U. S. Army with the publication of CR–15–120, 30 January 1952.

When it became a separate service, the U. S. Air Force carried over the basic Army character guidance program, and established it in November, 1948, by directives AF–33–31 and 35–32.

Navy and Marine Corps Increase Instruction

By the beginning of 1948, the Navy's group instruction in character education included chaplain and citizenship lectures in recruit training. In addition, venereal disease presentations were given in many other activities by medical officers, line officers and chaplains. Marine activities also presented VD instruction.

In late 1948 and early 1949, character guidance, as it was then called in the Naval Establishment, was begun in some regiments of the Second Marine Division at Camp Lejeune. Scattered naval commands also began to use character guidance materials produced by the U. S. Army.

It was on the subject of VD that the first general directive on character education was published by the Navy. BuPers Circular Letter No. 76–48 of 27 April 1948, on "Command Responsibility in Repression of Venereal Disease," included the following recommendations for the consideration of the commanding officer:

> "Make available in the regular training schedule periods for weekly lectures on citizenship and morality, such that all personnel of the command attend. It is suggested that coordinated lectures or talks be given in rotation by the more senior officers."
>
> "Have the medical officer and the chaplain arrange to give instruction to smaller groups and individuals as, for example, new drafts before their first liberty, and individuals whose medical records show previous venereal infection."

The circular letter established specific command responsibility in morality and required participation by other than staff specialists. Recognition was given to the fact that such a conduct expression as sexual activity was the result of something more than a single attitude toward sex. It was evidence of a conclusion that sexual promiscuity could be limited effectively only by the development of strong, moral character.

In early 1950, representatives of the Chiefs of Chaplains of the three services met to review the character education instruction given to recruits. After eight months of research, formulation, and testing, six lecture-discussons were adopted by the three services for use in recruit training. Since June 1951, these have been presented by chaplains in Naval Training Centers and some are used in Marine Corps Recruit Depots and Coast Guard Training Stations.

Protection of Moral Standards Instruction Published

The present directive on the Protection of Moral Standards, BuPers Instruction 1743.2, was first published as a BuPers–MarCorps joint letter of 23 August 1951 in the Navy Department Bulletin of 31 August 1951. This was superseded by a BuPers–MarCorps joint letter of 24 October 1951. The only change in the new joint letter was the deletion of one sentence referring to the collateral duties of chaplains.

In compliance with the joint letter, character education instruction spread to an increased number of commands throughout the Navy and Marine Corps during the remaining months of 1951 and in 1952. The six presentations used in the recruit training program were adapted for use in individual ships, stations, bases, camps, and barracks.

The Army and Air Force pamphlets entitled "Duty-Honor-Country," the Armed Forces Talks, the Navy Chaplains' morality film series, and other Government-produced films were also used as resource materials for group instruction. Legal officers, medical officers, information and education officers, recreation officers and other line officers joined chaplains in giving character education presentations.

Much ingenuity was exercised by commands and their personnel to find or produce character education instructional materials. By comparison with other fields and areas of training, the lack of instructional material in character education greatly limited group instruction on a servicewide basis in the Naval Establishment. Reaching all personnel with group instruction was difficult, at best, without a continuing flow of well-prepared, instructional material.

Standardized Instructional Material Developed

The Navy Chaplain Corps established a plan, early in 1952, for the development of standardized instructional materials to further uniform participation by chaplains in the character education program. Between July 1952 and February 1953, chaplains at the Naval Training Center, Bainbridge, Maryland, formulated character education presentations for use by chaplains with Service School students. Under the series title, Our Moral and Spiritual Growth—Here and Now (NavPers 91962), eight lecture-discussions and an indoctrination period routine were completed.

The Chief of Naval Personnel and the Chief of Naval Air Training published Instructions in 1953 and 1954 establishing character education periods in the curriculum of Class "A" Service Schools.

In September 1953, teams of chaplains were ordered to various activities throughout the Naval Establishment to prepare additional standardized materials for use by chaplains. A team at Sasebo, Japan, prepared character education materials for use with personnel stationed in the Far East. The twelve guided discussions developed by this team were published in 1955 under the series title, My Life in the Far East (NavPers 15881).

A team assigned to Commander Destroyers, U. S. Atlantic Fleet, formulated a four-year cycle of character education materials for use with forces afloat. These materials were based on each chaplain's conducting five discussion periods a year with personnel serving in ships. The twenty discussions were published in 1955 with the title, Because of You (NavPers 15874).

Another team, assigned to the U. S. Naval Training Center, San Diego, California, prepared six guided discussions for use by chaplains with personnel on duty in continental United States shore stations. These materials were published in 1956 under the title, This Is My Life (NavPers 15884).

The development of standardized materials for chaplains is being continued by the Chaplain Corps. In June, 1955, a team of chaplains was assigned to the Officer Candidate School, Newport, Rhode Island. After completion of research, testing and revision, standardized materials for Officer Candidate training have been formulated. Currently, Officer Candidates in this school are receiving 6 hours of Moral Leadership. A similar course has likewise been integrated into the curriculum of the U. S. Naval Postgraduate School (General Line), Monterey, California. Naval cadets in Pre-Flight Training, Pensacola, Florida, are also receiving these courses. In July 1955, chaplains were assigned to the U. S. Naval Retraining Command, Portsmouth, New Hampshire, to prepare character education materials for personnel under confinement.

In addition to chaplains, other personnel, including officers, noncommissioned officers and petty officers, conduct character education group instruction. A few Type Commanders have prepared and published character education curriculum materials for their use. Others have published lists of resource materials which may be adapted for character education.

A description of the contents and supply source of Chaplain Corps materials, and of other character education materials available to Navy and Marine commands, is given in Chapter XII of this publication.

SURVEY OF EXISTING PROGRAMS

A LARGE CROSS SECTION OF COMMANDS SHOWS . . .

. . . commands have met local conditions in various ways to accomplish servicewide programs of group instruction.

. . . chaplains alone conducted 67,586 Character Education group instruction sessions, with 4,713,165 personnel attending in 2 years.

. . . no statistics available for sessions conducted by others.

PROGRAM ORGANIZATION IS GEARED TO . . .

. . . *Established training programs.*

. . . *Recruit training*, where 47 of 453 training periods relate to Character Education, with chaplains giving 6 sessions in moral principles (4 to Marines), and other instructors treating Discipline, UCMJ, and Citizenship.

. . . *Service schools*, where periods range from 7 to 14, using mostly chaplains, sometimes line officers and others.

. . . *Forces afloat*, where operating conditions are a problem. AirPac and MinLant offer examples of meeting fleet problems.

. . . *Shore stations*, where it operates in unit commands of Districts and overseas areas with ship's companies averaging 4 to 5 instructions annually. 11th Naval District shows a good cross section.

. . . *FMF*, where Character Education instructions are integrated into field training programs, with one session every two months a typical pattern for officers and non-commissioned officers.

THIS CHAPTER . . .

. . . gives detailed information on specific programs existing throughout the Naval Establishment.

CHAPTER VIII

SURVEY OF EXISTING PROGRAMS

The Protection of Moral Standards and Character Education program is essentially a phase of required military training. As all training of personnel, the program involves training time and training organization.

This chapter discusses training time in terms of the number of personnel who were reached by group instruction during fiscal years 1954 and 1955, the first two fiscal years completed after issuance of BuPers Instruction 1743.2. Training organization is discussed by outlining the typical programs of group instruction existing in a large cross section of commands. This demonstrates how various emphases, conditions and contingencies have been met in practice.

In addition to chaplains, other officers, noncommissioned officers and petty officers conduct group instruction in character education. No statistics are available on the *total* number of character education sessions conducted in the Naval Establishment or of the total number of personnel who attend. The only service-wide reporting system of character education instruction, which includes both the Navy and Marine Corps, is the monthly chaplain's report. Naturally, this reports only instructions given by chaplains.

The graphs following in this chapter show the attendance at character education sessions *conducted by chaplains* from 1 July 1953 to 30 June 1955. During this two-year period, chaplains conducted 67,586 sessions with a total attendance of 4,176,243 personnel.

The number of sessions, attendance, and fluctuation of attendance are summarized for Fleet units, Fleet Marine Force, Naval Districts in the United States, and overseas areas and districts. Comparative attendance is also given for districts, areas and type commands.

The graphs are inadequate to give a total picture of character education instruction in the Naval Establishment. They do, however, clearly indicate that a great number of commands, throughout the Navy and Marine Corps, have found training time and developed training organization to implement the program. The way in which this has been accomplished in the various types of commands is given below.

RECRUIT TRAINING PROGRAMS

Group instruction in character education has existed in some degree in the recruit training curriculum since 1921. The present program was established in June 1951.

When the specific recruit training subjects directly related to character education are identified below, it must be understood that the principles of character education undergird all phases of recruit training. This is clearly stated in one of the general objectives of recruit training: "To promote high standards of responsibility, conduct, manners and morals."

In the eleven-week, Navy CURRICULUM FOR RECRUIT TRAINING (NAVPERS 91966), 47 of the 453 training periods are in subjects directly related to character education. Six periods are assigned to chaplains "to introduce the recruit to the Character Education program and to present the six basic themes underlying morality." Eight periods are given to Naval Customs and Courtesies "to stress the importance of their observance to the individual, from the standpoint of the development of a feeling of a job well done, pride in self, and pride in the service." Naval Discipline and the Uniform Code of Military Justice are presented during twelve periods "to acquaint the recruit with the standards of behavior re-

quired . . . and to stress the importance of a clear record."

Ten periods of instruction in Citizenship stress "the dignity of the individual, respect for truth . . . the spiritual values inherent in a democratic philosophy, and the responsibilities and obligations of a serviceman to uphold and to guard these democratic principles." Ten periods are assigned to Naval History and Traditions "to develop in the recruit an *'espirit de corps'* and convincing pride in the Navy and its accomplishments." One period of instruction is given to presenting the legal, medical, and moral aspects of sexual deviation.

In the nine-week recruit curriculum for Wave personnel, a similar percentage of the total recruit training periods is given to these same subjects. This assures an identical emphasis on character education for the women recruits of the Navy.

In identifying character education in Marine recruit training, it must be reemphasized that the development of individual character is an important element in "making a Marine." The necessity for individual responsibility, dependability and loyalty infuses every subject of recruit training. Several subjects in the TEN-WEEK MALE RECRUIT SYLLABUS directly relate to character education.

Under the subject "Character Guidance," chaplain instructors present to Marine recruits four basic themes underlying morality. The "History and Mission USMC," "Customs, Courtesy, and Discipline" and the "Uniform Code of Military Justice" sections of the syllabus are given by Marine instructors. These stress the same character qualities as the similar subjects included in the Navy recruit curriculum.

SERVICE SCHOOLS PROGRAMS

Beginning in July 1952, character education instruction was established on an experimental basis in the Class "A" service schools of the U. S. Naval Training Center, Bainbridge, Maryland. As a result of the effectiveness of these experimental classes, character education became an integral part of the courses of study in Class "A" service schools under the Bureau of Naval Personnel, in September 1953. The Chief of Naval Air Training published a directive in April 1954 establishing the program in the schools under the Bureau of Aeronautics.

While the directives required the establishment of character education classes in Class "A" schools, permission was granted to extend the program to other type schools provided instructor personnel and facilities were available. As a consequence, classes have been established in several Class "P" schools.

The number of periods set aside for character education is dependent on the length of the course of instruction according to the following schedule:

Length of Course:	*Character Education Periods*
10 weeks or less	7
11–12 weeks	8
13–14 weeks	9
15–16 weeks	10
17–18 weeks	12
20 or more weeks	14

Of the periods allocated above for character education, two are scheduled for personal interview of the trainees by chaplains. The scheduled character education classes in service schools are conducted by chaplains when available.

Although service schools operated by other Bureaus of the Navy Department, by the Fleet, and by the Marine Corps have no specific directives establishing the program, a varying number of character education classes are conducted by the decision of the local commands. The authority used is the general directive on the protection of moral standards.

As schools commands and instructors realize their responsibility for the protection and development of the moral standards of personnel, character education classes are scheduled whenever possible and the principles of character education are applied to all phases of technical training. When chaplains are not available to conduct the classes, other instructors in the schools prepare lesson plans and conduct the character education classes.

FORCES AFLOAT PROGRAMS

The establishing of the program in forces afloat was complicated by operational commitments, limited space, shortages of personnel, and the necessity for extensive technical training. It is an indication of command interest in the protection and development of the moral standards of personnel that widespread, functioning programs now exist, despite these difficulties.

Programs at the Fleet Level

Upon the issuance of the general directive on the protection of moral standards, Fleet Commanders issued implementing directives applying the program to the operating fleets. Command responsibility for the program was emphasized in detail in the fleet directives. Attention was directed to the instructional materials available. The program was placed on a level with other training activities of the command, with the time to be provided during the regular work day.

Programs of Type Commands

Generally, Force Commanders issued directives re-emphasizing the importance of and directing adherence to the program. They also disseminated information to commanding officers to assist the men implementing the program. Inspection parties are directed to evaluate the program in unit commands during their inspections and to make recommendations for improvement if required.

Two examples will illustrate special types of programs administered by Force Commanders. Commander Air Force, U. S. Pacific Fleet established a uniform Character Education program in all units of his force on 1 January 1954. A fully developed curriculum of eight subjects was provided to each command as standardized instructional materials. Commanding officers were required to form a Training Group, numbering from 10 to 50 men, depending on the size of the command, prorated from each division. These men reported to the Training Officer for a period of two working days for training only.

As each Training Group finished the curriculum, the personnel were returned to their respective divisions and a new Training Group formed. Commissioned officers were formed in separate groups from enlisted personnel.

The instructional periods were conducted by the commanding officer or executive officer, the legal officer, the training officer, the chaplain, and two other line officers. A monthly report of character education classes in each command was required.

By letter, on 12 November 1954, the Force Commander requested command evaluation of the program. The replies received indicated that the program was effective and should be continued. A revised curriculum was published and command discretion given in scheduling classes in consideration of operational commitments.

To meet the special conditions in his force, Commander Mine Force, U. S. Atlantic Fleet, established a Protection of Moral Standards Committee at force level from members of his staff. This committee then provided lesson outlines for group instruction within the ships of Mine Force. The committee next conducted

seminars with ships' representatives to train them in methods which will improve group instruction.

The commanding officer of each Mine Force ship was required to assign a character education representative, either an officer or a chief petty officer, to attend the seminars conducted by the Force committee and to conduct group instruction in the ship. (The directive for this program was COMINLANT INSTRUCTION 1743.4B.)

Programs of Unit Commands

Except when Force Commanders have specified the program to be conducted, as illustrated above, there is a wide variety in the character education programs conducted in unit commands afloat. A general picture of these existing programs can best be presented under four headings: Organization of the programs, methods of instruction, frequency of instruction, and records of attendance.

Organization of the Programs

The greater number of programs are included in the regular training schedule of the ship. Instructors and topics are assigned by the command. Divisions send men to the classes as scheduled by the Training Officer and noted in the Plan of the Day. By limiting the number of men attending from each division, there is a minimum interruption to ship routine.

A variation of this is found in making character education a part of the division training program. A topic is specified by the command, and the classes are conducted within the division by the division officer and petty officers.

When the topic requires presentation by a line or staff corps specialist, one of two methods is usually followed. Either the division officer arranges for the specialist to meet with his division the required number of times to instruct the personnel directly, or the specialist trains the division instructors to make the presentations.

In some commands, men are taken from their division duties for a period of one, two, or three days, given a series of character education classes during this period and then returned to the division for their regular duties. Other commands utilize a similar concentrated period of instruction by assigning men to a "T" or "X" division upon their reporting to the ship for duty. In the shipboard orientation program for new personnel, a number of character education classes are then included.

A Character Education Council is established by some commands, with the responsibility to organize and conduct a program for the protection and development of moral standards. Members of the council prepare instructional materials, train instructors, and schedule division participation through the training officer. Other commands assign a similar responsibility to one officer, usually the training officer, the information and education officer or the chaplain.

Methods of Instruction

Regardless of the varying plans by which the programs are organized aboard ships, the methods of instruction are very similar. The size of character education classes in ships is consistently small, usually from 10 to 50 men. The limitation of space requires small groups. But with the increasing emphasis on lecture-discussions or on guided discussions in presenting the topic, the size is deliberately limited to assure maximum participation of the group members in the discussion. An atmosphere of informality is sought which will permit an exchange of ideas within the group, and between the group and the instructor.

Films are used frequently in these programs, usually with an introduction by the instructor and a discussion of the film by the instructor and the group at its conclusion.

Where the lecture method is used, the topic is chiefly of an informational nature and the group is unfamiliar with the facts of the subject. In this method adequate group response is sought to assure that the facts are clearly understood. Questions from the group are usually requests for instructor interpretation and application.

Frequency of Instructions

If the frequency of instruction is measured by the number of character education topics presented to each man during a period of a year, the variation in different commands is largely confined to between four topics and eight topics. In the case of personnel receiving instruction in concentrated form, either upon reporting to a ship or in a group relieved from division duties, the emphasis on character education is limited to two or three consecutive days once a year.

When character education classes are rotated in the ship's training schedule, the topics presented are phased throughout the year. Each group of personnel receive a new topic when all other groups have completed the old topic.

Character education class sessions vary in length from 15 minutes to one hour. The majority of sessions are 45 to 50 minutes in length.

Records of Attendance

To assure that all personnel are reached by group instruction, many commands require that records of attendance at character education classes be kept. With rare exception, it is the division officer's responsibility to maintain these records. Usually this is done by checking the class muster list and recording the attendance. In other instances, personnel are given an attendance card at the class session which they turn over to their division officer.

In some commands, attendance at a certain number of character education classes is recorded in the man's service record. On Page 13, the following record is made: "Completed Character Education Program—Fleet Level—(date)."

Summary

In units commands afloat, the organization of the character education program varies. The class sessions, however, have many elements in common. The instructional groups are usually small. The method of instruction is largely lecture-discussion or guided discussion. Films are used frequently. Usually separate classes are organized for officer personnel. Most commands include this statement in the directives establishing the program: "The Character Education program will be operated on a continuing basis."

Programs in the Military Sea Transportation Service

The Character Education programs in the Military Sea Transportation Service for Naval personnel assigned to ships' companies do not differ significantly from the Forces Afloat programs described above. The chief difference lies in providing instruction for embarked troop personnel.

In most MSTS transports, the chaplain has the responsibility to assist the commander of the embarked troops in providing character education classes for troop personnel during the eight to twelve days of the voyage. The program is conducted through the troop Information and Education Officer.

One or two topics are presented in a series of classes conducted during the outbound voyage. These topics usually relate to the moral problems which may be encountered at the troop destination and the responsibility of the American serviceman to reflect credit on himself, his uniform and his country while in a foreign country.

On the inbound voyage, a similar number of topics is presented. Men may be returning from a country where moral practices are different from those of the United States. The topics selected usually review the moral standards and code of conduct expected of the returning troops by their families and their home communities.

SHORE STATION PROGRAMS

Character Education programs in shore stations, both overseas and in the continental limits of the United States, are marked by wide variety in execution. As in forces afloat, the programs are adapted to the conditions peculiar to the commands conducting them. Because shore stations are more constantly involved in adjacent civilian communities than are forces afloat, their programs place greater emphasis on community relationships and dependents' activities.

Programs at the District Level

Directives published by District Commandants and Area Commanders, on the protection of moral standards, reemphasize the responsibility of commanding officers to establish an active and effective program of character education. Information is disseminated to assist commanding officers in implementing the unit programs.

A number of Commandants have established Protection of Moral Standards Councils at the district level and have either recommended or directed that similar councils be established at the unit command level. The organization, functions and reports required of these councils, with illustrative directives, are given in Chapter V of this publication.

Other Commandants have specified the program to be conducted in the unit commands of the District. The Commandant, Eleventh Naval District, for example, has directed each command in the district to establish a definite plan within its organization to provide character education instruction on a monthly basis to personnel. The Commandant is furnished with a copy of each command program and a report of its implementation is forwarded at the end of each quarter of the year. (COMELEVEN INSTRUCTION 1743.2.)

To further the program in the commands of the district, a Character Education Forum is conducted periodically at Headquarters, Eleventh Naval District. One or more members from the Protection of Moral Standards Councils of unit commands attend. These forums provide a medium for the exchange of ideas, and a means whereby representatives of commands may present methods which they have evaluated as successful. The proceedings of the forums are distributed to all commands in the district. It is the present intention to conduct the forums on a semiannual basis.

Programs of Unit Commands

The greater number of character education programs in shore stations in the United States and overseas have the following characteristics. The command designates the topic and instructors, and schedules the procedure for attendance. Depending on the facilities and instructor personnel available, one or more meeting places are designated. Class sessions on the selected topic are repeated on scheduled days and hours during the month or quarter, until all personnel in the command attend. Usually each department or division in the command is given a quota of men who are to attend each session. In this manner, only a limited number of men are away from their duties in any one department or division, and the size of the instruction group is controlled.

There is no common pattern in the size of the instruction group. It varies from 25 to 500 men, with the greater number of groups averaging 100 to 125. Each man in a com-

mand usually attends a character education class four to five times a year. Brig personnel attend character education classes from four to six times a quarter. The method of instruction with the large groups is lecture, and with the smaller groups, lecture-discussion or guided discussion. With both methods films are frequently used.

In many instances, Waves or Women Marines meet in special classes. Women Marine officers or Wave officers are occasionally the instructors for these special classes.

When instruction is given to large groups, officers and enlisted men of all rates and grades usually attend together. When the groups are small—25 to 50 personnel—officers often attend separate classes and, frequently, petty officers and non-commissioned officers attend classes separately from the non-rated men.

In many commands where Protection of Moral Standards Councils are established, the council is responsible for selecting and developing the topic, and for designating and training the instructors. The mechanics of meeting places, the number of class sessions and the attendance of personnel is much like that described above.

The following excerpts from a report of one of the station councils will illustrate a method employed to present a comprehensive program:

> "Considerable study was made of the situation, needs, problems, and so forth of the personnel here. The isolation of the station; the mixture of civilian and military personnel living on the station with resultant close and critical scrutiny of each by the other; the majority of unmarried enlisted men below the age of twenty-two (22) years, their educational level, their emotional development, the problem of maintaining morale; all were factors given consideration."
>
> "The Council decided to explore the possibility of a long-range program of monthly character education topics. Since the average tour of duty here is two (2) years, the goal was set to develop a two-year program, with one or two subjects to be repeated annually. The topics were selected and approved by the commanding officer and the resource materials for the instructors assembled."
>
> "With command approval, it was decided to keep the class groups as small as possible, in order to establish closer audience contact and to stimulate audience participation in discussion. This involved more work on the part of the instructors, but was deemed worth the additional time and effort. Furthermore, it did not draw a prohibitive number of men away from duty at any one time."
>
> "It was further decided to utilize as many different instructors as possible throughout the series. The reasons for this decision were to make available to the men the knowledge and experience of more officers; to give a greater variety of instructors with resultant freshness of approach and interest; to impress the men with the fact that many officers, in addition to the chaplain, are concerned with this matter; and to present each topic as forcefully as possible. In some instances this involved scheduling an enlisted man to present a part of a topic, which, incidentally, was quite effective."
>
> "The method of presenting the topic is as important as the topic itself. Here the preview by the Council is extremely helpful. In addition to the Council members, all persons who are to participate in a class session are required to be present at the preview. Each participant briefly outlines what he plans to say, and the entire group discusses the complete presentation. It enables each participant to know what the others plan to say, thus eliminating any duplication."
>
> "The Council serves as a balance to evaluate the contribution of each participant, correcting any erroneous or eccentric points of view, and suggesting improvements in manner of presentation. The presentations become more of a composite unit, with a singleness of impact. The order of presentation is also determined by the Council, to insure maximum effectiveness."

In other shore station commands, one officer is responsible for the character education program, usually the personnel officer, information and education officer or the chaplain.

Another type of shore station program may be described by excerpts from the directive establishing it:

"The commanding officer will designate and define the topic to be presented during each month. The information and education officer will make available appropriate instructional material. Other source materials and training aids related to the topic of the month may be used."

"The commanding officer will designate a representative to instruct all officers and petty officers of his command in the meaning and purpose of character education in the military community. Periodic repetitions of this instruction will be given to new officers and petty officers reporting for duty."

"Department Directors will schedule monthly instruction periods and provide instructors for the personnel of their departments. The scheduling of instruction periods on this level will permit participation by small groups, minimum interruption of routine work and the exercise of leadership responsibility by subordinate officers and petty officers."

"A monthly report of the number of instruction periods and total attendance will be submitted to the personnel officer by the fifth of the following month."

"Units will schedule one lecture of not over one hour's duration every two months for officers and staff NCO's on subjects related to the moral standards program. These lectures may be, but are not necessarily required to be, based upon the attached list of training materials."

"The lectures must be presented by mature and experienced officers qualified in every respect to command the attention of the audience on such a subject. It is considered that in most cases such lectures should be delivered by commanding officers or executive officers."

"Soon after each lecture prescribed above, a discussion period based upon the subject of the lecture will be held by units for remaining enlisted personnel, preferably at platoon and not higher than at company level. These discussions should be led by the unit commander or executive officer."

"Initial discussion periods will be scheduled for about thirty minutes. If experience indicates interest can be maintained for a longer time, the periods may be increased to not over one hour."

FLEET MARINE FORCE PROGRAMS

The Protection of Moral Standards and Character Education program is established in the Fleet Marine Forces by memoranda and general orders issued at all echelons of command. The program is integrated into the training program of each organization through the published training orders. The directives issued frequently list available training materials.

Protection of Moral Standards Councils generally exist at all echelons of command, from Force to Battalion and Squadron levels. Character education instruction is usually presented by company and squadron officers and staff non-commissioned officers with assistance from staff corps specialists when required by the nature of the subject.

A program conducted in Fleet Marine Force, Atlantic, will illustrate a typical Marine program.

Because the character education program in Marine units is conducted on the unit level as part of the regular training and operating program, the classroom situation does not usually exist. For example, in a service battalion, presentations are conducted in the shop or warehouse where some particular unit is working. At the appointed time, work stops and the men gather around the leader for the presentation. "It is an informal occasion, everyone is relaxed, and enters freely into the discussion that follows the presentation." In an infantry regiment in the field, character education sessions are conducted under field conditions with the normal training and operational groups.

The interest of Marine Corps leaders in the character education program is demonstrated by a conference convened by the Commanding General, Fleet Marine Force, Atlantic, on 9 February 1955, at the Second Division Headquarters, Camp Lejeune, North Carolina. The

purposes of the conference "were to evaluate the present implementation of the Character Education Program within the Fleet Marine Force, Atlantic and obtain ideas for improvement of this program by introducing new materials, techniques and devices."

Representatives were present from Division, Force Troops and Wing Headquarters, as well as from Aircraft and Force headquarters. The problems and deficiencies which adversely affected proper results were listed. The conference recommended and supported procedures and methods to implement the program. The commanding general's report of this conference concluded with the following paragraph:

> "Through these recommended procedures and programs, it is the ultimate aim to eliminate the problems and deficiencies previously noted and improve and preserve the individual's moral values both during and after working hours on an informal and continuous basis."

PROGRAMS OF THE U. S. ARMY AND AIR FORCE

The Protection of Moral Standards and Character Education program of the Naval Establishment is very similar to the Character Guidance programs of the U. S. Army and U. S. Air Force. A specific program for the moral and spiritual development of personnel was established in the Army, and its Air Corps component, three years prior to the establishment of a similar program in the Navy and Marine Corps.

Army Program

The current directive for the Character Guidance program in the Army is Army Regulations No. 15–120 of 22 May 1955. The Program is headed by the Department of the Army Character Guidance Council which was first established on 3 August 1948. The designated members of the council are the Assistant Chief of Staff, G–1 (Chairman), the Chief of Chaplains, the Inspector General, and a representative of the Adjutant General (without vote) as a recorder.

> "The functions of the Department of the Army Character Guidance Council are to—
>
> "Consider all situations in military life which affect the development of character."
>
> "Advise the Chief of Staff, United States Army, of the progress of the character guidance program."
>
> "Facilitate an interchange of ideas."
>
> "Recommend corrective actions where conditions affecting character guidance have arisen."
>
> "Develop procedures and techniques for the information of field commanders."
>
> "Review procedures adopted by commanders in the field."
>
> "Recommend the establishment of policy based on research, survey, and experience in the field."
>
> "Assure that the Chief of Information and Education, Department of the Army, is informed on all matters brought before the council which have troop or public information implications."

Commanders are encouraged to establish character guidance councils at all installations of battalion size or larger, to the extent feasible. The establishment, composition, frequency of meetings, and the procedures of command character guidance councils are left to the discretion of the commander. Commanders are directed to report such findings of their councils to higher headquarters as require coordination or assistance in affecting solutions.

In the Army, "Character Guidance is a command responsibility, involving leadership, example, and the best possible program of supervised recreation. The ability to coordinate successfully all means at his disposal to encourage high standards of personal conduct is a mark of an efficient commander."

"Specifically, the character guidance program aims to develop in the individual—

"A spirit of service and sense of pride in the proper performance of duty."

"An awareness of individual moral responsibilities."

"A recognition of the obligations and opportunities inherent in military life."

The implementation of the program in the Army and the recommended advisers to the command are very similar to those found in paragraphs 4a and 5 of BuPers Instruction 1743.2. The chief difference is in the requirement for a specified number of group instruction, as follows:

The Army Regulation established *minimum* requirements for scheduled periods of instruction on basic moral precepts. These requirements specify four hours during the basic combat training phase, two hours during the more advanced individual training phase, and one hour each month in all other units and organizations except under circumstances unusual enough to preclude such instruction.

Air Force Program

The character guidance program in the U. S. Air Force is headed by "The Air Force Character Guidance Council," as established by Air Force Regulation No. 35–31 of 3 November 1954. The membership of this council consists of the Director of Military Personnel (Chairman), the Chief of Air Force Chaplains, the Surgeon General, the Air Provost Marshal, the Director, Office of Informational Services, and the Judge Advocate General.

The Air Force Character Guidance Council reviews the status of character guidance in the Air Force, analyzes problem areas and recommends improvements. The council prepares and distributes reports, studies and other materials which may assist major air commands. Policy recommendations are made and appropriate Air Force publications are prepared.

The Air Force council reviews the minutes of the meetings of major air commands and items of interest are extracted and distributed with the council minutes. The minutes of the Air Force council are forwarded to the major air commands.

The establishing of character guidance councils at three general levels of command, major air commands, air forces and air bases, is mandatory. All such councils must conform in organization, membership and operation to the Air Force Character Guidance Council.

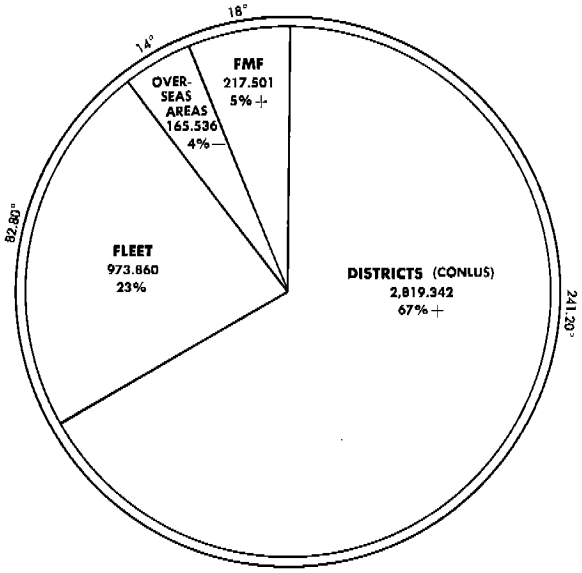
The regulation states that "both spiritual and material factors affect the development of character. Therefore, character guidance includes a wide variety of programs affecting individuals in the Air Force and their families." Attention of commands is directed toward, but not limited to, the following activities and functions for inclusion in the character guidance program: leadership development, religious opportunities, off-duty activities, personal counseling, disciplinary policy, job satisfaction, internal information, character guidance lectures, integration into community life, health and safety education, off-duty education, dependents' welfare, dependents' youth activities, and improvement of physical surroundings.

The training requirement for group instruction in the Air Force Character Guidance Program is found in Air Force Regulation No. 165–3 of 27 October 1954. This regulation establishes the Chaplain program in the Air Force. Paragraph 6.d.(1) directs the following:

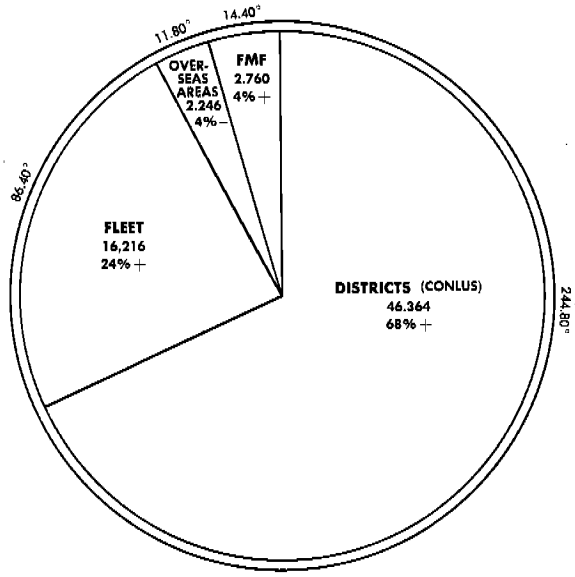
"Provisions will be made in the installation training program for a minimum of one character guidance lecture to be delivered each month by a

chaplain to all military personnel. Monthly character guidance lecture subjects will conform to the fiscal year series of topics provided by the Chief of Air Force Chaplains. Lectures may, when desirable, be given to officers, non-commissioned officers, and airmen in separate groups."

CHARACTER EDUCATION ATTENDANCE
AT CHAPLAIN — CONDUCTED SESSIONS FISCAL YEARS 54-55
TOTAL = 4,176,243



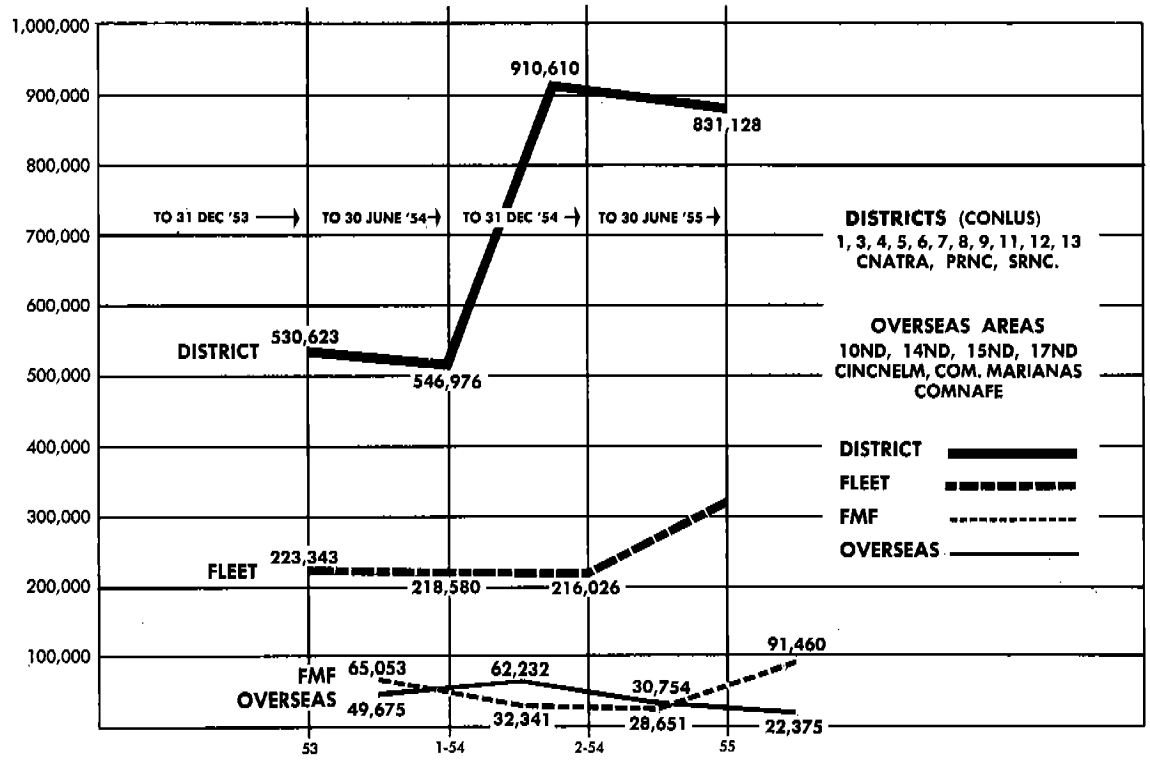
CHAPLAIN-CONDUCTED
CHARACTER EDUCATION SESSIONS FISCAL YEARS 54-55
TOTAL (By Chaplains) = 67,586

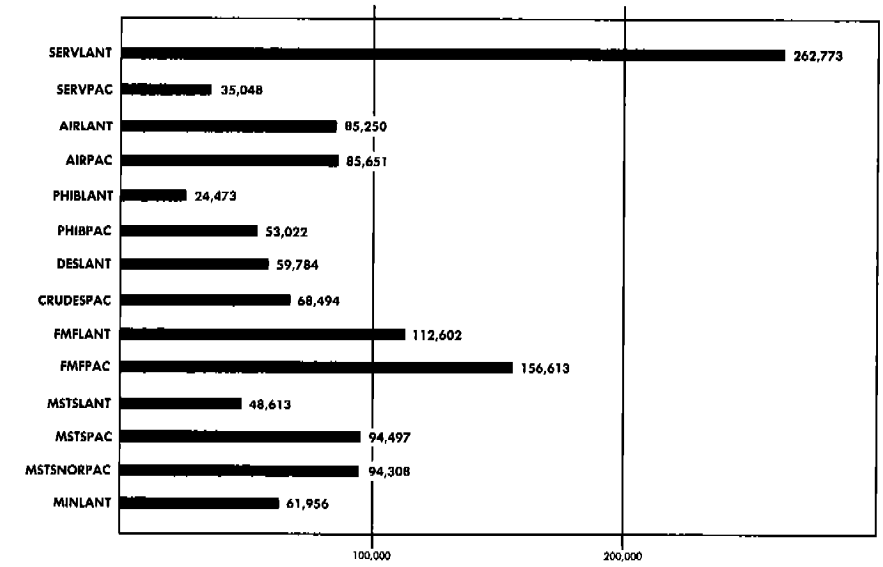


Number of personnel attending chaplains sessions in districts, fleet and overseas areas as % of total attending at chaplains sessions.

Number of sessions conducted by chaplains in districts, fleet and overseas areas as % of total sessions conducted by chaplains.

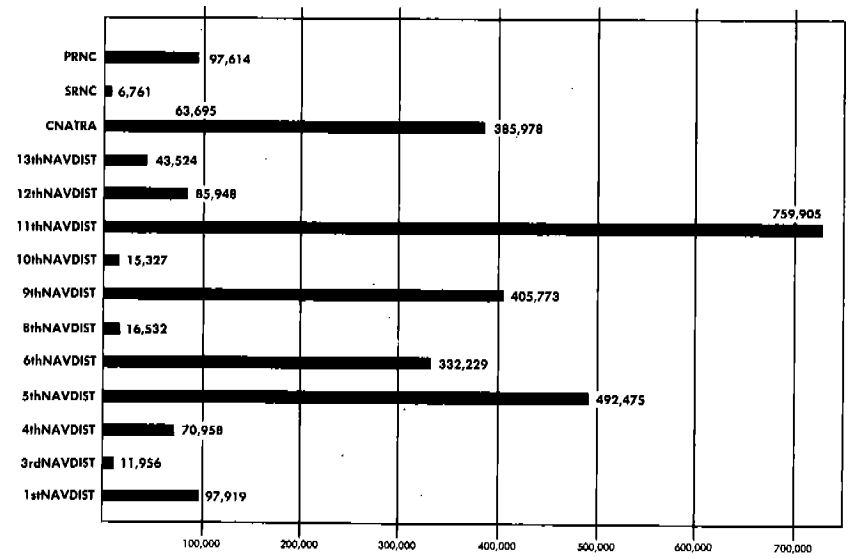
CHARACTER EDUCATION
NUMBER OF PERSONNEL INSTRUCTED BY CHAPLAINS FISCAL YEARS 54-55
DISTRICTS, FLEET (CONLUS) OVERSEAS AREAS AND FMF





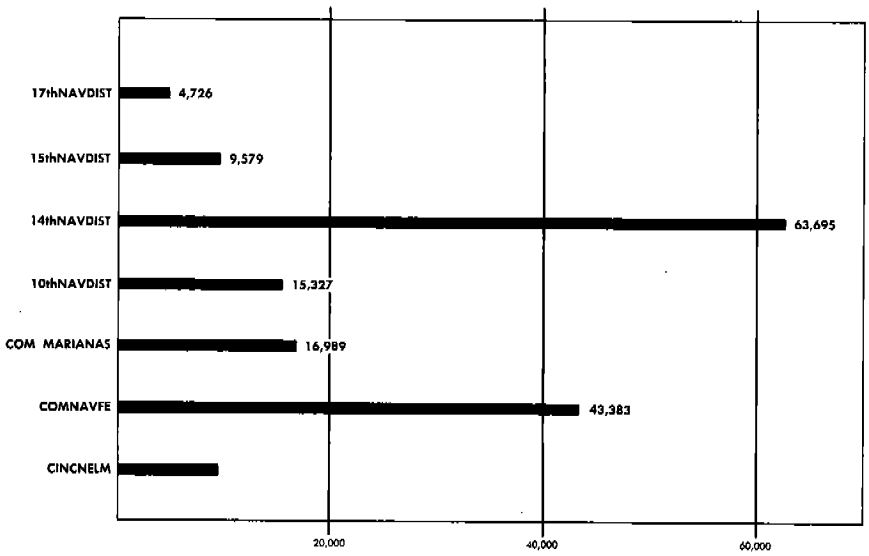
CHARACTER EDUCATION

NUMBER OF PERSONNEL INSTRUCTED BY CHAPLAINS FISCAL YEARS 54-55 (FORCES AFLOAT)



CHARACTER EDUCATION

NUMBER OF PERSONNEL INSTRUCTED BY CHAPLAINS FISCAL YEARS 54-55 ALL NAVAL DISTRICTS (CONUS)



CHARACTER EDUCATION

NUMBER OF PERSONNEL INSTRUCTED BY CHAPLAINS FISCAL YEARS 54-55 (OVERSEAS NAVAL AREAS)

THE PERSONAL INTERVIEW

THE PERSONAL TOUCH . . .

. . . is the hallmark of the real leader.

THE PERSONAL INTERVIEW . . .

. . . is one of the best ways of applying the personal touch.

. . . singles men out from the masses, and helps them recognize their importance as individuals.

. . . builds morale, which is an *individual* quality of personnel.

EVERY OFFICER . . .

. . . can interview, formally, or informally.

. . . can use good judgment, tact and commonsense in talking with personnel.

. . . can get to know his men in the fastest way possible.

DIVISION OFFICERS . . .

. . . are among the most important of all, in this job of personal contact through personal interviews.

THIS CHAPTER . . .

. . . tells when, where, how, why, and by whom every man should be interviewed.

CHAPTER IX

THE PERSONAL INTERVIEW

The primary responsibility of the military leader is to accomplish his assigned mission. His next responsibility lies in his duty to provide for the personal welfare of his subordinates.

These requirements are usually referred to as the *twofold responsibilities of leadership.* This phrase expresses and emphasizes the inter-relationship of the two responsibilities.

The man who leads and the men who are led accomplish the mission. Providing for the welfare of subordinates helps develop the personal qualities of discipline, morale and *esprit de corps.* From these qualities come the personal readiness and the personal efficiency which are essential to any mission.

Morale, particularly, is an *individual* quality of personnel. It reflects the mental and emotional state of the individuals in the unit. Good morale is indicated by individual zeal and voluntary effort, by a sense of personal worth and individual confidence in leadership, by the satisfaction and pride of the individual in the accomplishment of the assigned mission.

Some leaders develop a genuine interest in the welfare of their men *as a unit* but handicap themselves by failure to demonstrate specific interest in their men as *individuals.* Their impersonal attitude, entirely proper in many aspects of command, is never relaxed. They cut themselves off from the very thing they want to know—their men. They forget that their knowledge of men as a unit can be no greater than the sum of their knowledge of each man.

If interest in the individual person is important in the business world, in industry and in ordinary human relations, it is of immeasurable importance in military life. Here teamwork is not simply a desired goal, but an absolute necessity. Harmony, cooperation and mutual trust between individuals make the radical difference between success and failure.

Military personnel must be trained "en masse," counted by numbers, grouped impersonally by skills, fed, berthed, paid "statistically." The deep-rooted cravings within every human being to be recognized as an individual person may meet frequent, if unintended, frustration, by the nature of military life.

To promote traditional leadership interest in the individual welfare of personnel, BuPers Instruction 1743.2 directs:

> ". . . commanding officers in every echelon will: insure that all personnel are reached . . . by personal interview on all matters that promote the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individual concerned."

Encouraging individuals to approach appropriate levels of authority freely, to discuss their personal and military problems is one of the most effective means of expressing interest in their individual welfare. This method should be used not only to alleviate personal problems, but, whenever possible, to prevent such problems from arising. This is a recognition of the inherent worth and dignity of the human person. It is one of the most effective ways of establishing in the mind of the individual that he is a moral and spiritual being, worthy of individual recognition and all reasonable assistance.

THE PERSONAL INTERVIEW

Personal interviewing is not an easy task. The myriad duties of officers, and others in authority, make constantly heavy demands

382229 O—57——6

upon their time. As one task is completed, another hastens to take its place. The possibility of personally interviewing every man on board may at first appear little short of absurd, from the point of view of time alone.

Not every officer has the natural confidence, the sense of ease or the skill, which the expert accomplishment of the personal interview may seem to demand. Not everyone can readily perfect himself in the scientific and technical aspects of interviewing.

Recognition and respect are given to formal training, and the application of various technical principles, in the personal interview. It is nonetheless apparent, that sincere interest in personnel as individuals, ordinary prudent judgment and commonsense, and a personally lived high standard of morality can prove adequate equipment for the purposes of interviewing within the framework of this INSTRUCTION. Without this equipment, technical skill in interviewing will prove totally ineffective in promoting moral, spiritual, and religious values.

Sincere interest in personnel as individuals is the primary requirement of the interviewer. Such interest is manifested in a knowledge of their background; their home; their family; their interest; their attitudes; their beliefs in regard to the military mission and their part in it; their sense of responsibility, their hopes. This knowledge does not come from books, but by continuous study of the individuals in the unit.

Prudent judgment and common sense are expressed in tactful questioning; respect for privacy; strict adherence to propriety; willingness to give forthright advice, when sought; refraining from prying into private affairs. These are not a function of formal training, but of inherent gentlemanliness.

Personally lived high moral standards are another requirement of the interviewer. No one can give what he does not possess. A review of the principles given in earlier chapters will serve as a reminder of the standards *demanded* of every officer by his commission. Guided by such standards, believing in and living such values, no officer need fear his ability to give a great deal to his subordinates in personal interviews.

It is most unlikely that any command would fail to recognize the value of the personal interview. The practical problems involved in accomplishing the personal interview of every man on board may cause some commands to delay or avoid making the effort. The purpose of this chapter is to suggest, briefly, certain practical approaches to the interviewing of all personnel.

Orientation Interviews

The interviews with new personnel reporting aboard present the ideal opportunity for showing recognition of the man as an individual and for making him feel comfortable in a new command. With tact and propriety, interest in the man's personal life, his family and his general welfare can be expressed. He can be assured that the command will take every reasonable means to insure his rights and accord feasible privileges, while he is aboard.

At the same time, interviewers can effectively express the attitude of the command toward good conduct and the maintaining of high moral principles. Interviewers can stress more than those phases of UCMJ and various orders of the unit applicable to the particular disciplinary demands of the command. They can strongly encourage that the *spirit* of moral and spiritual principles be observed and developed.

Interviewers can demonstrate in these initial interviews that they, themselves, sincerely believe in moral and spiritual values, and practice such principles. They can state that the command deems these values and principles of prime importance in every area of living.

The above paragraphs refer generally to "interviewers." It is recognized that no single individual will handle all interviewing. Because many different people will be doing the interviewing, it is important that they complement each other, and speak from the same framework of moral and spiritual values, if the desired effect is to be achieved.

All interviewers, whether their "interview" consists of a few words with the new man, or a lengthy conference, share in the obligation of representing the command. Their attitude and words must reflect the integrated and consistent policy of the command toward moral and spiritual values.

The remainder of this chapter will discuss the use of the personal interview by officers and petty officers, as it applies to their particular function in the command. The principles to be given apply to orientation interviews. The primary purpose of the discussion is to apply the principles of interviewing to the leader's daily relationships with established members of the command.

THE EXECUTIVE OFFICER

Directed to maintain high morale within the command, the executive officer is charged, by NAVY REGULATIONS, to be chiefly concerned with the discipline, the welfare, and privileges of the *individuals* of the command.

Interviewing personnel, whenever possible, is one of the most immediate and direct means for the executive officer to use in carrying out the above mission. Though some executive officers conduct the orientation interview with incoming personnel, most of them confine their interviewing to men with exceptional or emergency problems. In these cases, the personnel involved should be given adequate consideration, regardless of the innumerable other duties pressing upon the executive officer.

The executive officer administers command policy, for the most part, by supervising and integrating the work of subordinate officers. By this function, he can contribute much to a program of interviewing. He can acquaint his subordinate officers with the general tenets outlined in this chapter. He can direct that they be practiced with consistency throughout the command.

Some subordinates may express reluctance to intrude into what they consider the private affairs of personnel—their moral and spiritual development. Such an attitude allows an important area in which leadership must be expressed to pass by default. The fact that leadership requires tact and diplomacy does not excuse renouncing it.

It is the moral duty of every military leader to counsel and advise individual personnel. He should anticipate and forestall, as far as possible, the attitudes and conduct of personnel which may lead to eventual disciplinary infractions and a lower standard of professional performance. Division officers and company officers, rated men and troop leaders, should be required to know their personnel as individuals, to know their individual problems—personal and military—and to give such assistance as may be needed.

Higher echelon officers should assure compliance with this policy, and receive referrals through the leaders in the chain of command between them and the individuals of the unit.

THE CHAPLAIN

Frequently, the chaplain has had formal training in personal interview work. It is certain that no officer is more interested in such work. If religion has maintained a single, prime emphasis in every area of its doctrine and its work, that emphasis is upon the worth of the *individual,* under God.

The sacrificial and the sacramental work of the chaplain's ministry must take precedence of dignity and effort over all his other tasks. Priority is given Divine Services and religious

instructions both by the nature of religion and the vocation of the chaplain. However, personal knowledge of, and communication with, individual persons is so integrally interwoven with his primary work, that the personal interview can afford the chaplain one of the strongest aids available for accomplishing his mission.

In many commands, incoming personnel must see the chaplain as part of their checking-in routine. This visit should not be treated as part of the routine, and nothing more. The pressure of other duties and the feeling that he will see the man at "some other time," can lead the chaplain to the easy temptation of simply "checking the man in," personally, or through a yeoman, without an actual interview.

Such a procedure would be unfortunate. This is an excellent opportunity to obtain religious data and to encourage the man's religious interest. A rapport can be established with the man which may open wide avenues for future spiritual ministry.

It would be laboring the obvious to suggest the nature and content of the chaplain's interview. Moreover, the Naval Establishment has traditionally observed painstaking care in permitting the chaplain considerable freedom, and the advantage of privileged communication, in matters of this sort. Nonetheless, the chaplain must remember that the command is *directed* to insure that all men are reached by personal interview on all matters that promote the *realization and development of moral, spiritual, and religious values.*

The chaplain is officially recognized as the specialist in these values. If he neglects the personal interview, or does not conduct it in such a way as to promote these objectives, he fails to assist the command in discharging a command obligation. He will also lose an excellent opportunity for inculcating moral and spiritual principles and promoting the standards of religion.

The command is also directed to safeguard ". . . the religious beliefs of the individual. . . ." The chaplain must adhere strictly to both the letter and the spirit of this requirement of the protection of moral standards INSTRUCTION, in the personal interview. In fact, the chaplain must maintain this safeguard in character education group instruction and in all associations with military personnel of any religious persuasion or disavowal.

It is obvious that the chaplain may find it more practical and beneficial to interview at a time other than during the immediate "checking-in" period. Naturally, such a procedure can best be determined by the command and the chaplain in the individual situation. It should be evident that the heart of the matter is not the precise time of the interview, but the *fact* of the interview, and the manner in which it is carried out.

Some chaplains have adopted the practice of obtaining desirable information, such as religious data, during the "checking-in" period, and then systematically sending for new personnel to be interviewed as soon as possible. Such a practice may prove practical and beneficial in several instances, particularly where a large number of personnel are reporting aboard.

It should be observed that, as is true of many other officers, the chaplain has a number of duties which must be performed. Of his total number of interviews, the "checking-in" interviews are only a small part. If the chaplain is to fulfill effectively all the duties of his primary mission as a clergyman, and at the same time engage in the vital work of continually interviewing many personnel, he should not be expected to discharge innumerable collateral duties only remotely connected with his primary mission.

These collateral duties may be of considerable importance. It may be difficult to assign others to perform them. It must

always be recalled, however, that the chaplain is professionally trained to perform a ministry that is *not only important,* but *indispensable.*

The executive officer who accepts the importance of the program for protecting and developing moral standards, and who recognizes the chaplain's vital position in it, will want to confine the chaplain's responsibilities largely to this program and to his primary duties as a clergyman.

It is imperative that the chaplain, of all officers, have unlimited opportunity to treat personnel as individuals. This opportunity should never be subordinated to, or impeded by, collateral duties, no matter how important these may be.

DEPARTMENT HEADS

"The head of a department, subject to the orders of the commanding officer, shall: Assign the personnel to stations and duties within the department, . . . and to this end he shall plan, direct, and supervise the work and training of personnel within the department . . . anticipate the personnel . . . needs of the department . . ." (NAVY REGULATIONS, Article 0903, paragraphs 3, 4, 13).

The department head, like the executive officer, is frequently unable to effect more than a brief interview with incoming personnel or with those already in his department. He, too, must use the chain of command supporting him to see that work is done, and command policies carried out. This method must be used to insure that all personnel in his department are reached by personal interview. One practical means of discharging this obligation is for the department head to review with his subordinate leaders the tenets outlined in this chapter.

A job classification number is one thing, a knowledge of the man so classified is obviously another. The man's performance will be affected by the attitude he brings to a command and the interest he has in his work. His family situation may influence his effectiveness. There is still the business of integrating him into the command and helping him become part of a team. These are factors which can be discovered and discussed in the personal interview, to the benefit of both the man and the department.

There is complete agreement among military leaders that "increased effectiveness, patriotism, loyalty, will to win, cooperation, discipline, confidence, satisfaction, and pride accompany and indicate high morale."

It is equally agreed that, among other factors, morale depends on: "The quality of leadership . . . The conditions in the organization, ship, or command, including personnel procedures, state of training, presence of trouble-makers, hardship, and welfare facilities . . . Each person must realize the importance of his job. He must be a part of the organization, appropriately classified and assigned. . . ."

These maxims of morale serve as thought-provoking considerations for the department head in relation to the personal interview. It seems either gravely difficult or relatively impossible to accomplish these objectives without personal interviews.

If these objectives are fulfilled, the promotion of the moral, spiritual, and, frequently, religious values of personnel, is considerably facilitated. Department heads should, therefore, take every opportunity to impress upon their subordinate leaders the possibilities inherent in the personal interview. They should insure that these leaders accomplish such interviews with all personnel under their authority, either in addition to, or in place of, the interviewing carried out by department heads.

This office of the department heads permits him to *do* something actively and positively

to clarify misunderstandings, dispel improper attitudes, correct conduct, and take actual steps in behalf of personnel, consonant with the needs and policies of the command. Such steps are generally beneficial to the welfare of personnel and that of their dependents.

Frequently enough, the information necessary to take such steps will not reach the attention of the department head unless he has sought it through personal interviews conducted by himself or his subordinates. Many disciplinary offenses would not occur, or would be reduced to a minimum, if personnel were encouraged to approach appropriate levels of authority freely, to discuss their personal and military problems.

It is hardly necessary to observe that the interviewing of men with exceptional or emergency problems should not be delegated to subordinate officers, but should be conducted personally by the department head.

DIVISION OFFICERS

This chapter has concerned itself with the more-or-less "formal" interview. The most effective of all interviewing, in certain respects, is the "informal" interview, which should be the stock-in-trade of the division officer.

The division officer is in constant association with his personnel as he supervises their work. He hears their expressed attitudes as a part of their normal conversation throughout the day. He can observe their unspoken attitudes at close range.

The division officer is the bridge between the command and the men. He has the job of getting things done—and of having men *want* to do them.

Inquiry of commanding officers throughout the Naval Establishment will ordinarily lead to the conclusion that the good division officer is worth his weight in gold. If serious difficulties exist for a continued period in a command, investigation will very probably evidence failure to use the division officer as tradition, experience and regulations indicate. Or, it will show a personal and professional failure of the division officer and his enlisted leaders.

With penetrating understanding of this fact, Admiral Arleigh Burke wrote in his study of discipline in the Navy:

> *"Of course the leadership supervision and guidance the junior officers and petty officers give, day in and day out, are the most important factors in achieving a high esprit de corps. The division officer is the core of the Navy's spirit . . . He must know (his men) as individuals and make them realize and appreciate that he knows them."*

Private discussions with his personnel; interested inquiries about their work; carefully thought out, but informally presented, words of advice, explanation and encouragement; friendly and constructive, if firm, criticism of failures or negligence; intelligent reprimand in private—these are among the best possible means for a division officer to accomplish his mission. And these, in effect, constitute the *informal interview.*

Few division officers become technical experts in the psychological literature of interviewing. It is imperative, however, that the division officer strive continually to develop every personal capacity of good human relations. The technical phychology of working with groups can be of considerable help, but it cannot substitute for the sincere, personal interest of the division officer in the *individual.*

No technique can be substituted for the personal *example* of the division officer in living according to the highest principles in his own moral and spiritual life. There is no place for the "do as I say, not as I do" philosophy among division officers.

The division officer must never fail to realize that he is under the constant surveillance of his men. His entire attitude toward life, toward moral, spiritual, and religious

values, is reflected, quickly and unmistakably, in his association with his men. His influence can be vitally important for good or for bad.

It would be most unjust to lay the burden of discipline, morale, and the promotion of moral and spiritual values, upon the shoulders of the division officer, or to blame him for failure, if his duties are multiplied beyond reason.

Admiral Burke made this observation in the study referred to above:

> "The average division officer, under these conditions (multiple duties), directs most of his attention and efforts to those tasks whose results are most immediately apparent to his seniors, or, in other words, to those tasks which, if omitted or neglected, would cause immediate repercussions. In this process the supervision, guidance, knowledge, and understanding of the men of his division are often neglected.
>
> "It is important to emphasize that only by knowing subordinates is it possible to evaluate their talents and limitations. Only by knowing men can they be properly placed. *There must be continuous concern about men, and not concern just when they get into trouble or are about to ship over or go out.*"

Division officers should not be evaluated by their superiors simply on the basis of technical knowledge or efficiency. They should be evaluated on the basis of their influence upon the moral and spiritual lives of their men.

What is written in this section about division officers, applies, in great part, to the importance, the performance of duty and the influence of petty officers. Living the principles enunciated in BuPers Instruction 1743.2, and communicating these principles to their men by example and informal interviews, petty officers are in vital positions to promote the Protection of Moral Standards and Character Education program.

MARINE CORPS LEADERS

The military doctrine of leadership interest in the individual welfare of personnel is a long-established policy and practice in the U. S. Marine Corps. Detailed discussion of the function of individual officers and troop leaders in carrying out this policy is omitted in this chapter for purposes of clarity and brevity. Dual references to naval functions and obvious Marine equivalents at each point are unnecessary, and would only produce confusion.

Marine leaders will recognize many sentences and paragraphs in this chapter as paraphrases of materials found in their publications. It would be to labor the obvious to repeat the principles, methods and importance of personal interviewing as it applies to Marine organization.

The force of Marine Corps interest in the individual welfare of personnel is illustrated in this quotation from a recent letter of a Commanding General to his commanders:

> *"Commanding officers should point out to their junior officers that the cultivation and maintenance of interest in the welfare of personnel is a prime leadership responsibility of an officer, and that success or failure in this responsibility will be duly noted in reports of fitness."*

RESPONSIBILITY FOR GROUP INSTRUCTION AND INSTRUCTORS

"PUTTING OUT THE WORD" . . .

. . . is as important in the moral realm as in the military.

COMMANDING OFFICERS . . .

. . . are directed to "put out the word" through *group instruction* and personal interview on matters promoting the realization of moral, spiritual, and religious values, consistent with the religious beliefs of the individuals concerned.

GROUP INSTRUCTORS . . .

. . . should be selected by the commanding officer, with utmost care.

. . . should be selected only if they conform to certain standards.

. . . should not be selected simply because they are lay leaders of religious services.

. . . should not be selected only because they are junior officers aboard.

CERTAIN TOPICS . . .

. . . should be dealt with only by chaplains.

. . . can be fittingly treated by other officers, non-commissioned officers, and petty officers.

AUTHORIZED MATERIALS . . .

. . . should always be used—in certain instances are specifically directed.

THIS CHAPTER . . .

. . . discusses the use of certain leaders by the command in conducting the group instruction program, particularly those officers and others named in BuPers Instruction 1743.2.

CHAPTER X

RESPONSIBILITY FOR GROUP INSTRUCTION AND INSTRUCTORS

"Putting Out the Word"

". . . commanding officers in every echelon will: Insure that all personnel are reached by group instruction . . . on all matters that promote the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individual concerned." (BuPers Instruction 1743.2, 5a.)

In peace and in war, good leaders have always explained personally to their men the importance of their mission and the trust placed in them by the people of America.

". . . the American soldier, in spite of wisecracking, sometimes cynical speech, is an intelligent human being who demands and deserves basic understanding of the reasons why his country took up arms and of the conflicting consequences of victory or defeat." (5)

If this is true in the essentially military aspects of military life, it is doubly true in the moral and spiritual aspects. Many who do not really know America brand Americans categorically as materialists. They forget the deep-rooted moral and spiritual foundations of American government. They ignore the religious traditions embodied in the Declaration of Independence, the Constitution and the Bill of Rights. They are unaware of the American emphasis on the dignity of the human person, with absolute supremacy in God alone. Briefly, they misunderstand the American character. This character is the warp and woof of the real America and of the Armed Forces of the United States.

However, if character is growing and dynamic, by nature, it needs continued attention and care. Concern for character has necessarily been of paramount importance to military leaders who have looked beyond the individual battle to the integrity of the Nation. Hence, throughout military history, commanding officers have "put out the word," not simply on matters of military efficiency, but on moral and spiritual values and character.

RESPONSIBILITY FOR GROUP INSTRUCTION

The Naval Establishment has vastly outgrown the ships and shore bases of Jones and Barry, Henderson and Lejeune. The military forces are much more complex than in the days when a commander could personally rally, encourage, praise and lead his men at every turn. The commanding officer's opportunity of reaching his men today would appear negligible.

Yet modern complexities have encouraged modern organization. The commanding officer today can reach men in a number of ways. This is due to proper classification of men, long-range training of subordinate officers, intelligent delegation of authority, staff conferences and discussions of overall policy, and other aspects of good organization. The presence in today's Navy of many personnel trained in areas pertinent to the development of character is likewise helpful. These include, among others, the officers named in paragraph 4a of the Instruction for the protection of moral standards.

The present chapter discusses the use of various leaders in "putting out the word" through group instruction.

The responsible commanding officer knows that the moral, spiritual, and religious well-being of personnel is not something cut off or isolated from their daily life and activity. He therefore recognizes that these values are *his* concern, not to be "relegated" to the chap-

lain. The Chaplain Corps has certain religious responsibilities which are entrusted only to authorized clergymen. But character is everybody's business. In the Naval Establishment, it is primarily the business of the commanding officer. Therefore, group instruction in character education is first and foremost the responsibility of the commanding officer.

However, chapters VII, XII, and XIII of this Manual point out that certain areas of instruction are best left to the chaplain. Other areas can be well treated by other leaders. District, fleet and force chaplains are available to assist commands to which chaplains are not assigned.

STANDARDS FOR SELECTING INSTRUCTORS

The group instructions in character education are intended to promote the realization of moral, spiritual, and religious values. Therefore, only those officers and others should conduct group instructions who realize these values and believe in the principles of the program. Instructors should likewise have at least a basic knowledge of intelligent educational procedures. These procedures are discussed in Chapter XIII.

It is a command responsibility to select those best suited for the task. To assign the most junior officer aboard, simply because he *is* most junior, would be poor policy. It would likewise be poor policy to give instructors to understand that this is simply one more collateral, and relatively unimportant, duty. It is an essential part of leadership responsibility on all echelons.

The following standards should be observed in the selection of instructors. The instructor should:

1. Be a respected representative of the command.
2. Be sincerely interested in the program.
3. Give good personal example.
4. Show good judgment and good taste.
5. Be broadly concerned for human persons of all religious backgrounds or lack of background.
6. Be capable of offering positive leadership.
7. Be able to avoid controversy.
8. Be absolute in adhering to authorized program policy.

The Character Education program is a distinctive effort to assist in the protection and development of moral standards. It is not a religious ministry. A Character Education instruction is not a divine service. No circumstances, environmental or personal, should be permitted to lend the tone of a divine service to a Character Education instruction. This point is discussed in detail in Chapter XI.

It is not good policy, therefore, to employ lay-leaders of religious services as Character Education instructors, solely because they *are* religious lay-leaders. They should be selected as instructors only if they meet the standards listed above. In many instances, the use of these lay-leaders would simply confirm the impression that moral and spiritual values are strictly the "chaplain's business," with the chaplain represented, at the moment, by lay-leaders.

The task of group instruction must not be assigned to the "radical" or the "zealot." Instructees attend group instruction under compulsion, unless excused at the discretion of the command. To subject instructees to the peculiarities of the radical or zealot would be unjust and dangerous.

Regardless of tactics used by the leader of a voluntarily organized group, the leaders assigned to instruct in character education must adhere to program policy.

USE OF OFFICERS NAMED IN BUPERS INSTRUCTION 1743.2

All those named in this INSTRUCTION have certain capabilities for conducting group in-

structions. If they conform to the standards listed above, they may be selected for this task with considerable profit.

The special services officer and the public information officer: These two officers are in a good position to instruct in proper and valuable use of liberty time, conduct ashore, availability of recreational facilities and similar topics.

The legal officer and provost marshal: These officers are well prepared to discuss the UCMJ, the personal and familial effects of a poor disciplinary record, the legal aspects of poor conduct on liberty, the importance of safe driving, and allied subjects.

The information and education, or training officer, and the personnel officer: These officers can contribute information in regard to educational self-development, opportunities available, historical and cultural matters, current events, the world environment as it concerns the individual, and similar areas.

The medical officer: This officer can treat many matters, including those pertinent to sexual promiscuity, alcohol and narcotics in a spirit designed to promote not simply the physical, but moral well-being of personnel. The medical officer should not treat aspects of these matters peculiar to the province of the chaplain. It is obvious that he should be careful not to offend the moral, spiritual or religious sensibilities of personnel, or to suggest or imply concepts or practices contrary to religious teachings or principles of personnel. Fuller discussion of the positive contributions of the medical officer is included in Chapter IV of this publication.

Division officers: Regardless of rank, or specialty, or rate, these officers can prove especially capable. They are often in the most advantageous position of all to conduct group instructions. Their close association with their men enables them to know men's needs at first hand, and to win men's confidence. On the other hand, it is especially important that division officers give outstandingly good example to their men, in speech, attitude and conduct. Otherwise, their use as instructors can do more harm than good.

"Natural" leaders: These are leaders who seem naturally to emerge from the ranks. They are men respected by their fellows. Their word and example is often the most powerful influence, for good or for bad, aboard a ship or shore station. They include many petty and non-commissioned officers. If they meet the standards listed above, they can contribute effectively to the group instruction program.

Chapters IV and IX discuss these same subordinate officers. Observations made in these chapters are generally applicable here, as well.

Circuit-riding Chaplains: The general place of the chaplain in group instructions is discussed in Chapter XI. The statements made at this point refer to divisions, squadrons or type commands having "circuit-riding" chaplains.

In some type commands, circuit-riding chaplains are available for the limited period during which they are on board individual ships. These chaplains may be able to conduct several group instructional sessions while on board. They can likewise assist the command in arranging the overall program of Character Education, to continue after the chaplain himself leaves the ship.

In many instances, good planning can make it possible for the circuit-riding chaplain simply to fit in to an already *on-going* program. When he arrives aboard the ship of a squadron, he then treats only those topics better dealt with by the chaplain than by anyone else.

He is simply "taking his turn" in a balanced program, along with all other subordinate officers mentioned in the INSTRUCTION, and other leaders.

It is not feasible to expect a "circuit-riding" chaplain to conduct the entire program of group instruction during his limited time aboard. This would be poor policy for two reasons. One, it suggests to the personnel that this is a "chaplain's program," and that no one else is particularly interested, since no one is conducting instructions until the chaplain comes aboard. Two, the circuit-riding chaplain should not be thought of merely as a chaplain who comes aboard solely to give character education instructions. The circuit-rider, as any other chaplain in the Naval Establishment, is assigned primarily to fulfill a religious ministry. If he can conduct character education group instructions without detriment to his primary mission, he will be found willing and competent to do so.

TOPICS FOR GROUP INSTRUCTION

Experience has proved that certain areas of instruction are best treated by the chaplain. Others are very effectively treated by other leaders.

Personnel turn naturally to the chaplain for instruction in, and discussion of, matters of a particularly personal nature, in the realm of moral, spiritual, or religious values. The chaplain is especially trained to treat these matters. Moreover, he is trained to avoid controversial issues in group discussions, and is pledged to respect the beliefs of individuals, according to the principle of the Navy chaplaincy: "Cooperation without compromise."

On the other hand, many matters which involve moral, spiritual, or religious values can be dealt with effectively by others.

It is important to have a general rule distinguishing subjects best dealt with by chaplains from those fittingly treated by other leaders. This general rule follows.

Topics which are *in themselves* moral, spiritual, or religious, fall within the province of the chaplain. This is especially true of topics which frequently receive denominational interpretation, and of *detailed* consideration of the Ten Commandments, and the moral law.

Topics which *promote* the realization of moral, spiritual, or religious values, and the development of character, without themselves being moral, spiritual, or religious topics, can usually be treated effectively by other leaders. This is especially true of topics which ordinarily do not receive denominational differences of interpretation, from the viewpoint of formal religion.

Some examples of subjects best treated by the chaplain would be: aspects of sex, marriage and family life which demand a strictly moral, spiritual or religious interpretation, honesty, temperance, or total abstinence, moral guilt, and similar topics peculiar to the realm of personal conscience and formal religious understanding. These can be referred to as "sensitive" moral issues. Chaplains are especially trained to treat them.

Examples of topics which can be effectively treated by other leaders are given in Chapter XII. Eighteen general subject areas are listed, with each general subject including several specific topics.

GROUP INSTRUCTION MATERIALS

Chapter XII discusses in detail the materials prepared for use by chaplains, and those available for procurement by others.

Descriptions and availability of audio-visual materials to supplement verbal instruction are likewise given in Chapter XII. Chapter XIV discusses the various techniques of using these audio-visual materials, once procured.

Both chaplains and others should use the authorized materials available, rather than original materials. The authorized materials conform carefully to established Naval policy. They are designed to meet the needs of

the greatest number of personnel, and are carefully developed to avoid controversy, offense of religious sensibilities, and misrepresentation of Naval policy.

In certain instances, adherence to standardized materials in the Character Education program is not only recommended; it is directed. Both chaplains and other leaders should be thoroughly familiar with existing instructions in this regard.

SUMMARY

The group instruction program is a command responsibility, and an effective means of reaching all personnel in important moral and spiritual matters.

Commanding officers should be aware of the importance of this program, and both direct and support its thorough implementation. Chaplains and other subordinate officers, petty and non-commissioned officers can be profitably employed in giving group instructions. Certain sensitive areas should be treated only by the chaplain. Other areas can be effectively dealt with by other leaders.

It is necessary to insure uniform policy of instruction, adequate representation of Naval policy, and to safeguard the personal, moral, and constitutional rights of personnel. Therefore, standardized or officially prepared, rather than original materials should be used, and, in certain instances, are directed.

Instructors should be selected only if they meet the standards listed in this chapter. The most complex system of safeguards will not safeguard personnel from misguided efforts, unless instructors carefully exercise good taste and sound judgment, and a true respect for all personnel.

CHAPLAINS' PARTICIPATION AS INSTRUCTORS

THE CHAPLAIN . . .

. . . is in the Navy as a clergyman of his particular faith.
. . . is primarily and essentially concerned with religion.
. . . must not subordinate this primary mission to any other.
. . . is directly concerned, by profession and commission, with all matters involving the moral, spiritual, and religious welfare of personnel.
. . . can promote the objectives of the Protection of Moral Standards and Character Education Program without prejudice to his religious ministry.

RELIGION . . .

. . . is distinctly different from the character education instruction.
. . . must not be taught as character education to involuntarily assembled groups.
. . . is not violated by the principles of character education.
. . . is supported and fostered by the program.

THE PROGRAM . . .

. . . is a command program, not a chaplain's program.
. . . is rooted in ethics, not in religion.

SUPERVISORY CHAPLAINS . . .

. . . are available to assist commands and unit chaplains.

THIS CHAPTER . . .

. . . discusses the general relationship between the command and the chaplain in moral, spiritual, and religious matters, and the participation of the chaplain in the character education instruction, showing especially how he can participate without teaching religion.

CHAPLAINS' PARTICIPATION AS INSTRUCTORS

CHAPTER XI

"The chaplain is in the Navy as a clergyman of his particular religious faith, and the Navy expects him to continue his ministry and religious stewardship in the spirit and tenets of the church in which he is ordained."

(CHAPLAINS MAN., Art. 2301.)

The Character Education program is not, and must never be considered, a substitute for the work of religion to which the chaplain is dedicated.

Religion is, and must be, the essential and primary concern of every chaplain of every faith. Moreover, the chaplain is primarily charged with the ministry of *his particular* religious faith, and with a religious stewardship *in the spirit and tenets of the church to which he is ordained.*

Contradiction between the objectives of the Character Education Program and those of religion should not arise. However, should contradiction assert itself, the position of the chaplain is clear. He is charged, first and foremost, with the duties of *religion,* consistent with the spirit and tenets of his own church.

Nevertheless, two facts are clear: (1) True character education fosters and supports the work of religion; (2) responsibility for the protection and development of moral standards is that of the commanding officer by NAVY REGULATIONS, of the chaplain by profession. Each of these facts is treated in this chapter.

CHARACTER EDUCATION AND RELIGION

The following objectives of the Character Education program were formulated by chaplains representing all major faiths. These chaplains were assigned specifically to formulate these objectives. They did so fully aware of the sensitive nature of the task, its religious and Constitutional implications, and other problems.

These official objectives of the program should not prove prejudicial to religion in general or to particular religious beliefs.

Ultimate Objective

"To help effect a mature and secure person who will live with moral integrity in peace and harmony with himself, his neighbor and his God."

Proximate Objectives

1. "To aid the person to realize the purpose and meaning in life.
2. "To help the person appreciate the ingredients of the complete life.
3. "To encourage in the person a respect and reverence for God, himself, and other persons.
4. "To help the person realize, develop, and fulfill his moral and spiritual potentials.
5. "To impress upon the person the importance and urgency of using his time and talents with responsibility and integrity.
6. "To bring about an understanding of the importance of the present moment and its relation to our moral and spiritual growth.
7. "To help the person face and cope with the environment in which he finds himself.
8. "To help the person to achieve the feeling of 'belonging' with integrity.
9. "To spur the person to accept and activate the highest moral principles.
10. "To help inculcate an attitude of responsibility for all private and public property.
11. "To help create an awareness of the resources of one's own religion, and to use them in the development of one's own moral and spiritual growth."

The Character Education program has no objectives contrary to those of religion. It has been noted that the program can serve to foster and support the work of religion.

Whatever affects an individual's character can affect the work of religion in his regard. Reflection upon the definition of character given in Chapter VI of this publication will make this point clear.

The Character Education program assists in predisposing individuals for the work of religion. It does not attempt to accomplish the work of religion itself.

Chapter XVI discusses means used to evaluate the "success" or "failure" of the Character Education program. It is necessary to comment briefly upon such means here.

It is unwise to evaluate the program by way of immediate increase in church attendance, or similar functions of formal religion. Any number of variable factors may be at work, at any given time, to cause what may seem to be attributable to the Character Education program.

For example, after one month of "Character Education" aboard ship, attendance at divine services may double. This does not mean that the Character Education program is responsible. A number of factors may be involved. Where and under what conditions was the measurement made? What is the basis of comparison? Why did personnel now attending church not attend previously? Similar questions should be asked, before conclusions are reached.

Other examples can be given. The decrease in disciplinary offenses, lessening of mast cases, decline in venereal disease rate, and other situations illustrate the same point.

This is not to state that the Character Education program cannot ultimately contribute to such achievements. On a long-range basis, by pursuing its own objectives and assisting in the development of sound character, the program will almost certainly make such a contribution, of its very nature.

The Character Education program should not be considered, therefore, as "shallow," and too limited to accomplish anything. It must be evaluated within the framework of its own objectives. Evaluation of the military training of personnel can serve as a parallel.

Recruit training is designed to bridge the gap between civilian and military life. It neither intends, nor accomplishes, the complete transformation of the civilian into the trained, skilled, highly efficient military man. If it did, the problem of national military readiness would be considerably reduced, personnelwise. After a few weeks of recruit training, personnel could be returned to civilian life. The country could feel secure in having millions of personnel completely trained, prepared to fight wars, and otherwise accomplish the military mission.

Actually, continued training, development of skills, experience, and the innumerable other factors essential to a high level of functioning in a military unit remain necessary long after recruit training is completed.

The Character Education program is to the work of religion, in a sense, what recruit training is to military perfection, except that Character Education is a continuing task, supporting the work of religion.

It is noted above, that, whereas responsibility for the protection and development of moral standards is that of the commanding officer by NAVY REGULATIONS, it is that of the chaplain by profession. The following paragraphs consider this point.

The Chaplain and the Protection and Development of Moral Standards

"As a specialist in the field of religious guidance and as an adviser to the commanding officer on moral matters, the chaplain is one of the key officers in promoting the moral,

spiritual, and religious welfare of personnel."

The chaplain is obliged by profession, commission and instruction to concern himself with every phase of military life which involves the moral, spiritual, and religious welfare of personnel. Participation in the Character Education program can assist in fulfilling this obligation. In fact, the program provides an approach otherwise unavailable.

In his specific religious ministry, the chaplain may find ample means of ministering directly to personnel of his own religious persuasion. He may be able to provide opportunities for men of other faiths to receive their preferred religious ministrations. He may indirectly reach a sizable number of personnel of no chosen religion.

But in his key position as adviser to the command in moral matters, the chaplain can aid *all* personnel directly. He can do this by helping to prevent violations of moral law. He can help create an environment conducive to the moral and spiritual welfare of all hands. At the same time he can help dispel unwholesome attitudes, discourage indecent literature, entertainment and practices.

Furthermore, the chaplain is given an opportunity not always available outside the Character Education program. This is the opportunity of conversing with many groups of men and women concerning basic moral issues, and discussing with them many urgent problems which gravely affect their lives and the welfare of the country at large. The potential value of such an opportunity is very great.

Within the limitations imposed by his own creed, his own integrity, the mission of his own church, American tradition and military regulation, he is able to participate in a moral education program on a scale hitherto unknown and unattempted in history.

Moreover, it is pointed out elsewhere that commanding officers and other authorities must remain continually aware that human lives cannot be "compartmentalized." The commanding officer must concern himself with "the whole man," not simply with his physical well-being, his military skill, or his fighting efficiency.

If this is true of line officers, it is certainly true of chaplains. The chaplain in the Naval Establishment should not expect to *confine* his ministry to divine services or church functions. This could contribute to "compartmentalizing" human beings, and could foster the concept that "religion is a Sunday affair."

It is therefore necessary that the chaplain distinguish intelligently between the work of religion in the protection and development of moral standards, and the contribution of the Character Education program in this same field. He must understand and respect the line of demarcation which exists between religion and character education.

DEMARCATION BETWEEN RELIGION AND THE CHARACTER EDUCATION PROGRAM

The overall objectives of the Character Education program are outlined above in this chapter. The objectives of religion are both higher and broader than those of this program. Whatever is pursued by this program is already virtually contained in the pursuits of religion. The higher always virtually contains the lower.

On the other hand, the Character Education program does not contain within itself the explicit objectives of religion. Religion is essential to the perfection or completion of the work of the Character Education program. The work of the Character Education program is *not* essential to the work of religion, but only supports and fosters religion. The Character Education program could be dispensed with, should circumstances so advise. Religion is indispensable. It is subject to no human circumstances for its right or reason to exist.

382229 O—57——7

However, the Character Education program is *not* a religious program. Confusion on this issue is both dangerous and unnecessary. It is true that the Character Education program attempts to promote the realization of moral, spiritual, and religious values. This no more makes it a religious program than the food a man eats makes the man.

The Constitution of the United States provides religious freedom, hence promotes religion. This does not make the Constitution a religious document, nor the formulation of the First Amendment a religious act. The taxicab which conveys people to church does not therefore become a religious vehicle. The taxpayer who carries an added burden because church buildings are untaxed, is not performing a religious act when he pays his taxes. Examples could be multiplied. Many acts and attitudes can be performed and expressed which support and foster the work of religion, without being in themselves religious attitudes or actions.

The chaplain is charged by his conscience, his church, and NAVY REGULATIONS to conduct himself as a clergyman of his particular religious faith. He must continue his ministry and religious stewardship in the spirit and tenets of the church to which he is ordained. This is his work as a clergyman. This work remains paramount. At no time is any chaplain charged with carrying out a religious ministry contrary to his own creed, or the spirit and tenets of his own church. He may not so be charged. Participation in the character Education program must not violate this maxim in any respect.

If such violation is to be avoided, three facts must remain clear. (1) The Character Education program is not a religious program. (2) The chaplain must never be charged with expressing religious doctrines contrary to his own creed. (3) The participation of chaplains in the program must not lend it a religious "tone."

In regard to the first two of these facts, chaplains will avoid difficulty by using with integrity the standardized materials officially prepared by assigned chaplains of all faiths. These materials, described in Chapter XII, have been prepared for official use of chaplains in the Character Education program, and are designed to safeguard the religious tenets of all concerned.

The problems discussed above in this chapter were given painstaking care, both prior to, and in the actual preparation of, the materials devised for group instruction by chaplains. Regardless of his personal creed, or the religious persuasions of the group to whom he speaks, the chaplain can feel secure in this fact. It is for this reason that rigid adherence to the materials, rather than approximations thereof, be observed by the chaplain. He will thus avoid many difficulties which the materials have been specifically designed to avoid.

Standardization of materials for chaplains is not intended to stifle individual initiative. The approach of individual chaplains in the program may be superior to those presented in the standardized materials. The individual chaplain may feel that the circumstances in which he finds himself suggests the use of materials or techniques which he himself has devised. Nevertheless, he is strictly charged with using the standardized materials and authorized methods. He represents the command and the Naval Establishment, hence must comply with the policy specifically devised to prevent violations of the rights of individuals and embarrassment to the command and the Naval Establishment.

In relation to the fact that participation by chaplains must not lend a religious "tone" to the program, careful distinctions must be made.

The chaplain appears before the group, in the character education instructional session, as a representative of the command. This

does not mean that he is asked *not* to speak as a chaplain, but that he is asked simply to show that the chaplain, with all others, is concerned about the moral, spiritual, and religious welfare of all hands, regardless of their creed or unbelief.

Since chaplains of varying faiths may be directed by the command, in the Character Education program, to instruct groups indiscriminately, there could arise the danger of fostering so-called religious "indifferentism." By religious indifferentism is here meant the concept that it makes no difference whatever what faith one holds. This concept is offensive to many religious bodies.

A group of Protestant personnel, for example, could be seriously confused or disturbed, if, listening to instructions given by a Catholic, a Jewish, and a Protestant chaplain, in turn, they heard the same *religious* doctrines expounded in the same way. The natural tendency might be to feel that all religions are the same. The Naval Establishment has no desire to teach this or any other tenet contrary to the doctrine of any given religious faith.

Chaplains are neither called upon, nor permitted, in instructing a group which has been *ordered* to attend, to expound religious doctrine. Chapter II of this publication points out that the Character Education program is rooted in *ethics,* not religion. Chaplains of varying faiths are called upon to instruct in fundamental ethical principles and the precepts and principles of natural moral law. The necessity of adhering to standardized materials and prescribed teaching methods is clear.

Participation of the chaplain in the program should not lend it a religious tone. It must be remembered that the Character Education program is *not a chaplains' program;* it is a command program. To leave all organization of the program to the chaplain, to demand that he conduct all discussions, to assign him to take muster, is, in effect, to make the Character Education program a chaplains' program. This is particularly true where the impression is given that the chaplain is being "favored" with the opportunity to conduct the program, or that the program is being "tolerated" by the command and subordinate officers to please the chaplain.

This approach is highly improper, and contributes to the danger discussed above, that is, of giving the program a religious tone. The chaplain may be directed to *participate* in the program. The program originated, not in the Chaplains Division, but in the Office of the Secretary of Defense. The chaplain is but one of the many officers expected to participate. He is the ". . . specialist in the field of religious guidance . . . and . . . adviser to the commanding officer on moral matters" called into the program to *assist* the command.

The religious "tone" can be further avoided if the commanding officer and others organize and actively participate in the program. It is especially helpful to have the commanding officer introduce the program of group instructions to all hands. The chaplain can participate by instructing in those areas peculiar to the chaplain's province, as outlined in Chapter X of this publication, under the title TOPICS FOR GROUP INSTRUCTION.

It is noted above that religion contains within itself all the truths expressed in the Character Education program. However, this program can not be dispensed with, simply because a strong religious program is underway. By the very nature of the Naval Establishment, the moral and Constitutional rights of personnel, and the needs of the military, it is impossible in most instances to conduct a religious program adequately covering all hands. The Character Education program has been designed to accomplish not what religion could not accomplish, but what the limitations of rights, laws and needs, and other limitations may impede religion from accomplish-

ing within the framework of the Naval Establishment.

Standards are offered for selection of officers and others, as instructors in character education, in Chapter X. Standards are presented here for chaplains, under the title: Code of Considerations. Adherence to this Code will further reduce any danger involved in group instruction and help positively in accomplishing the mission of the program.

Chaplains' Code of Considerations in Group Instruction

"Since all men are rational, free beings, composed of body and soul, created by God, and answerable to God for their individual conduct, I will therefore:

1. "Recognizing myself as a teacher of what is right and good, realize the contributive nature of the Character Education program toward the fulfillment of my primary mission in the Naval Establishment.
2. "Realize the potential significance that each presentation may have in vitally influencing the destiny of each person in the group.
3. "Respect each man's opinions and religious beliefs, avoiding controversial religious issues and referring men to chaplains of their own beliefs should issues unavoidably arise.
4. "Avoid violating the personal and Constitutional rights of personnel in any way.
5. "Thoroughly familiarize myself with the official standardized character education materials, and adhere faithfully to these materials in instructional sessions.
6. "Adhere to the ultimate moral objectives in each discussion period, realizing that morality is but a means to an end; that is the right material and spiritual relationship of each person to his total environment, namely himself, other persons, and God."

The chaplain who works conscientiously within this Code will build up the trust and respect of all personnel involved in the program. He will respect each man's opinions and religious beliefs, treat all questions thoughtfully, and guide the discussion outside the area of controversy. When asked a question or faced by a statement essentially religious, and likely to provoke controversy or disturb consciences, he will make it known to the group that such matters are best treated privately. He will then refer the inquirer or the issue to the chaplain of the inquirer's faith.

Chaplains represent justice and equity, fair play and integrity, by their very profession. Abuse of their position, dishonesty or deceit in handling sensitive matters, disparagement of any religion, the use of compulsory group instruction for "proselytizing," or advancing the beliefs of any denomination to the unfair disadvantage of any other, could gravely damage the cause of religion in general. It would violate personal, moral, and constitutional rights, would be contrary to the spirit of "cooperation without compromise," and would be worthy of censure.

Engaging in such practices could lead only to widespread distrust and dissension within the Chaplain Corps itself, and the disrepute of the very principles which every chaplain must exemplify.

THE SUPERVISORY CHAPLAIN IN THE CHARACTER EDUCATION PROGRAM

". . . District, fleet and force chaplains are available to assist commands to which chaplains are not assigned and to advise, counsel, and offer suggestions to unit chaplains concerning their work."

The importance of the attitude and action of the supervisory chaplains in the Naval Estab-

lishment relative to the protection and development of moral standards is clear. If enthusiastic support is demanded of unit chaplains, and the responsibility of the command in every echelon is stressed as essential, the supervisory chaplain is charged with much more than a purely routine or perfunctory concern in the program.

Supervisory chaplains are billeted to lead, not to watch. Leading demands active participation. The supervisory chaplain is in an excellent position to understand the circumstances of his unit chaplains in most phases of their work. He, himself, has actively engaged in these phases throughout his own Naval mission, through the years.

However, because of the relative recency of the present form of the Character Education program, some supervisory chaplains may have had little experience in the Character Education program. It is difficult to understand the program thoroughly, and particularly the unit chaplain's task in group instruction, without engaging actively in the group instruction phase. It is therefore important that the supervisory chaplain give enough presentations to gain experience at the working level.

It is necessary that the supervisory chaplain have a broad, overall viewpoint of the program for the protection and development of moral standards. He must remain aware that the program of group instruction is but one phase. The supervisory chaplain's official position permits him to make a vital impact on a large area and a great number of personnel. By remaining constantly aware of this position, and alert to his many opportunities, he can accomplish what may frequently lie beyond the reach of the unit chaplain.

The supervisory chaplain has a unique relationship to type commanders and to officers of the highest echelons. He therefore has opportunity to achieve personally, directly, and immediately, in many instances, what might otherwise be accomplished only with the greatert difficulty and complexity, if at all.

It is obvious to all chaplains that the supervisory chaplain is burdened with paper-work, office procedure, reports, visitations, and many routine duties typical of important administrative positions. However, the chaplain must not permit even the heaviest burden of administrative work to impede his vision of the great mission of every chaplain—the moral, spiritual, and religious welfare of personnel. Military protocol, no matter how important or time-consuming, must never smother souls.

In order to assist the supervisory chaplain to "advise, counsel, and offer suggestions," and to help supervisory chaplains assist commands without unit chaplains, the Chaplains Division has prepared GUIDELINES FOR SUPERVISORY CHAPLAINS, DISCUSSION ON PROTECTION OF MORAL STANDARDS.

This publication is designed primarily to assist the supervisory chaplain in presenting the concepts of the program to officers of the staff to which he is attached. Prepared for use in small conferences, the GUIDELINES include illustrative symbols, suggestions for film-use, and other teaching guides to help make the presentation effective. A brief synopsis of the GUIDELINES, together with sample presentations of the flannel-board symbols, appears in Chapter XII. The supervisory chaplain should acquaint himself thoroughly with the program in general, and familiarize himself with GUIDELINES FOR SUPERVISORY CHAPLAINS. If he does, he will usually be very successful in outlining the nature and objectives of the program to the staff officers of the district, fleet, or force to which he is assigned.

AVAILABLE PROGRAM MATERIALS

MANY COMMANDS . . .

. . . have requested resource material for use in character education instructions.

RESOURCE MATERIALS

. . . covering 18 general subjects, and consisting of pamphlets, periodicals, films, etc., are available for use by *all* instructors selected by commanding officers.

. . . can be used as the basis of lesson plans, outlines, lectures, or guided discussions.

STANDARDIZED INSTRUCTIONAL MATERIALS . . .

. . . have been prepared by the Chaplains Division for use by chaplains, and are alreadyin their actual instruction form, to be used as they are.

THIS CHAPTER . . .

. . . describes the content and purpose of each available pamphlet, perodical, film, etc.

. . . tells how and where materials may be procured.

CHAPTER XII

AVAILABLE PROGRAM MATERIALS

A survey of existing Character Education programs in the Naval Establishment revealed consistent requests by many commands for appropriate resource materials to be used character education instruction periods. T purpose of this chapter is to answer such r quests within the limits of readily available and appropriate program materials.

Chapter X of this publication discusses the necessity of limiting certain sensitive, moral, and spiritual subjects, or emphasis of subjects, to presentation by the chaplain. This limitation is based, in part, on the advantage of relying upon the extensive professional training of the chaplain to avoid controversy or emphases, inherent in sensitive subjects, which may distort or violate the religious convictions of personnel.

A comparable limitation exists in the field of medicine. If a person is injured, only essential first aid is administered, pending the arrival of the professionally trained doctor. Yet in establishing and maintaining sanitary living conditions and essential personal hygiene, the extensive professional training of the medical officer is not required. The average, informed person is adequately prepared to enforce such standards.

The same principle applies to instruction in moral and spiritual values. Many such values are, or should be, accepted and practiced by all. It is not necessary to determine a person's religious affiliation to decide if it is wrong or right for him to steal, lie, or cheat. Instruction in the necessity for discipline, responsibility, and decent conduct, or the goodness of practicing charity, requires no professional training. Yet to teach the basic source of these accepted moral and spiritual values usually requires the insights which come from the extensive training of the chaplain.

The program materials available for character education classes are presented in two sections. The first, and more extensive, section lists the character education materials available for *general use*. These are available to any person who meets the standards for character education instructors established in Chapter X. The second section lists the standardized materials in use by chaplains.

A brief summary of the chief sources for materials available for general use is given in the next two pages.

CHARACTER EDUCATION MATERIALS FOR GENERAL USE

ARMED FORCES TALK

ARMED FORCES INFORMATION PAMPHLET

AFTs and AFIPs provide information intended to give the individual members of the Navy and Marine Corps: An understanding of, and a living belief in, our representative form of government and American ideals; an understanding of the mission of the Armed Forces and the individual's place in this mission; and a consciousness of significant national and international issues, including the aims and activities of world communism.

YOU AND YOUR U. S. A. SERIES

This series deals with the privileges and responsibilities of citizenship. It includes basic statements of the political beliefs handed down by the Founding Fathers and shows how these beliefs find expression in the American way of life today.

POCKET GUIDES

Pocket Guides are illustrated orientation booklets that describe foreign countries. They include the history and geography of the country and information about the people, their religions, customs, and system of government. Also included are weights, measures, monetary systems, pointers on conduct, and a brief language guide.

ORDERING OAFIE MATERIAL

All the above publications, prepared by the Office of Armed Forces Information and Education (OAFIE), are available to both Navy and Marine Corps commands. Many were given general circulation in both services at the time of publication.

Navy requests for additional copies of these publications should be made on DD Form 1149.

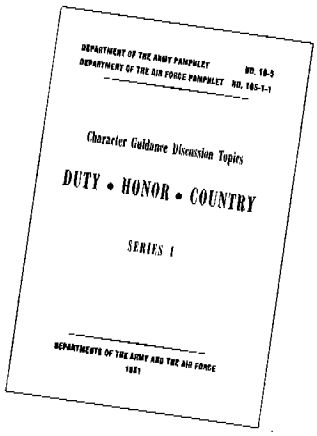
Marine Corps activities can obtain copies of these publications by complying with paragraph 17159, Marine Corps Manual (1949) or as indicated by the "Special Services Newsletter" published by the Special Services Branch of Headquarters, U. S. Marine Corps.

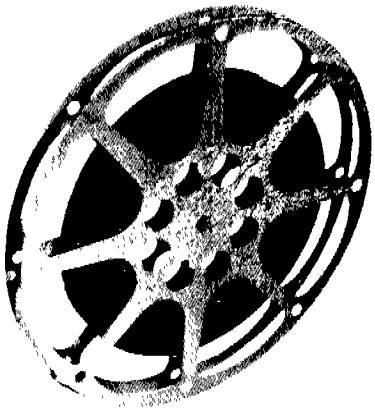
★ DUTY—HONOR—COUNTRY

This is a series of six pamphlets of "Character Guidance Discussion Topics" published in 1951 by the Departments of the Army and the Air Force. Each pamphlet contains ten, fully developed discussion topics, with each topic constituting a chapter in the pamphlet. All six pamphlets have the same title and are differentiated only by the assigned series number—Series I through Series VI.

Navy and Marine Corps commands can obtain these pamphlets by submitting an original and five copies of NavExos 158 to the Chief of Naval Personnel, Chaplains Division (Pers–J13), Department of the Navy, Washington 25, D. C. The pamphlets should be requested three months in advance of the date on which the material is to be used.

★ The Duty-Honor-Country series is currently undergoing complete revision. Certain completed portions have been published and are available through the Department of the Army.





FILMS

All films listed in this chapter are selected from the "United States Navy Film Catalog" (NavPers 10000–January 1955). The procedure for ordering these films is given in pages VII through X of the Film Catalog. Film numbers with prefixes "MA" or "MV" may also be available from Army and Air Force Signal Corps Film and Equipment Exchanges in overseas areas.

When the film number is preceded by an asterisk (*), the film is available only from existing stocks, as procurement has been discontinued.

PERIODICALS

Current materials from "All Hands" and the "Leatherneck" magazines are often useful in character education classes. Although few references are made to these publications in this chapter, it is advantageous for the instructor to be familiar with appropriate materials which may appear in these publications from time to time. Other periodicals, such as the "Naval Institute Proceedings" may also contain pertinent materials.

Selection of Character Education Materials

As is stated earlier in this chapter, the character education materials listed for general use are selected because they are appropriate and available to all activities of the Navy and Marine Corps. The instructor still has the task of selecting materials directly related to specific topics or emphases designated by the commanding officer, the Protection of Moral Standards Council, or other responsible persons.

This section is given to assist the instructor in making his selection of resource materials. Eighteen general subject areas are listed under which are classified available instructional materials. OBJECTIVES for each subject are given to relate the subject, and the listed materials, directly to the Character Education program. Specific identification is given to each item of resource material to assist in ordering it from the appropriate supply activity. The NATURE AND SCOPE of each item of resource material is printed to describe its pertinence to the general subject and to the OBJECTIVES of the general subject.

Other resource materials may be available in commands to supplement or supplant the materials listed in this chapter. The lists given here are not all-inclusive, nor are they meant to exclude other materials. *However, the OBJECTIVES listed under each general subject are given to DEFINE appropriate materials.* If other materials selected do not directly relate to one or more of the listed OBJECTIVES, they should not be used in character education classes. Or, the classes in which they are used should not be called character education instruction.

An example will clarify the distinction between character education classes and other classes. Character education is group instruction to protect and develop the moral and spiritual values of personnel. A class which presents the three departments of the Federal Government—executive, legislative, and judicial—may well be an appropriate and successful class in citizenship. It is, however, not necessarily a character education class in citizenship. To be placed in this category, the moral and spiritual values underlying the three divisions of the Federal Government must constitute the major emphasis of the presentation. The OBJECTIVES listed in the following pages define the emphasis which must be presented to designate an instruction period as a character education session or class.

Under some of the general subjects and OBJECTIVES listed in this chapter are identified certain emphases or approaches which *are not* to be used with personnel *involuntarily* attending group instruction. This precaution is necessary to *protect* the religious beliefs of personnel. The principles of the Character Education program do not contradict the religious beliefs of any person. If the instructor cannot avoid the appearance or indication of such a contradiction, he should avoid presenting the subject. If controversy on religious issues arises, he should immediately stop the discussion at that point and refer the persons concerned to the chaplain of their own faith, if available, for clarification of the principles involved.

As is stressed frequently in this publication, individual religious beliefs, practices, and teachings are important factors in character development. These religious factors, however, are not to be presented or denied in the formal character education program instruction periods. The individual must be free to choose, or not to choose, the voluntary groups and circumstances in which these religious factors are presented.

BASIC MORAL PRINCIPLES

Objectives:

To identify the moral principles which should be expressed through the character and conduct of personnel.

To develop an understanding of the source and application of the natural moral law.
To relate the standards of right and wrong to the existence of individual rights.
(*Limitation: Protection and respect must be given during character education classes to the religious beliefs of individuals which require loyalty to a moral standard higher than that required by the minimum standard of the natural moral law.*)

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
I, 5	**What is Right?**	This instruction deals with right and wrong, together with the sources of moral knowledge and means of growing in the right.
I, 10	**Life, Reputation and Property**	To persuade men that their attitude toward life, reputation, and property are concerns of the Moral Law. To promote understanding, acceptance, and the practice in all the affairs of everyday living, of the basic law, "Thou shalt love thy neighbor as thyself."
II, 10	**As you Would Be Done By**	This instruction considers the moral responsibility of man to his fellow men as it is implied by the Golden Rule.
III, 5	**Natural Law**	To develop an appreciation of the concept of natural law in the light of our history. To develop a stronger sense of duty as being correlative to the enjoyment of rights.
V, 3	**Basic Morality**	This instruction deals with the basic principles of moral living.

CHARACTER DEVELOPMENT

Objectives:

To familiarize personnel with the program for the protection and development of the moral and spiritual values of the men and women of the Navy and Marine Corps.
To promote understanding of the nature of individual character and acceptance of individual responsibility to practice the thoughts, feelings and actions which protect and develop strong, moral character.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
III, 2	**The Development of Character**	To describe the nature of individual character. To suggest ways of developing character and acquiring the habits which make for strong character.

MISCELLANEOUS

NO.	TITLE	SCOPE
NavPers 15890	**The Protection of Moral Standards and Character Education Program**	Chapters I and VI, particularly, give a general picture and the specific purposes of the Navy and Marine Corps programs for the protection and development of the moral standards of personnel.
BuPers Instruction 1743.2	**Protection of Moral Standards**	This is the directive establishing the Protection of Moral Standards program in the Naval Establishment. Specific command responsibility to implement the program is listed in the INSTRUCTION.

CITIZENSHIP

Objectives:

To assist personnel to understand the principles of American democracy, with emphasis on the moral and spiritual bases of these principles.

To promote personal realization of the importance of the individual in the American concept of life, and his responsibilities and obligations as a citizen.

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
392	**The American Way of Life (1951)**	Basic principles, privileges, and responsibilities of citizenship in the United States.
416	**The ABC's of Democracy (1952)**	A definition, in simple language, of democracy and a discussion of how it has manifested itself in our way of life.
429	**What's *Right* with the United States? (1952)**	Discusses some foreign criticisms of the American way of life and shows how the essentially American features of our capitalist system, our emphasis on cooperation as well as individualism, and our ideals of freedom and equality have contributed to a good life for more people than any other kind of society we know.
465	**Talk It Over (1954)**	Explains the importance of discussing current national and international affairs as part of the obligation of American citizens to keep themselves informed.
468	**"We Hold These Truths" (1954)**	A restatement and fresh appraisal of the truths upon which our Nation was founded and which should guide Americans today.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
I, 3	The Nation We Serve	This instruction deals with our country's official attitude as a nation toward religion and morality.
II, 3	Our Citizenship	To develop an understanding of the nature of political authority. To develop an appreciation of citizenship in America.
III, 8	My Right to the Truth	This instruction deals with the moral right to truth as it applies to our living together as citizens in a democracy. To develop an appreciation of the right to truth as the receiving end of the freedom of speech. To persuade men to be truthful in their relations with others.
VI, 7	"The Pursuit of Happiness"	To assist men to understand the meaning of the "pursuit of happiness." To assist men to grasp the importance of the "pursuit of happiness" in personal and national life.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	
MA–6850	Voices of the People (1949)	19	Demonstrates that freedom of speech is an important bulwark for free and democratic countries.
MA–6464	Don't Be A Sucker (1945)	26	A study in the use of propaganda by those who would break down ideals of democracy. A perspective is given here as to how dissension, race hatred, and bigotry can undermine our free country.
MC–6960	Make Mine Freedom (1949)	10	In humorous, animated sequences, this film presents the case against police state philosophies, explains the frictions which tend to divide us, and stresses the need for cooperation among all groups.
MC–6962N	My Country 'Tis of Thee (1951)		Presents a panorama of American history showing many scenes of outstanding political, military and industrial interest, from the landing of the Pilgrims to, and including, the "cold war" with Russia.
MA–6962BR	Headquarters, U. S. A. (1955)	28	In a manner calculated to instill pride of country in every service person, Headquarters, USA is a simple story of a group of airmen and a marine who see Washing-

ton for the first time. They see the Government as a tremendous business intimately affecting every citizen; they realize the greatness of such men as Washington, Jefferson, and Lincoln, and the heritage of living democratic ideals and principles they left behind them.

NO.	TITLE	MINUTES RUNNING TIME	
MA–6962V	**Letter to a Rebel (1941)**	**17**	Film narrates in the form of a letter from father to son, some of the advantages of life under our American system of free enterprise. The young man, in college, is experiencing the growing pains of rebellion against capitalism. The letter contrasts his grumblings against life in our "undemocratic democracy" with his habit of taking for granted and making use of his everyday democratic privileges such as freedom of worship, freedom of voting, free unionism, etc. The young rebel is exhorted not to sell his democratic freedom short, that it is his heritage from the past, and his legacy to the future.
MA–6962Y	**A Free People (1952)**	**23**	This is the story of America and the people who worked to achieve its greatness. Living by the creed "We The People," we have achieved a way of life that contributes to material and spiritual success. And, we are ready to fight those, who, because of envy or greed, might threaten our heritage of liberty and freedom.
MA–2431DC	**Our American Heritage (1949)**	**20**	The Constitution and Bill of Rights as the basis for those freedoms characteristic of the American way of life.

COMMUNISM

Objectives:

To contrast the moral basis of democracy with the materialistic basis of Communism and to identify the respective consequences of each for the individual and society.

To develop a desire to live in accordance with moral rights and duties as the best defense against Communism.

ARMED FORCES TALK

NO.	TITLE	NATURE AND SCOPE
407	**Communism and the Bill of Rights (1952)**	An examination of the Bill of Rights as the foundation of American democracy in comparison with the "rights" of people who live under Communism.
418	**Life Behind the Iron Curtain (1952)**	Documented case histories of typical people who escaped from Communist-controlled countries, showing how they lived and why they fled.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	NATURE AND SCOPE
IV, 4	**Our Moral Defenses**	This instruction considers the two conflicting ideologies of today: the philosophy of Communism and the freedom "idea"; also their respective consequences for the individual and society.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MA–6962E	**Communism**	32	Shows the world-wide history of the Communist Party, and how its members operate in the United States to weaken and get control of our political, social and economic structure.
MA–6962U	**Face to Face With Communism**	26	Story of Army Sergeant involuntarily embroiled in Communist seizure of American town. Eventual revelation that nightmare of Communist domination was staged by citizenry to show what could happen brings realization, that his spontaneous acts of rebellion against dictatorship were largely influenced by the personal background and information he had, which determined his positive attitude toward the democratic way of life.
MA–6962AT	**The Hoaxters**	38	Describes the "hoaxters" of modern history—Hitler, Mussolini, Tojo, and Stalin. How their deadly weapons of "hate" and "the big lie" undermined the peace of the world. The film stresses the current threat of the "hoaxters" of Communism to the peoples of the free world.

THE COMPLETE PERSON

Objectives:

To develop in the individual a correct concept of himself, not only as a physical being, but as a moral and spiritual being.

To promote an understanding that purposeful living and facing decisions enables a person to be self-determining in life.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
I, 6	**The Complete Person**	To remind men that it is essential to understand what is the complete person. To remind men that a full life can be developed only when the complete person is understood.
II, 1	**Personal Integrity**	To describe personal integrity as a power of life. To persuade men to try for the achievement of integrity as both genuineness and completeness in living.
III, 3	**What Makes a Man a Man?**	This instruction is concerned with a discussion of the qualities and virtues that make a person a man.
III, 10	**Self-Reliance**	To have men appreciate the contribution of self-reliance to the development of character. To get men to understand the American flavor of this virtue.
IV, 3	**Ambition**	To appreciate ambition as a driving power in life. To desire to "make good." To be guided properly in pursuing personal ambitions.
IV, 5	**The Shaping of Personality**	To persuade men that personality, among other things, involves the integration of experience around a central core—the person. To persuade men that the finest personality is one that is centrally controlled by religious conviction.
V, 5	**What Is My Best?**	To inform men of what they need to produce the best they can do. To inspire men to do their best in their own living.
VI, 1	**Man Is A Moral Being**	To develop an understanding of man as a creature of choice, not only of instinct and circumstance. To develop an appreciation of conscience and the Moral Law as a force in life and behavior.
VI, 2	**What Do I Owe Myself?**	To persuade men that each one owes himself physical, mental and moral health.
VI, 4	**Marks of Greatness**	This instruction deals with some of the major virtues practiced by two of our greatest Presidents—George Washington and Abraham Lincoln. The objective of this instruction is to describe some of the primary qualities of greatness as worthy of imitation in the development of a sense of responsibility.

SERIES AND CHAPTER	TITLE	SCOPE
VI, 6	Moderation	To make the individual realize that the key to true satisfaction in life lies in the practice of moderation. To show that true happiness and success in living, as well as the meeting of all one's social responsibilities, lie in the practice of moderation in all phases of life. To point out ways by which moderation may be mastered as a way of life.
VI, 8	"Stick To It"	This instruction discusses the virtue of perseverance and suggests ways to practice it.
VI, 10	"Hurry Up and Wait"	This instruction considers the virtue of patience and its application to the art of living.

FINANCIAL RESPONSIBILITY

Objectives:

To promote an understanding of the virtue of thrift as responsible and intelligent management of financial affairs.

To acquaint personnel with the requirements of the Naval Establishment that they be responsible for family support and payment of debts.

ARMED FORCES INFORMATION PAMPHLETS

NO.	TITLE	NATURE AND SCOPE
4	Your Insurance, Savings and Retirement (1953)	Explains the types of insurance, the advantages of savings plans available to service persons, and deals briefly with retirement and Social Security provisions to which service persons may be entitled.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
II, 8	Thrift	To persuade men that the virtue of thrift contributes to a fuller life. To persuade men to adopt a budget of their own for the management of their personal incomes.

MISCELLANEOUS

NO.	TITLE	NATURE AND SCOPE
BuPers Instruction 1620.1A	Policy Governing Complaints of Insufficient Support, etc.	Detailed policy based on the recognition that every individual has a natural, moral and social obligation to support the members of his immediate family. Paternity and other related policies are given also.
BuPers Instruction 1620.2	Procedure for action . . . regarding personal indebtedness, etc.	Gives procedures to carry out the policy of the Department of the Navy to promote habits of thrift and to encourage financial responsibility.

382229 O—57——8

LAW AND JUSTICE

Objectives:

To emphasize the standards of conduct required in the Navy and Marine Corps and the reasons why such standards are required.

To acquaint personnel with the moral principles underlying the Uniform Code of Military Justice.

To stress the importance of a clear record and the advantages of honorable service.

To familiarize personnel with their obligations under civil law.

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
442	**You and the Law (1953)**	A non-technical explanation of the serviceman's legal status—the rights and obligations he assumes when he enters the military service. Deals especially with the Uniform Code of Military Justice.
448	**The Importance of Honorable Service (1953)**	Points out why a serviceman can gain by honorable service and what he can lose by violating various laws of good conduct. Explains how a serviceman can get help with his personal problems. Describes the different kinds of discharges.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
VI, 5	**Justice**	This instruction deals with the concept of justice as a personal virtue and as an external norm requiring that each man render the other what is his due.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN–7855A	**This Is the Code—Absence Offenses (1953)**	**10**	Discusses articles of the code concerned with various forms of unauthorized absence.
MN–7855B	**This Is the Code—Disrespect, Disobedience and Improper Performance of Duty (1953)**	**15**	This is the second in a series of films explaining the Uniform Code of Military Justice. The Articles of the Code discussed in this film are concerned with disrespect, disobedience, and improper performance of duty.

NO.	TITLE	RUNNING MINUTES TIME	NATURE AND SCOPE
MN–7855D	**This Is the Code—Crimes Against Persons and Property (1953)**	**17**	This is the fourth in a series of films explaining the Uniform Code of Military Justice as required by Article 137. It points out that offenses are divided roughly into two groups, those against the person, and those against property. Film closes with the reminder that wearing the uniform imposes the obligation for a serviceman to uphold his country's honor and reputation as well as his own.
MN–7855F	**This Is the Code—General Criminal Articles (1953)**	**8**	This film is the last in a series devoted to explaining the articles enumerated in Article 137. Since it is not always easy to determine who has committed an offense, or exactly what offense was committed, certain articles dealing with this problem are discussed, centering about principals, conspiracy, attempts, "accessory after the fact," contempt toward officials, conduct unbecoming an officer and a gentleman, and improper hazarding of a vessel. Also covers a variety of offenses not specifically covered otherwise, such as being drunk in a public place, violating local traffic laws, and tampering with the mails. Concludes by summarizing various articles in the Code, some describing offenses, others establishing procedures for enforcing the Code, and still others providing safeguards to protect the rights of all servicemen.
MN–7904	**Easy Out (1954)**	**23**	Paul Elton, an enlisted man, returns home after he has deliberately incurred a Bad Conduct Discharge in order to escape serving his full time in service. Paul considers himself as "smartened up," until his enlightenment with respect to the full implications of a BCD begins with a series of incidents shortly after his return. The effects of a BCD are shown in relation to eligibility for benefits under the G. I. Bill, employment opportunities in general, and typical social attitudes.

MARRIAGE AND FAMILY LIFE

Objectives:

To emphasize the necessity for personnel to give serious and intelligent consideration, prior to marriage, to the meaning, purpose, and problems of marriage and family life.

To further acquaint personnel with the meaning and purpose of marriage to the individual and to society.

To familiarize personnel with the regulation and protection of marriage by civil law and the moral law.

To promote understanding and acceptance of individual responsibilities in marriage and family life.

(*Limitation: Protection and respect must be given during character education classes to the religious beliefs of individuals concerning the various religious interpretations of marriage, the practice of birth control and the place of divorce. When such questions arise, personnel should be referred to the chaplains of their denominations.*)

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
II, 5	**Home**	To persuade men that the home has played a vital role in the development of our country and its form of government, and that the home is of utmost importance to the continued moral health of our nation.
IV, 8	**Marriage**	To impress the individual with the importance of marriage to society, to himself, and to his Creator. To show how marital difficulties can in some measure be avoided by use of foresight. To suggest some means by which married persons can find satisfactory solutions to their marriage problems.
VI, 9	**Home and Family**	This instruction deals with the home and family as they reflect the American way of life and as they contribute to its maintenance.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MC–7322	**Are You Ready for Marriage?**	**16**	Story of an 18-year-old girl and 19-year-old boy who wish to marry. They are persuaded to visit marriage counselor who, by means of tactful questions, points out "psychological distance" between them and creates new attitude for the couple. During a period of waiting, they examine relationship for similar background, religious beliefs, friendship, and develop real understanding of marriage.

THE MEANING OF MILITARY SERVICE

Objectives:

To develop further the loyalty, responsibility and discipline of the individual through a proper understanding of the mission and operation of his unit, his branch of service and the armed forces collectively.

To emphasize the traditional citizenship responsibility to defend the country and to identify the current conditions requiring expanded military forces.

To promote a feeling of job significance, pride in self, and pride in service by stressing the importance of the individual's performance of duty to himself, his unit and his branch of service.

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
446	**You and I, U. S. A. (1953)**	Explains why military service is an obligation that every able-bodied young man must consider as part of the price he must pay for the freedoms he enjoys as an American citizen.
474	**Your Outfit (1954)**	The meaning of pride in outfit, and how it is achieved. Heart of the outfit is organization, technical know-how, leadership and confidence.
476	**The Fighting Man (1954)**	What does it mean to be an inspired fighting man in the Armed Forces? What has caused him, for example, to reject Communism as a prisoner of war in Korea? This TALK analyzes major characteristics of the fighting man.
478	**The Non-Commissioned Officer (1954)**	Here are the history and the development of the services' backbone: the non-commissioned officer; the petty officer.
449	**Rumor Has It (1953)**	Points out some of the causes of rumors; how they are circulated; the harm they can do; and how, in many instances, they can be recognized and stopped.
452	**Save Yourself Some Money (1953)**	Explains conservation from the point of view of the serviceman, both as a taxpayer and as a person who knows the role of economics in winning the Cold War.
425	**Women in the Armed Forces (1952)**	A TALK designed to acquaint personnel in a general way with the history, traditions and functions of the women's components and of the contributions servicewomen are making in the Armed Forces.

NO.	TITLE	NATURE AND SCOPE
428	**Police of the Armed Forces (1952)**	The mission, services, and some problems of the Military Police, the Shore Patrol, the Air Police and other police groups, including unified Armed Service Police detachments.
454	**What is Aggression? (1953)**	Points out that Communist aggression is carried on not only by military warfare, but also by subversion, economic warfare, propaganda, etc. Shows that the resultant pressure requires continued maintenance of the strength of the Armed Forces.
469	**Why We Serve in the Far East (1954)**	Explains why our Armed Forces must guard the uneasy peace in Korea, even though the shooting war has stopped. Also tells why United States must meet defense commitments in other Asian areas threatened by Communist aggression.
471	**NATO (1954)**	Plan for action. NATO demonstrates how 14 partners of the free world are able to think and act together on matters political, economic, and military. Also explains significance of NATO to U. S. men and women in uniform.
472	**Why We Serve in Europe (1954)**	Explains why U. S. uniformed personnel serve in Europe with other free world forces in defense against Communism.

ARMED FORCES INFORMATION PAMPHLETS

NO.	TITLE	NATURE AND SCOPE
2	**Our Department of Defense (1953)**	Acquaints Armed Forces personnel with the history and mission of our defense establishment. Tells how the Department of Defense is now organized, and what it has accomplished.
6	**Where We Serve (1954)**	Explains the missions of our largest commands—in the Far East, Germany, Alaska, North Africa, NATO, Mediterranean—with general coverage of other types of military service, such as Military Advisory Groups and training commands.

YOU AND YOUR U. S. A. SERIES

NO.	TITLE	NATURE AND SCOPE
6	**Your Loyalties (1954)**	Points out that Americans owe deepest loyalty to ideals upon which our nation rests. This involves more than lip service. Truly loyal men and women must be willing to serve, sacrifice, and resist subversion.

8	**Your Chain of Command (1954)**	Explains "chain of command," how it operates, and the necessity for this chain, which is used in private business as well as in the Services. Examples and illustrations are given.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
IV, 2	**Our Profession**	To develop within the serviceman an appreciation of his profession. To increase his understanding specifically of the moral ingredients of his work. To make him aware of the major contributions the military has made to the national welfare.
V, 6	**My Job**	This instruction considers the nature of work particularly as applied to our jobs in the Armed Forces.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
			Films related to the mission, operation, traditions and accomplishments of the Navy and Marine Corps, and of their various units, are not listed under this subject because of the number of films involved. An extensive listing and description of these films can be found in the U. S. Navy Film Catalog (NavPers 10000, Jan '55) under Subject Code 1800, pages 189 to 196. The films listed below are more general in scope and largely from other subject codes of the Film Catalog.
MN–5321D	**Pulling Your Weight (1951)**	**20**	Film assists personnel to adjust to "Navy-way" by pointing out basic principles of group-living, already learned in civilian family life. Following points are presented: affection of family life changed to comradeship in Navy; learning to get along by accepting and understanding others; developing responsibility by carrying a share of the load; and accepting discipline by understanding its necessity.

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN–9220	Teamed for Peace (1953)	13	Shows how the U. S. Armed Forces are teamed, under the Department of Defense for the security of America.
MA–2431DW	U. S. Forces in Europe (1951)	17	This film explains why the U. S. soldier, sailor and airman are in Europe now. Our efforts at rehabilitating the German people are contrasted with the activities of the Russian occupation forces. The serviceman is urged to do his part in making our force so strong that any aggressor will hesitate to attack us.
*MA–6962H	Economy Is Everybody's Business (1950)	15	Emphasis is given to the magnitude of our national defense expenditures and to the problem of securing a proper balance between military necessities and our economic capacity. The major section of this film concerns itself with illustrating and commenting upon economy in its various forms: supply discipline; preventive maintenance; economy of effort. Concludes with an enunciation of the responsibility which rests upon every individual in the military establishment.
MA–6962G	Serving the Nation (1950)	15	Illustrates some of the Armed Forces activities which contribute to the advance of civilian health, economy, safety, transportation, communications and science and industry.
FN–7437	About Rumors (1953)	14	The purpose of this film is to diminish the harmful effects of rumors by promoting a better understanding of the subject. A serious presentation in cartoon form, it describes rumors, shows the harm they do, what they are, how they start and why they spread.
MA–6962BK	What Price Liberty (1954)	11	This film develops the theme that vigilance is the price of liberty—that military strength of the free nations of the world is the practical answer to Communism. The role of women in the preservation of our liberty, from the Revolutionary Period to the present day, is emphasized.
MA–7826	Alliance for Peace (1952)	38	The film shows the background, present work and the objectives of the North Atlantic Treaty Organization.

MORAL RESPONSIBILITIES OF LEADERSHIP

Objectives:

To identify the unique form of leadership required of a military leader. To amplify and emphasize leadership responsibility in the protection and development of moral standards.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
III, 6	**My Example**	To describe the importance of individual example. To depict example as a power in life. To persuade men that their examples ought to be the best.

MISCELLANEOUS

NO.	TITLE	SCOPE
NavPers 15890	**The Protection of Moral Standards and Character Education Program**	The purpose of this publication is to clarify and strengthen the Protection of Moral Standards and Character Education program in the Navy and Marine Corps. It contains official information and guidance for all levels of military leadership. Chapters I, III, and IV, particularly, present the necessity for leadership responsibilities and example in protecting and developing the moral and spiritual values of personnel.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN–5321G	**The Golden Moment (1954)**	**23**	This film deals with the Navy's Character Education program aboard ship and in recruit and service schools. Classroom discussions on such themes as moral issues, tensions and citizenship are depicted. The roles of chaplains, line officers and CPO instructors in this Navy-wide program are shown together with the background of the directive initiated by the Secretary of Defense.
MN5321H	**Minding Your Business**	**20**	The pertinence of overall moral character in carrying out both civilian and military responsibilities.

	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN53211	The Navy Way (1957)	20	Need for understanding the moral and psychological facets of the human personality, if leadership is to be successful. The "right" and the "wrong" methods of handling men and problems are illustrated by a case-study technique. Emphasis is on the responsibility of the junior officer for the attitudes, efficiency and behavior of his men, ashore and afloat.

PERSONAL AFFAIRS AND BENEFITS

Objectives:

To further the welfare of personnel by informing them in matters relating to the rights, benefits, and privileges to which they and their dependents may be entitled and to identify agencies and methods available to them to assist in solving personal problems.

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
376	The "Free Insurance Law" (1951)	Explains the "free insurance" provided by Public Law 23, the Servicemen's Indemnity and Insurance Acts of 1951.
479	Your Personal Affairs (1954)	Suggestions to service personnel of specific ways of arranging their personal affairs—largely financial—so that their dependents may be spared unnecessary hardship or uncertainty in a time of emergency.

ARMED FORCES INFORMATION PAMPHLETS

NO.	TITLE	NATURE AND SCOPE
4	Your Insurance, Savings and Retirement (1953)	Explains the types of insurance, the advantages of savings plans available to service persons, and deals briefly with retirement and Social Security provisions to which service persons may be entitled.

MISCELLANEOUS

NO.	TITLE	NATURE AND SCOPE
NavPers 15014 NavMC 1081–PD	Personal Affairs of Naval Personnel (Rev. 1953)	Handbook for division officers and company commanders on the rights, benefits, and privileges available to Navy and Marine Corps personnel and their dependents. An aid in giving constructive advice and suggestions on many personal problems.

NO.	TITLE	NATURE AND SCOPE
NavPers–0 No. 457	**ALL HANDS**	The March 1955 special issue of this publication contains a comprehensive review of rights, benefits, career opportunities, satisfactory family life, etc., for Naval personnel.
BuPers Instruction 1700.6	**Personal Affairs of Naval Personnel; Information Programs**	Contains suggestions to commanding officers for establishing information programs, within their individual commands, designed to assist the families of Naval personnel to cope with problems and questions incident to military service.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN–7370	**Navy Relief Society (1951)**	**15**	A pictorial presentation of purpose, activities and benefits of Navy Relief Society. Also illustrated are similar activities and benefits not performed or granted by the Society.

PERSONAL STANDARDS

Objectives:

To protect and develop the individual's sense of values—personal integrity, honor, courage, loyalty, honesty—and present the need for him to apply these values to his personal and military behavior.

To further the individual's acceptance of his responsibility and accountability for his conduct by understanding the effect of his conduct on others through the power of example.

To develop in the individual a proper and prudent attitude toward the use of alcoholic beverages by assisting him to understand the physiological effect of alcohol on the human body and its direct influence on judgment, conduct and skills.

(*Limitation: Protection and respect must be given during character education classes to the personal and religious beliefs of individuals who accept total abstinence as the only standard for the use of alcoholic beverages.*)

To promote the understanding that foul language is a perversion of the gift of speech and harmful to character.

To relate sex standards to other values in a person's life and to identity the need and moral source for sexual self-control.

(*Limitation: Protection and respect must be given during character education classes to the convictions of those who believe that the use of contraceptives is immoral.*)

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
235	**What Makes a Man Courageous? (1948)**	This TALK analyzes both moral and physical courage and deals with some of the basic elements that produce and promote physical courage.

NO.	TITLE	NATURE AND SCOPE
448	**The Importance of Honorable Service (1953)**	Points out what a serviceman can gain by honorable service and what he can lose by violating various laws of good conduct. Explains how a serviceman can get help with his personal problems. Describes the different kinds of discharges from the service.

YOU AND YOUR U. S. A. SERIES

NO.	TITLE	NATURE AND SCOPE
2A	**Freedom and Responsibility (1954)**	Points out that freedom and responsibility go together, that full freedom for individuals is possible only if they respect one another's rights. Explains that unbridled freedom infringes on the rights of others.
6	**Your Loyalties (1954)**	Points out that Americans owe deep loyalty to ideals upon which our Nation rests. This involves more than lip service. Truly loyal men and women must be willing to serve, sacrifice, and resist subversion.
7	**Honesty and Integrity (1954)**	Stresses the importance of honesty and integrity in the character of the serviceman or woman; points out how they link up with good citizenship generally.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
I, 2	**Honor**	To describe the quality of honor in men's dealings with men. To persuade men of its importance for their own welfare. To persuade men of the need for honor in the proper functioning of the social order.
I, 7	**Clean Speech**	This instruction considers the effect of profanity and vulgarity on the character of the individual.
I, 9	**Chastity**	To persuade men that right attitudes toward sex are part of our moral obligation to our Creator. To persuade men that self-control defeats immorality.
II, 1	**Personal Integrity**	To describe personal integrity as a power of life. To persuade men to try for the achievement of integrity as both genuineness and completeness in living.
II, 2	**Honesty**	To persuade men that the practice of honesty is of primary significance in the development of character and in the strengthening of the social order. To persuade men that the virtue of hon-

SERIES AND CHAPTER	TITLE	SCOPE
		esty is of special significance in the military. To emphasize the fact that partial honesty is no honesty at all.
II, 4	**Clean Thinking and Living**	This discussion considers the relationship existing between thinking and individual behavior.
II, 9	**The Hardest Victory**	To assist servicemen to understand the meaning of self-control. To assist servicemen to emphasize certain areas of life where self-control is needed.
III, 6	**My Example**	To describe the importance of individual example. To depict example as a power in life. To persuade men that their examples ought to be the best.
III,9	**The Fight That Never Ends**	This instruction considers the nature of the fight with venereal disease and of the moral and religious helps which are available to the individual.
IV, 7	**Guts**	To help men to understand that "guts" or fortitude implies both courage and tenacity. To inspire men to achieve the virtue of fortitude in their own lives.
IV, 10	**Our Sacred Honor**	To describe the nature of honor. To help men understand the necessity for honor in personal and public life.
VI, Appendix	**Alcoholism**	Source materials for presenting the problems associated with the excessive use of alcoholic beverages.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN–5321B	**Let's Get It Straight (1951)**	**16**	Discusses social drinking as compared with acute alcoholism. Points out responsibility of individual to observe moderation. Shows some physical effects of absorbing different amounts and kinds of liquor, based on research by the Yale University School of Alcohol Studies.
MN–5321C	**To Be Held In Honor (1951)**	**21**	Appealing to the serviceman's sense of fair play in combination with his religious conception of marriage, this film sets forth in direct and realistic terms the desirability of practicing sexual self-control and abstinence from illicit relations. Emphasis is on the moral factors.

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN–5321F	**You Think It's Luck (1952)**	**19**	Intended to establish a basis for discussion of the subject by groups of service personnel, this film sets forth the economic, social and moral fallacies inherent in gambling. It includes demonstrations by John Scarne, noted expert, on ways the player may be cheated at dice and cards.
MA–6676	**The Miracle of Living (1947)**	**34**	An approach to the VD problem in terms of family relationships. This film tells the story of a GI who contracted VD while in Europe, believed himself completely cured, and soon after separation from the service, married the girl who had waited for him. The eventual consequences of his moral irresponsibilities while a soldier makes a strong case for decency. This film may be shown to mixed audiences.

RELIGION

Objectives:

To acquaint personnel with the extent to which our national life and traditions are rooted in religion.

To familiarize personnel with the important part religion has played in establishing the moral and spiritual values of American life.

To develop an understanding of the meaning of worship in the life of the individual.

(*Limitation: Character education classes presenting the subject of religion must be limited to teaching about religion without advocating or teaching any religious creed. Personnel raising questions concerning denominational beliefs or practices should be referred to the chaplains of the respective denominations.*)

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
416	**The ABC's of Democracy (1952)**	A definition, in simple language, of democracy and a discussion of how it has manifested itself in our way of life.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
I, 8	**Worship in Life**	This instruction describes what worship can mean in the life of the individual citizen and soldier.
V, 7	**Religion in Our Way of Life**	To remind men that religion has to a large extent been the source of our way of life, and that service to the nation is most effective only when religion becomes part of individual life.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN–5321E	**Religion in The Navy (1953)**	**15**	Demonstrates the importance of religion in Navy life and offers encouragement to Navy personnel to take advantage of the privileges and services offered him in the name of "religion" by the Navy Chaplain Corps. (Note that this film contains brief footage near the end, the implication of which is that it makes no difference whatever what religion one adopts, just so long as he "gets religion." Obviously, unless this sequence is edited out of the film completely, the chaplain should correct this error verbally, encouraging men to associate themselves intelligently in conscience with the religion they believe revealed by God.)
MA–7435	**As Deep as the Heart (1951)**	**40**	Depicts the transformation of an emotionally upset soldier into a happy young man, who has rediscovered the meaning of Faith, not only in God, but in human nature as well. The role of the Army Chaplain in helping the soldier to reaffirm his faith is emphasized.

RESPONSIBILITY AND DISCIPLINE

Objectives:

To promote the individual's development of a disciplined and responsible attitude in his personal and military activities and conduct.

To emphasize that a disciplined life is measured not only by obedience to constituted authority but also by such individual and group standards as loyalty, respect, willing and responsible effort, self-control, alacrity, and moral and physical courage.

YOU AND YOUR U. S. A. SERIES

NO.	TITLE	NATURE AND SCOPE
2A	**Freedom and Responsibility (1954)**	Points out that freedom and responsibility go together, that full freedom for individuals is possible only if they respect one another's rights. Explains that unbridled freedom infringes on the rights of others.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
I, 1	**A Sense of Duty**	To develop within the individual a sense of responsibility for his own job. To help the individual to appreciate that doing an assigned task is part of a larger pattern of work and life.

SERIES AND CHAPTER	TITLE	SCOPE
III, 1	The Concept of Authority	To lead men to appreciate the necessity of authority in society and in the military. To understand the relationship of authority to liberty.
III, 4	How Free Am I?	To develop an appreciation of the significance of the term freedom. To increase the desire for a sense of personal responsibility.
IV, 1	Self-Discipline	To describe the benefits of self-discipline for character. To persuade men that the practice of self-discipline is necessary for wholesome development. To suggest ways and means of applying the techniques of self-discipline to personal life and behavior.
V,1	"Above and Beyond"	The purpose of this instruction is to emphasize the moral demands of duty in terms of personal sacrifice.
V, 2	In Training	This instruction considers the nature and value of self-discipline.
V, 4	Freedom	To develop an appreciation of the concept of freedom. To encourage the development of a sense of responsibility in the interest of preserving freedom.
VI, 3	The Spirit of Sacrifice	This instruction presents an analysis of the meaning of sacrifice and its place in our lives.

MISCELLANEOUS

NO.	TITLE	SCOPE
NavPers 91195	Discipline in the U. S. Navy (1950)	A condensation of a study by Admiral Arleigh Burke, USN, on the factors which contribute to the breakdown of discipline and what methods can be used to combat these breakdowns.
NavPers 91785	Discipline Sense (1951)	A presentation of the necessity for discipline, written in a popular style with cartoon-type illustrations.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	SCOPE
MN–5321D	Pulling Your Weight (1951)	20	Film assists personnel to adjust to "Navy-way" by pointing out basic principles of group-living, already learned in civilian family life. Following points are presented: Affection of family life changes to comradeship in Navy; learning to get along by accepting and understanding others; developing responsibility by

NO.	TITLE	RUNNING MINUTES TIME	SCOPE
MN–5010A	Conduct Ashore—Smart Boy (1945)	17	carrying a share of the load; and accepting discipline by understanding its necessity. Story of a smart aleck sailor who goes ashore with too much money, doesn't salute, wears his hat in a sloppy fashion, elbows civilians off the sidewalk, drinks too much, and finally is robbed.
MN–6787A	Conduct Ashore—Too Many Angles (1950)	40	Shows enlisted men breaking Naval regulations and consequences.
MA–6962M	Standards of a Serviceman (1951)	12	Action scenes demonstrate why discipline must be stressed more strongly in military service and why it is important factor of teamwork. Compares military discipline with that of civilian life and shows how service chores and drills instill discipline and develop proficiency in giving and obeying orders.
FA–6962O	Payday Pitfalls (1951)	13	Describes some of the tricks of the trade employed by card sharks, con-men, barflies, and other crooks who prey on servicemen who are payday splurgers. The smart serviceman is not a payday bill flasher.

SAFE DRIVING

Objectives:

To assist personnel to "think, feel, and act safety" by developing the safe driving attitudes of courtesy, caution, alertness, and responsibility.

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
466	Live and Let Live (1954)	Explains the causes and cures of servicemen's traffic accidents and what the Services are doing about the situation.

MISCELLANEOUS

Additional materials for this subject may be obtained from Naval District Safety Councils, automobile associations and local police departments.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MC–6746	Driven to Kill (1949)	20	Follows average driver during his daily existence. Around home he is courteous

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
			and reliable, but behind the wheel he disregards speed laws and stoplights. As a result, he is involved in an accident in which another man is killed. The need for courteous and safe driving is strongly emphasized.
MC–7430	**A Closed Book (1951)**	**26**	Film tells story of a small-town doctor who launches a one-man safety crusade after his wife is killed by a hit-and-run driver. Film shows how difficult it is for him to prove to an indifferent public that safety is everybody's business.
MN–7498B	**Drive Right (1953)**	**21**	This film deals with the problem of off-duty traffic accidents involving Navy Personnel. The four major causes of these accidents are analyzed: preoccupation; intoxication; fatigue; speed. Dramatized case histories illustrate each of these driving hazards.
MC–7841B	**Driving in the City (1952)**	**17**	Street scenes accompanied by running narration, identifying various problems of city driving, and demonstrating safe and efficient city driving practices, speed, right-of-way, etc.
MC–7841C	**Driving on the Highway (1952)**	**22**	Highway scenes with running narration, describing problems occurring at high speeds on open roads, under both day and night light conditions, and showing safe practices which can overcome the dangers.
MC–7841F	**Driving Under Adverse Conditions (1952)**	**22**	Street and highway scenes accompanied by running narrative, demonstrating problems of rain, fog, and snow conditions and the solution to such problems which increase safety and efficiency.
MC–6983	**It's Wanton Murder (1946)**	**10**	The story of a G. I. who survived three years of combat to be killed in an automobile accident; brings out the fact that most accidents are completely avoidable.

THE SERVICEMAN AND THE CIVILIAN COMMUNITY

Objectives:

To further understanding and acceptance of the obligation of personnel to conduct themselves on liberty and leave in a manner which will reflect favorably upon themselves, their uniform and their branch of service.

To inform personnel of the recreational, educational and cultural opportunities available in adjacent civilian communities.

To promote participation by service personnel in the organizations and activities of the communities in which they reside.

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
422	The Serviceman Goes to Town (1952)	A discussion of the relationship of the serviceman to the community nearest his camp, his home community, and any community he might visit, in the States or overseas.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
IV, 6	Fair Play	This instruction considers the nature and benefits of sportsmanship in life.

MISCELLANEOUS

SCOPE

Materials for the second and third objectives of this subject may be obtained from the Special Services Officer or the Public Information Officer and from the local civic organizations and newspapers.

FILMS

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN-5010A	Conduct Ashore—Smart Boy (1945)	17	Story of a smart aleck sailor who goes ashore with too much money, doesn't salute, wears his hat in sloppy fashion, elbows civilians off the sidewalk, and finally is robbed.

THE SERVICEMAN AS AMBASSADOR

Objectives:

Encourage personnel to respect foreign countries and their people, and to display the thoughtfulness, good conduct, and dignity while overseas which will reflect credit on the United States.

To emphasize the importance of understanding and appreciating the customs and habits of people in areas visited.

To assist personnel in developing responsible and informed relations with foreign peoples by developing an understanding of the place and function of the United States in international affairs.

ARMED FORCES TALKS

NO.	TITLE	NATURE AND SCOPE
429	**What's Right With the United States? (1952)**	Discusses some foreign criticisms of the American way of life and shows how the essentially American features of our capitalist system, our emphasis on cooperation as well as individualism, and our idea of freedom and equality have contributed to a good life for more people than any other kind of society we know.
455	**Is the United States Self-Sufficient? (1953)**	Points out extent to which the United States is self-sufficient, and its reliance on South America and Canada and other free world areas for raw materials and collective security.
457	**How Our Foreign Policy Is Made (1953)**	Informs Armed Forces personnel about the aims of U. S. Foreign Policy, how it is made, and, in particular, who makes it. Points out that the Armed Forces are called upon from time to time to be instruments of foreign policy.
463	**How To Measure a Nation's Strength (1954)**	Explains the yardsticks used to measure the strength of any nation; how to determine our own strength, that of the free world, and that of the Iron Curtain countries.
475	**The United Nations (1954)**	This TALK outlines the UN's organization, missions, aims, and accomplishments.
480	**Truth: Weapon and Shield (1954)**	Outlines what the U. S. Government and private citizens are doing to combat Communist lies concerning our way of life and to tell foreign nations the truth about America.

POCKET GUIDES

NO.	TITLE	NATURE AND SCOPE
PG–4	**Alaska (1954)**	Presents history of the country, geography, information about the people, their culture, religions, system of government and armed forces. Includes suggestions to Americans about how to conduct themselves abroad, tips on places to visit, and a brief language guide.
PG–13	**Anywhere (1953)**	
PG–10	**Austria (1953)**	
PG–7	**Denmark—We Danes and You (1952)**	
PG–5	**France (1951)**	
PG–8	**French Morocco (1952)**	
PG–1	**Germany (1952)**	
PG–6	**Great Britain (1952)**	
PG–15	**Greece (1953)**	
PG–9	**Italy (1952)**	

NO.	TITLE
PG–2	Japan (1954)
PG–3	Korea (1953)
PG–14	Low Countries (1953)
PG–16	The Philippines (1953)
PG–17	Northeast to the Arctic (1954)
PG–12	Spain and Portugal (1953)
PG–11	Turkey (1953)

MISCELLANEOUS

Additional materials for this subject are often available from Port Directories, from fleet, force and area commanders, and from Army and Air Force publications available in the countries visited. State Department public affairs officers attached to embassies, consulates, and missions and foreign port officials may also have source materials.

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MN–5321A	Men of the World (1949)	20	Shows activities of average sailors on liberty, and defines responsibilities of good citizenship, leadership, understanding of principles involved in everyday situations, necessity of maintaining reputation of United States, and showing active goodwill, whether in or out of uniform, at home or abroad.

FILMS

MG–6376	Watchtower Over Tomorrow (1945)	18	Discusses ways in which the United Nations can safeguard the peace. Traces steps preceding the organization, and explains the functions of the Security Council and of the Assembly.
MA–6962R*	Evaluating a Nation (1951)	19	Describes following characteristics of USSR: Geographic position, size, shape, climate, population, natural resources and

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
			social political makeup. Also discussed are MacKinder concept of World Island; Nazi doctrine of geo-politics; and modern polar concept of geography. Explanation of why understanding of these concepts, and their place in Communist scheme of world conquest, makes clear the necessity for sending American troops to western Europe.
MC–6971	**Searchlight on the Nations (1949)**	**20**	Deals with the international exchange of information through modern communications such as the press, radio, film, and telefoto. Men are still separated from each other; half the human race does not yet have the ears to hear. This film tells how the United Nations is working to break down these barriers to progress.
MA–6962AR	**How To Get Along in a Foreign Country (1953)**	**16**	The twofold aim of Communist propaganda is to win neutral nations to the camp of Communism, and to divide and weaken the alliance of freedom-loving nations of the world. The favorite theme in the "hate America" campaign is an attack on the behavior of American military personnel stationed in foreign countries. It is up to every serviceman to see that his attitude and behavior are exemplary and beyond reproach at all times, to respect the people and customs of the land, and to be a true representative of his nation's ideals of justice, liberty, and the dignity of man; by so doing, he will safeguard the faith and good will of freedom-loving people, and at the same time defeat the purpose of enemy propagandists.
MA–6962BG	**Alaska (1954)**	**21**	Contains a brief study of Alaska, covering its historical background, current social, economic and military status, as well as its strategic significance as an Arctic outpost of the United States.
MA–6962AP	**Australia (1953)**	**12**	This is a brief study of Australia, covering its geography, government, economy, industries, social customs and traditions,

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
			with specific reference to its role in world affairs.
MA–6962BA	Austria (1954)	17	Highlights Austria's history, current social, economic and political status and her role in the cold war against Communism.
MA–6962BB	Benelux Countries (1954)	22	Contains a brief study of the Benelux nations, covering the historical background, and current social, economic and military status of each, as well as the significance of the Benelux Union to European unity plans.
MA–6962AG	Brazil (1953)	15	A study of Brazil, covering her geography, people, industries, and government, emphasizing her importance as a U. S. ally.
MA–6962AQ	Canada (1953)	18	Covers Canada's geography, history, way of life today, industries, economy, government, and its current role in world affairs.
MA–6962AD	Formosa (1952)	13	A study of Formosa, highlighting its historical background and current social, economic and military status as well as its strategic significance in world affairs.
MA–6962AN	How To Get Along in France (1953)	27	A graphic presentation of the family life, customs, government, and politics of France to aid Armed Forces personnel in understanding the people and their way of life.
MA–6962AI	How To Get Along in French Morocco (1953)	25	Explains the job of service persons stationed in Morocco. Gives important information about the country, the habits and customs of the Moroccans, and how to get along with them.
MA–6912BO	You in Germany (1955)	31	Explains customs, traditions, and problems of the German people, and tells how Armed Forces personnel may help to cement better relations between the United States and Germany. Gives hints on points of historical and scenic interest.
MA–6962AB	This Is Great Britain (1952)	15	Describes the contributions of the scientists, farmer and the coal miner in England's fight back to economic recovery.
MA–6962BD	You in Great Britain (1955)	34	Traces the growth of democracy in Great Britain from the inception of Magna Carta; explains the customs and traditions of its

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
			people and the sacrifices made in defense of freedom. Shows points of historic and scenic interest, and gives hints on how to make and keep friendship with the British people.
MA–6962BC	Greece (1954)	20	Traces the culture of the western world from the glory of ancient Greece, describes her recent troubled past, her encouraging present, and her clear-cut stand on the major issues facing the future of the world.
MC–9327C	Ancient Greece (1954)	11	One of the most important periods in human history is dramatized, bringing to life through words and photography an historical era in Greece. Shows the Parthenon, the village of Sparta, and the Acropolis.
MA–6962BM	Iceland (1954)	23	An unusual study of Iceland, covering the historical background and current social, economic, and political status, as well as the country's strategic significance in western defense plans because of its location.
MA–6962BF	India (1954)	19	Narrated by Edward R. Murrow; shows India as a country beset by many problems. Though 5,000 years old culturally, India is virtually young measured by her 7 years of independence. Strategically located, her political potential figures prominently in global affairs.
MA–6962AA	Strategic Iran (1952)	13	Shows how Iran has become strategically important to the rest of the world because of its vast oil resources. Points out some of its internal troubles, especially with native Communists.
MA–6962BS	Italy (1955)	30	Gives an over-all picture of the Italian people—their heritage, culture, economics, politics, and present-day problems—in an endeavor to effect better relations between the Italian people and American service personnel.
MC–9327D	Ancient Rome (1954)	11	As a city, religious center, and capital of an Empire, Ancient Rome ruled the people of its times. Even in our modern world the Roman influence is profound. The

NO.	TITLE	RUNNING MINUTES TIME	NATURE AND SCOPE
			masterful production provides an authentic background for the study of Ancient Rome. The achievements of Rome in government, in architecture, in engineering, are presented here, and our specific inheritance from that culture are established. The famous Appian Way, the Sacra Via, the Forum and the palaces of the Palatine Hill are just a few of the scenes of Roman grandeur presented.
MA–2431EB	**Japan (1951)**	**13**	Shows general aspects of country and people of Japan. Describes location, terrain, climate, natural resources, as well as manners, customs, religions, arts, social orders, sports and pastimes of the people. Gives a glimpse into national, industrial, and agricultural developments.
MA–6962AZ	**Norway-Denmark (1954)**	**19**	This film presents a brief study of the two countries, covering their historical background and current social, economic and political status. The strategic location of the two countries makes them highly important to the security and survival of the western nations.
MA–6962BH	**Panama (1955)**	**19**	An outline of the U. S. mission in Panama—the protection of the Canal—indispensable to our defense and to the collective security of the Americas. The film traces the growth of Panama, outlines its heritage, and shows the threat of Communist infiltration.
MA–6962AV	**The Philippines (1953)**	**15**	A pictorial study of the Philippines, covering its geography, political history, people, government and current role in world affairs.
MA–6962AC	**Portugal (1952)**	**14**	The film points out Portugal's strategic importance to its powerful allies in NATO. It reviews Portugal's great seafaring past, describes its limited agricultural and industrial resources and the conservative habit of its strongly Catholic people, and pays tribute to its sparkling capitol, Lisbon.

NO.	TITLE	MINUTES RUNNING TIME	NATURE AND SCOPE
MA–2431DR	**Puerto Rico (1950)**	**17**	Pictures Puerto Rico and its social, economic, and industrial problems; Armed Forces giving aid, and in return taking advantage of its strategic value as a military, air and naval base. Also shows recreational facilities and points of interest for servicemen.
MA–2431EA	**Soviet Union and Its People (1951)**	**19**	Brief study of Soviet Union and its people, covering geographical features, climate, history, industry, transportation, culture, and political organization.
MA–6962AF	**Spain (1952)**	**10**	This is a brief study of Spain, highlighting its geography, government, culture, economic structure and its strategic significance in Europe's complex political picture. The military importance of American alliance is pointed out. Her geographical location makes her an important base, and her well-trained armies coupled with the strong anti-Communist ideology of her people are vital to the free nations of Europe in the face of possible Communist aggression.
MA–6962AA	**Turkey (1952)**	**17**	This is a brief study of the Republic of Turkey, highlighting its political, social, economic, and industrial structure. Lying across the trade routes of the world, she is vitally significant in the political scheme. In 1952, Turkey became a member nation of the North Atlantic Treaty Organization, a powerful ally against the ever-present threat of Communist aggression.

SPIRITUAL VALUES

Objectives:

To protect and develop in each person the emotional and spiritual experiences which go beyond reasoned moral conviction and efficient social action to give warmth and drive to human life.

To identify the sources and activities which promote individual realization of spiritual values.

DUTY—HONOR—COUNTRY

SERIES AND CHAPTER	TITLE	SCOPE
II, 6	Sincerity	To develop an appreciation of the need to be loyal to moral principles. To develop an understanding of sincerity as the virtue that recognizes the other man as a moral personality. To persuade men to be truthful in all their dealings with others.
III, 7	Humility	To describe the virtue of humility as it contributes to character. To persuade men to practice this virtue.
V, 8	"The Greatest of These"	To demonstrate that charity is a necessary element in our daily lives. To suggest ways and means of practicing charity in all situations in life.
V, 10	"Rule Six"	To emphasize the vital importance of a sense of humor for self-evaluation and in human relationships.

CHAPLAINS' STANDARDIZED PROGRAM MATERIALS

The program materials listed in the remainder of this chapter were prepared by the Chaplains Division of the Bureau of Naval Personnel for use by chaplains. At the time of publication, copies of these materials were distributed to chaplains on active duty. Additional copies may be obtained by submitting DD Form 1149, in accordance with BuSandA Instruction 5604.4, to Naval Supply Centers at Oakland and Norfolk, as appropriate to command areas.

At the present time, chaplains' character education materials are standardized for personnel according to the duty station to which they are assigned: Recruit training, service schools, forces afloat, activities in the Far East, and shore stations within the continental limits of the United States. A standardized, visual interpretation of BuPers Instruction 1743.2, has been prepared for use by supervisory chaplains in explaining the Protection of Moral Standards program to command personnel.

Additional standardized materials are now in preparation for officer candidate schools and for retraining commands. Plans are under consideration to prepare materials for personnel assigned to shore activities in Europe and North Africa.

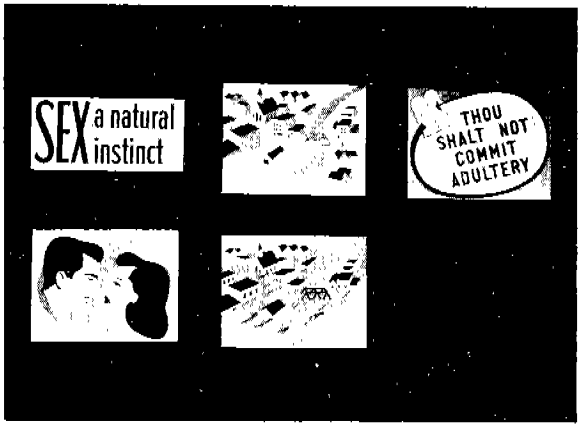
Chaplains' character education materials are standardized for three reasons:

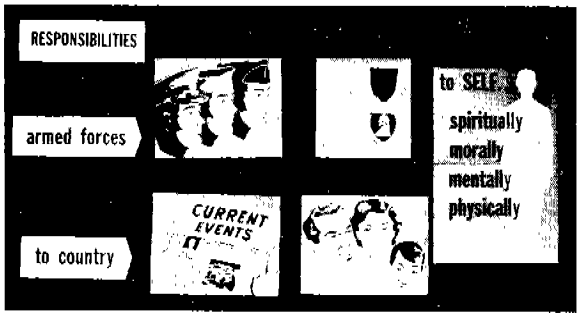
1. Moral and spiritual problems characteristic of specific duty environments have been analyzed and materials prepared to meet the needs of personnel in their particular environment.

2. The consistent interpretation and application of basic moral and spiritual principles promotes uniform understanding of these principles by personnel unmodified by the particular emphases of various instructors.

3. Use of materials reviewed by denominational representatives helps assure that various religious beliefs and practices of personnel will be neither violated nor made the subject of controversy during character education instruction periods.

RECRUIT TRAINING SERIES ONE





The Recruit Training series introduces personnel to the Character Education program of the Navy and Marine Corps by emphasizing six of the basic themes underlying morality. Important points in the step-by-step development of each subject are illustrated or lettered on special symbols which easily adhere to a flannel board. The instructor builds an illustrated outline of each major division of the subject as he progresses through the presentation. At the end of each major subject division, the symbols are removed one by one and the main points reviewed. This method of visual presentation permits members of the instruction group to follow easily and to discuss the main points of the subject. This series is currently under revision. A project team has been assigned to complete research, development and experimentation of Recruit Training Materials (Men), Recruit Training Materials (Women) and Training Materials for personnel of Naval Reserve Activities. Publication of completed materials is anticipated for 1958.

SEX EDUCATION (A)

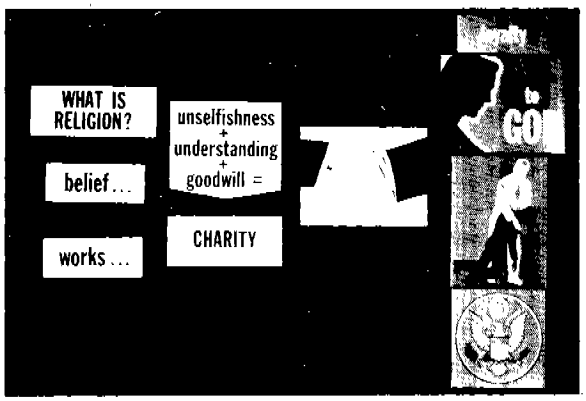
This subject presents: the need to control the natural sex desires; the importance of understanding the reasons for such control; and the methods by which self-control may be developed and maintained.

RESPONSIBILITIES (B)

The understanding, acceptance and conscientious discharge of personal responsibility to God, to others and to self is the objective of the presentation. Self-discipline is identified as a controlling element in developing personal responsibility.

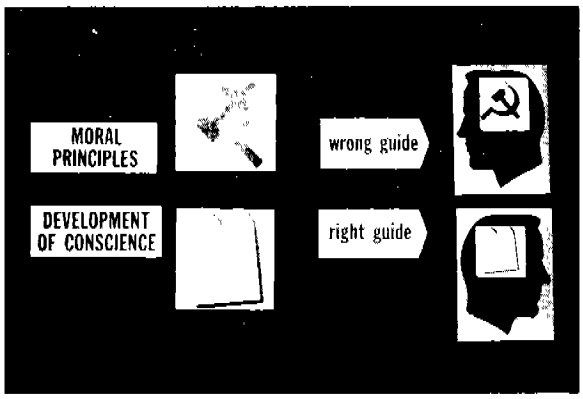
RELIGION (C)

This subject is defined as a belief in a power and authority greater than self. The expression of religion through individual belief and works is discussed. Religious heritage of America is discussed.



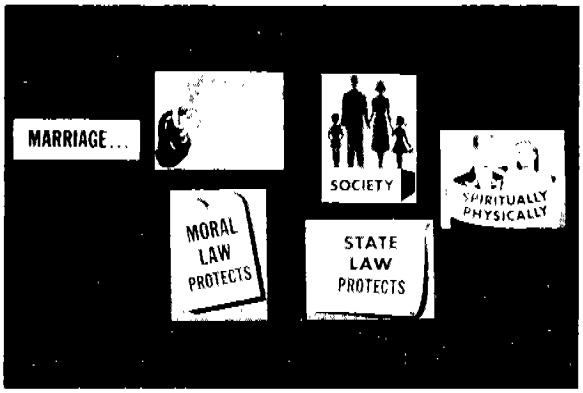
MORAL PRINCIPLES (D)

Man as a moral being, responsible and accountable for his behavior, introduces this subject. The development of conscience and character according to moral principles is discussed. The necessity for an authoritative standard by which to judge the morality of thoughts and actions concludes the presentation.



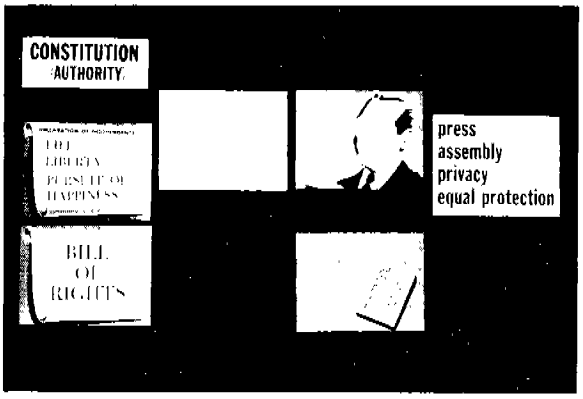
MARRIAGE AND FAMILY LIFE (E)

This presentation highlights the question, "Are you ready for marriage?" The approach to marriage, the significance of marriage, family obligations, and the sanctity of the home are emphasized.



CITIZENSHIP (F)

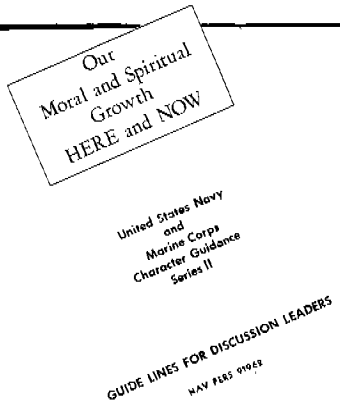
The meaning, privileges and responsibilities of American citizenship are presented in this subject. The nature of authority and an appreciation of citizenship in a democracy are discussed.



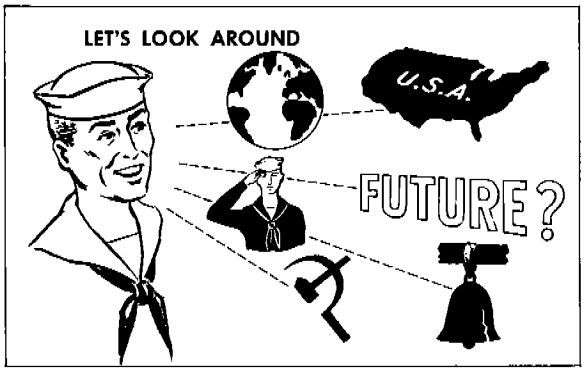
SERVICE SCHOOLS, SERIES TWO

"OUR MORAL AND SPIRITUAL GROWTH—HERE AND NOW"

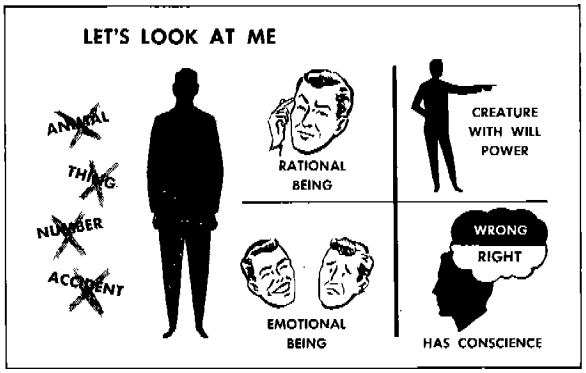
(NAVPERS 91962)



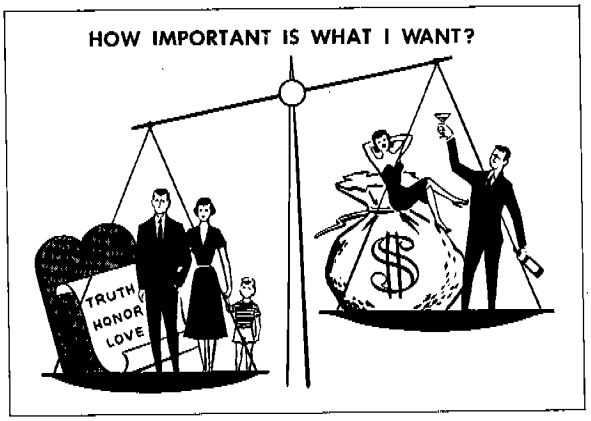
The basic point of departure for this series of ten discussions is the consideration of the individual in his total environment, namely, his relationship to himself, to his Creator and to other persons. It brings into clear focus the intrinsic dignity and worth of the individual and presents the concept of personal growth in daily living by offering moral and spiritual considerations designed to motivate the individual toward self-betterment in all relationship to his environment.



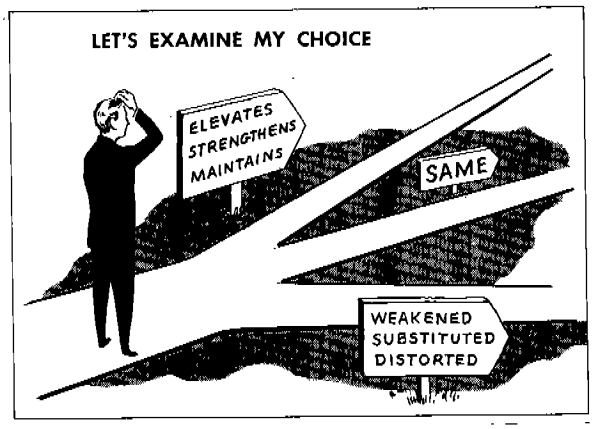
"LET'S LOOK AROUND." Sharply focused look at conditions in the world and trends in America. Points out that the person is part of the problem and can be part of the answer.



"LET'S LOOK AT ME." Emphasizes the importance of personal worth and self-understanding.

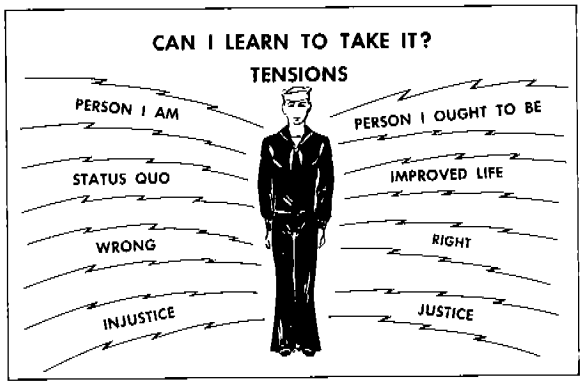


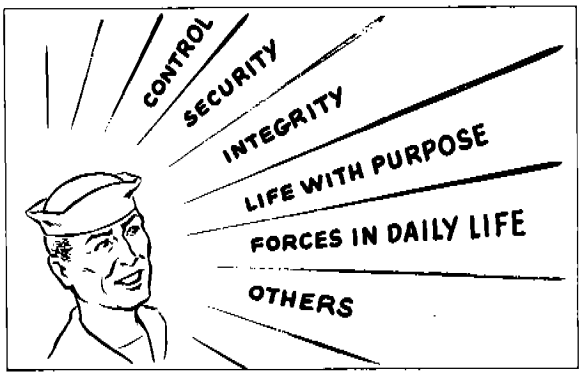
"HOW IMPORTANT IS WHAT I WANT?" The reexamination of values in their relationship to conduct, goals and the welfare of others.



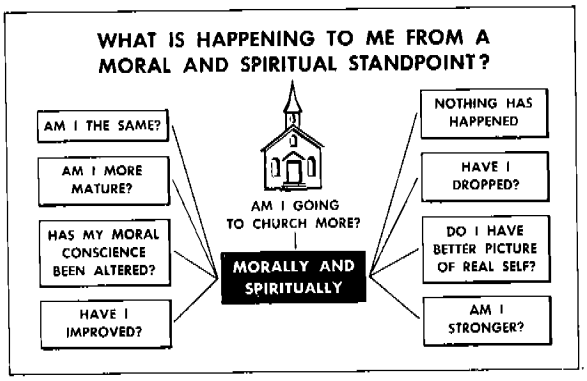
"LET'S EXAMINE MY CHOICES." Presents some valid tests that will assist in making constructive choices.

"CAN I LEARN TO TAKE IT?" Shows the influence on the individual of constructive and destructive tensions in every-day life. Suggests some healthful and constructive methods by which tensions may be resolved.

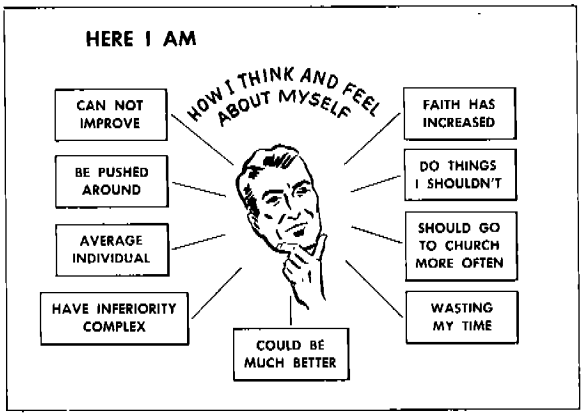




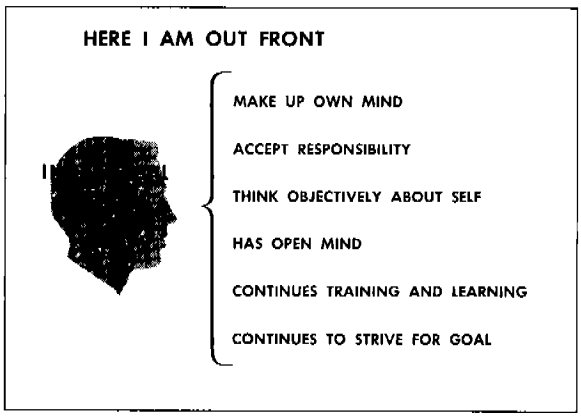
"WHAT KEEPS ME GOING?" Shows the relationship between worthy purposes and control.



"WHAT'S HAPPENING TO ME?" Encourages personal concern and acceptance of the importance of developing high moral standards.



"HERE I AM." Crystallizes the importance of selecting a positive course for growth and development.



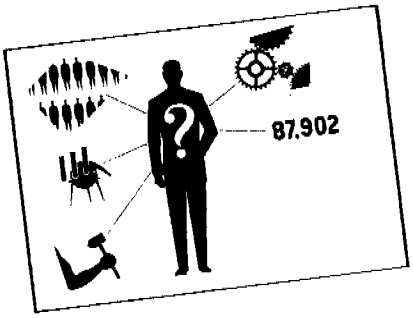
"HERE I AM OUT FRONT." Discusses how to develop the characteristics of forceful leadership.

PERSONNEL AFLOAT, SERIES THREE

"BECAUSE OF YOU"

(NAVPERS 15874)

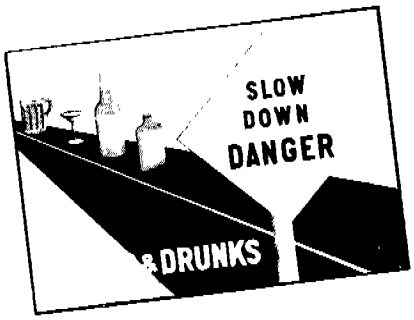
This series of twenty discussions is based upon moral and spiritual principles considered indispensable for true character and the only solid foundation for personal integrity in or out of the Navy. The stress throughout is upon the meaning and significance of the human person and his personal responsibility in life. Accompanying each discussion is a "give-away" card for each person in attendance. The card contains a picture illustrative of the area of discussion, and remarks highlighting the salient points.



WHAT GOOD ARE YOU? (The intrinsic worth of the human person)—Objective: To illustrate both the intrinsic and the extrinsic worth of the individual human person. Considers inadequate evaluations of man and their historical and potential danger to the world and to America. Stresses man's intrinsic worth as a creature made in God's image and likeness, as noted by Founding Fathers. Discusses personal significance and practical applications of both valid and invalid concepts of the human person.

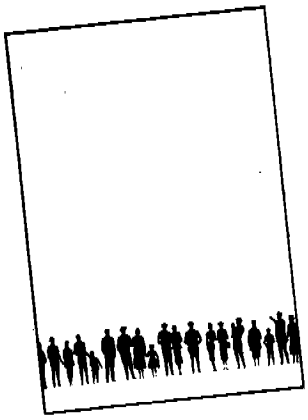
"THE YOU IN THE U.S.A." (Why We Are Here: Personal Responsibility to Country)—Objectives: To illustrate why it is necessary to maintain armed forces and why each individual sailor is integral to the Armed Forces. Emphasizes position of individual in relation to world situation, the need to preserve true principles of government, and to safeguard the tenets enunciated in the Declaration of Independence. Stress is upon worth of individual and moral responsibility in its true sense, and upon the significance of the task of the individual person.

"SHE LOVES ME—SHE LOVES ME NOT" (Responsibility in re: Sex and Marriage)—Objectives: To illustrate that sex is not to be adored as an entity in itself, but that it has final meaning only in relation to marriage. Discusses responsibility toward all women prior to marriage, and responsibility toward wife in marriage. Does not treat in detail of married life, sex or family living as such. Treats rather concepts of and attitudes toward women. Considers how 20th Century has confused sex with love, and the irresponsible actions consequent to this confusion. Includes positive comments on beauty and sacredness of sex in true focus.

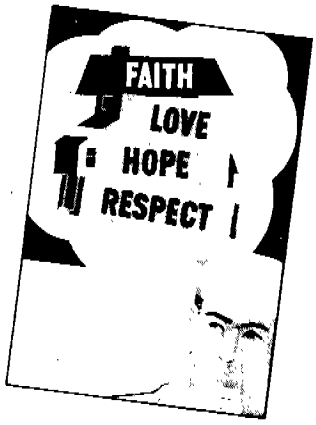


"DRINKS AND DRUNKS" (Responsibility in the Use of Alcohol)—Objectives: To illustrate problems that can arise in life of average man if he drinks unintelligently and irresponsibly. Discounts exaggerated approach to drinking. Avoids treating of alcoholism. Discusses consequences of irresponsibility. Leaves morality of use of alcohol per se to individual conscience; concerns itself with abuse of alcohol.

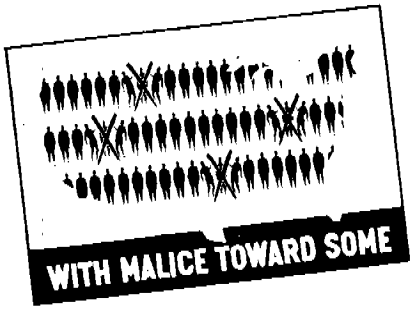
"PEOPLE ARE NOT FIREPROOF" (Penalties of Avoiding Responsibilities)—Objectives: To illustrate that responsibilities are inherent in our relation to all things, and that fulfillment of them is demanded by society, commonsense and the moral law of God. Points out that since this is so, the possibility of punishment for culpable failure is threefold. Considers possible consequence. Concludes by accentuating positive notions of reparation of past, resolution for future, practical steps for achievement.



"A SQUARE DEAL" (Meaning and Applications of Justice)—Objectives: To illustrate the importance of justice in relation to all human beings. Defines justice, emphasizing a concern for the rights of others, and pointing out the roots of justice as a belief in the worth of each individual. Considers impact of injustices internationally, nationally, locally. Discusses corrective possibilities.



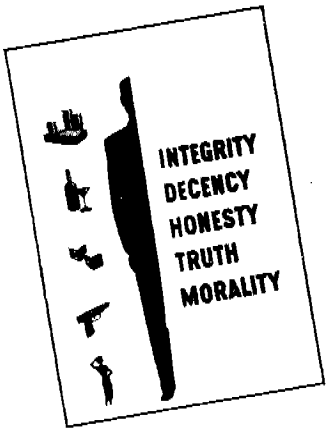
"SHOW ME THE WAY TO GO HOME" (Meaning and Importance of the Home)—Objectives: To illustrate the force of "home in our lives." Distinguishes between the "house" and the "home." Deals with ideas and attitudes shaped in the home. Offers a challenge to the homemaking responsibilities each person must face. Encourages preparation now and the development of consideration of others to be a good husband and father.



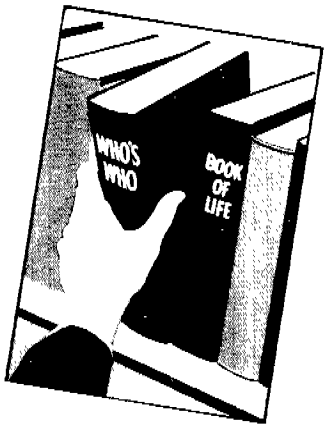
"WITH MALICE TOWARD SOME" (Existence and Impact of Prejudice)—Objectives: To illustrate the sources and the dangers of prejudice. Faces facts of existence of prejudice in America and the harm it does internationally, nationally, locally. Presents means of correcting prejudice and the testimony that the true direction continues to be "Justice For All."

382229 O—57——10

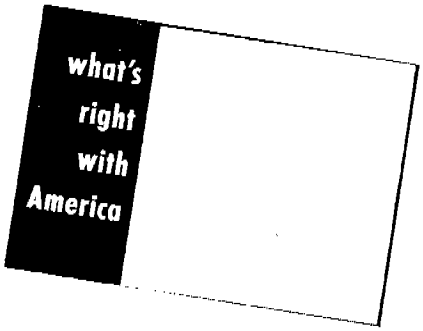
"FREE FOR NOTHING" (Principles and Practices of Honesty)—Objectives: To illustrate importance of sensitivity to the relevancy of honesty in life. To illustrate grave need for honesty in regard to property of others, as well as honesty in thought, word and action. Discusses various forms of stealing, as well as more subtle forms of dishonesty and the moral and social implications thereof.



"WHAT MAKES A MAN A MAN" (Responsibility and Character)—Objectives: To illustrate that if we avoid obligations, refuse to face problems, look for "ways out," it is because of the fact that in some way we are not real men, that is, some ingredient of true character is missing. Points out what the ingredients of true character are, morally and spiritually, and how possession and development of such ingredients help us to meet situations manfully. Notes that manhood is not in mere "flexing of muscles," but is in development and strength of moral fibre.

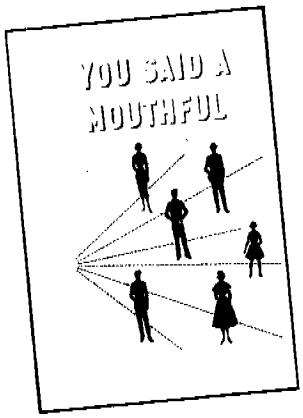


"WHO'S WHO" (Importance and Evaluation of Recognition and Acceptance)—Objectives: To illustrate strong human desire for acceptance and need for recognition. It stresses these as motivation behind many actions, both good and bad. Points out proportionate values between working for recognition by man and recognition by God. Proposes to help men understand themselves better in interpersonal relations, and to help them adjust to a mature expression of the drives for recognition and acceptance.



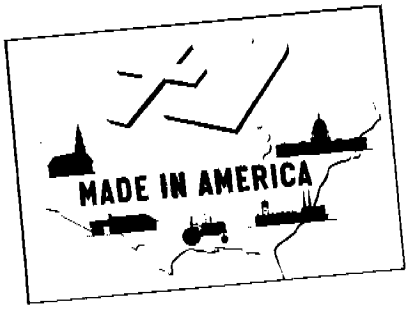
"WHAT'S RIGHT WITH AMERICA?" (Evaluation of Country and Personal Responsibility)—Objectives: To illustrate that essentially America is good, despite many defects, but that these defects must be recognized and corrected, and that I have a personal moral responsibility to help do so. Presents a "study in gray"—a simplified background of government; what is good and bad historically and presently. Discusses moral crisis in world at large and its solution as the responsibility of each person under God.

"WHAT IS THIS THING CALLED LOVE" (Truth and Error about Love and Sex)—Objectives: To illustrate meaning of love and how such meaning is applicable not only to women, but to country, work, home, and other subjects. Details concept of unselfishness and sacrifice as essential to real love. Stresses meaning of love of women as opposed to abuse of women sexually and emotionally. Discusses need for training in unselfishness and sacrifice as necessary pre-requisites for successful marriage.



"YOU SAID A MOUTHFUL" (Responsibility in the Use of Speech)—Objectives: To illustrate grave importance of what we say as representatives of what we think and what we are. Points out some of the serious effects of rough, obscene language. Discusses effects of improper stories, crudeness, lying. Stresses personal responsibility in the use of extraordinary gift of speech, as well as implications of "freedom of speech."

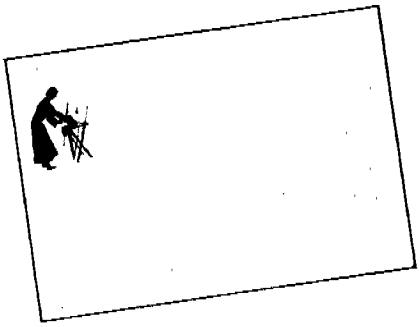
"FRONT AND CENTER" (Attempts to Avoid Responsibility and Consequences Thereof)—Objectives: To illustrate the problem of guilt consequential to irresponsibility. Discusses the various types of "escapism." Considers impact of problem of guilt on individuals, Navy, Nation. Discusses positive approach to mature resolution of guilt, retribution, and reconstruction.



"MADE IN AMERICA" (Principles and Ideals of Justice in Democracy)—Objectives: To illustrate the fact that our total American way of life, as well as the individual living of this way of life by the American citizen, is the underlying meaning of the stamp on any products Made in America. Notes that our influence for good in the world is in proportion to the reality of our justice individually and collectively in the U. S. A. Involves realization that real strength of America has its source in the Creator and is dependent on moral persons.

"HAPPY DAYS ARE HERE AGAIN" (Meaning and Importance of Desire for Happiness)—Objectives: To illustrate that the one thing desired by all human beings is happiness; that for happiness in some form we do everything we do. Encourages individuals to question whether or not they are truly happy; if not, why not; to re-examine their values. Notes dependency of happiness on law, and suggests positive pattern to follow.

"HEART FAILURE" (Importance of Charity in Human Relations)—Objectives: To illustrate that charity is the virtue that gives all others life, and stresses fact that if we fail in charity, we fail in all things, if our charity is lost, all is lost. Notes universal nature of charity. Discusses importance of charity in international and national relations as well as in Navy and family life. Considers means of developing this virtue.

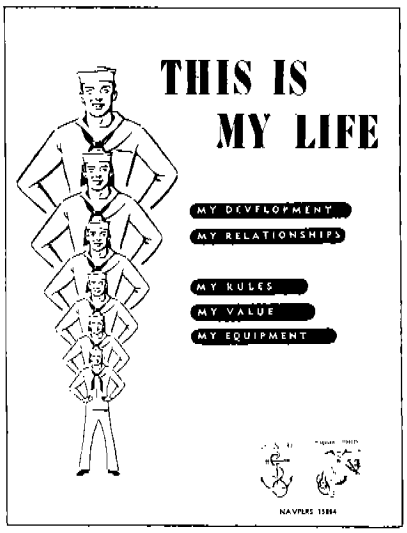


"THE SWEAT TREATMENT" (Meaning and Dignity of Work)—Objectives: To Illustrate the deeper meaning of work, its naturalness, significance, dignity, sanctity. Considers the difference between unwilling drudgery and cheerful approach to a job that must be done. Attempts to stimulate respect for work as a human act, as well as personal obligation to see a job through. Points out various "escape failures."

"WISH YOU WERE HERE" (Responsibilities on "Liberty" or Shore Leave)—Objectives: To illustrate the grave need for intelligent use of liberty and shore-leave time. Stresses responsibility on liberty in re: money, drinking, women, driving. Suggests positive ideas for recreation, culture, etc. Discusses attributes of a "good liberty" in terms of relations to loved ones and others whose good opinion we desire.

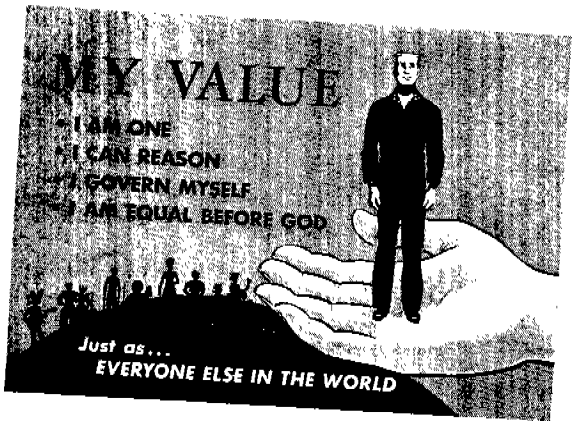
PERSONNEL WITHIN THE CONTINENTAL LIMITS OF THE UNITED STATES, SERIES FOUR

"THIS IS MY LIFE" (NAVPERS 15884)

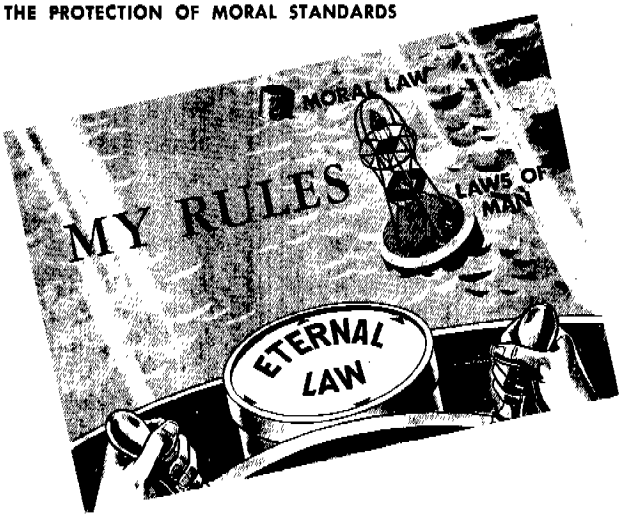


This series identifies certain of the innate or acquired spiritual needs of the person which, because they arise from his nature, require attention and decision. The presentations then move to the moral and spiritual values inherently involved in the development and satisfaction of these needs. The presentations conclude with a principle or principles for guiding the thinking, feeling and actions of a person which are compelling because the necessity for them is self-evident in human nature. Preceding each topic in this series is a summary of the research data on which the selection of the topic is based.

TOPIC I, MY EQUIPMENT. Objectives: To develop in the person a correct concept of himself through an understanding of his nature and his needs. To explain how principles of morality accord with the natural law in man.

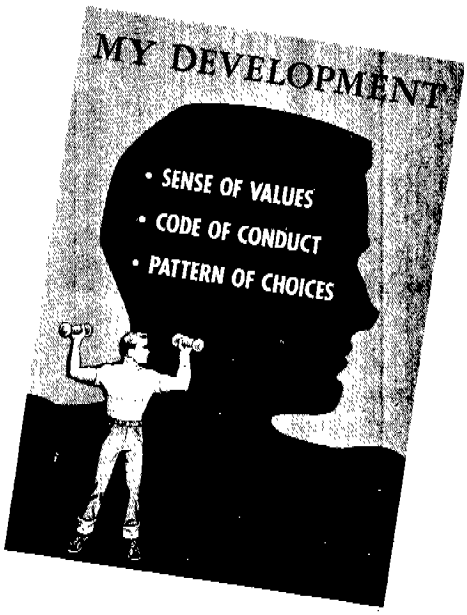


TOPIC II, MY VALUE. Objectives: To define personal value. To identify the needs which man experiences and must satisfy because he is a person. To evoke an experienced understanding of a person as a conscious center of value and of valuing. To establish the treatment of persons as persons and never as things, as an absolute duty.



TOPIC III, MY RULE. Objectives: To present the true meaning of law and how all things, including man, achieve the purpose of their existence only through following the particular law of their nature. To identify the natural law of reason (the moral law) as the law built into man's nature and how it can be known through reason. To emphasize law as a guide or aid to man rather than a restriction in the attainment of his goals.

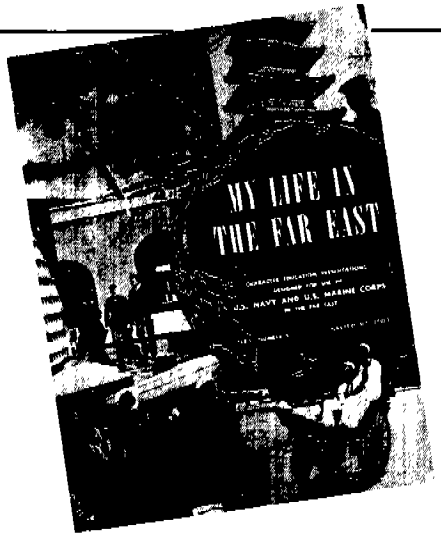
TOPIC IV, MY RELATIONSHIP. Objectives: To identify the needs which persons experience and must satisfy because they are social creatures. To explore the relationships which men naturally seek to bind them to their fellow men and to their world. To evoke an experienced understanding that every relationship is also a claim, an implied contract, which the individual is not free to renounce.



TOPIC V, MY DEVELOPMENT. To foster insight into the tendency of a person to think of himself as a consistent unit and that this unity requires a code of conduct, a sense of values and a pattern of choices. To evoke an experienced understanding of the relationship between character and development, and of the necessity for a standard by which to control development.

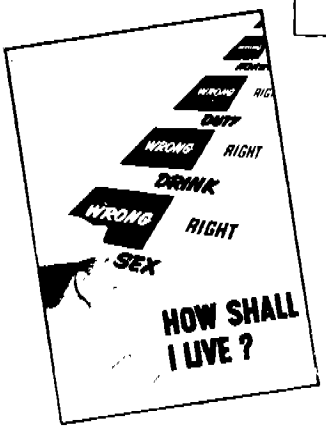
PERSONNEL IN THE FAR EAST, SERIES FIVE

"MY LIFE IN THE FAR EAST" (NAVPERS 15881)

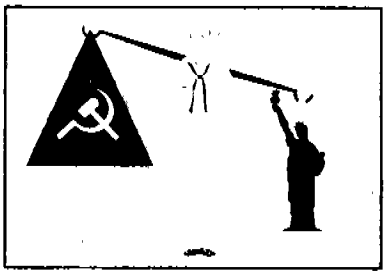


This series of twelve character education discussions is designed with the specific objective of meeting the moral and spiritual problems of personnel in the Far East. A poster is available for each discussion as well as illustrated "give-away" cards containing salient points of the discussion for each person in attendance.

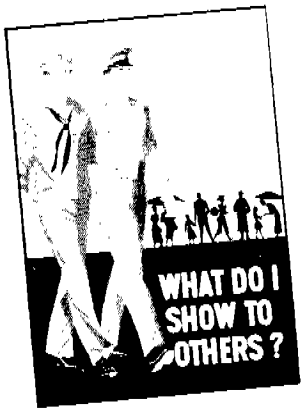
"Do I Ring True?"—A discussion of the nature of personal integrity as demonstrated in the military service. The marks of a man of integrity and the evidences of a lack of integrity are discussed against a background of Far Eastern duty and liberty.



"How Shall I Live?"—A discussion of the two patterns of living: One in which the man claims freedom to do as he pleases, the other in which the man recognizes that he is bound by responsibility, rather than just expediency. The tests for right and wrong choices of conduct are examined.



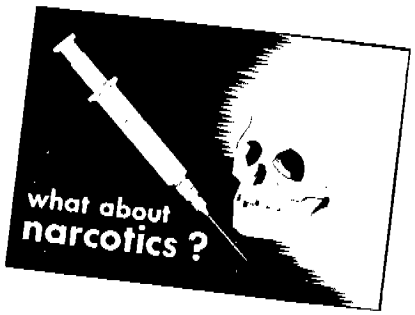
"What Do I Want?" (Americanism or Communism)—An examination of what America stands for and guarantees, as opposed to Communism, so that a man's service in the Far East may contribute to the aims of America and stand in opposition to Communism.



"WHAT DO I SHOW TO OTHERS?" (Ambassadors of the United States)—A discussion of the fact that the real ambassadors of our country in the Far East are the men in uniform, with a study of the type of conduct which should support such ambassadorship.

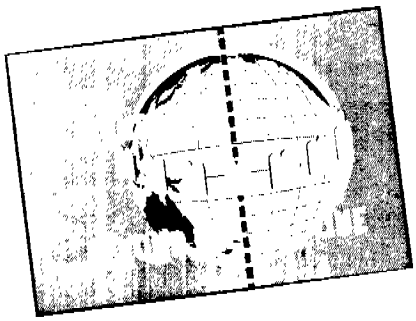
"WHAT ABOUT WOMEN?"—A discussion that recognizes frankly the sexual temptations existing in the Far East, but endeavors to destroy some of the false ideas about sexual indulgence and to instill a resolve to control the sexual urges, with suggestions as to how to implement that resolve.

"WHAT ABOUT LIQUOR?"—An approach to the problem of the excessive use of alcohol by service personnel in the Far East, recognizing that the decision to drink or not to drink must be a personal decision on the part of the man, but emphasizing the need for and reasons for moderation.



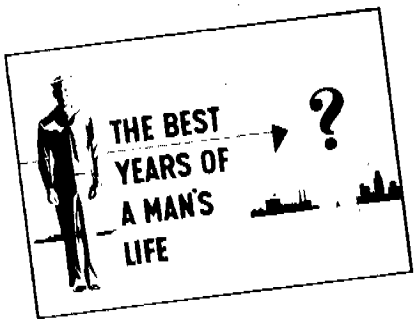
"WHAT ABOUT NARCOTICS?"—A discussion designed to educate personnel regarding the growing narcotic problem in the Far East. The discussion is designed to forestall, if possible, the potential involvement of unwary personnel in either the narcotics habit or traffic, in part by emphasizing the true nature of manhood.

"WHAT ABOUT THE BLACK MARKET?"—A discussion that emphasizes the contradictions between American objectives and black market activities in the Far East, and reminds personnel of the necessity of basic honesty and integrity, both for personal reasons and as members of the American Armed Forces. Includes a discussion of the various types of Black Market involvements.



"MORAL STANDARDS BEYOND THE DATE LINE"—A discussion designed to combat the philosophy that once beyond the international date line the moral standards held in America can be set aside. The emphasis is on the unchanging nature of right and wrong conduct, and the disastrous effects the assumption of freedom from morality brings to the man himself, to his future and to his family.

"MY HOME OF THE FUTURE"—A discussion that outlines for those contemplating marriage, or already married, the elements necessary for a permanent marriage. The discussion includes an evaluation of the pressures brought by duty in the Far East against marital fidelity and a stressing of the fact that what a man actually wants for his home of the future should control what he does in the present.



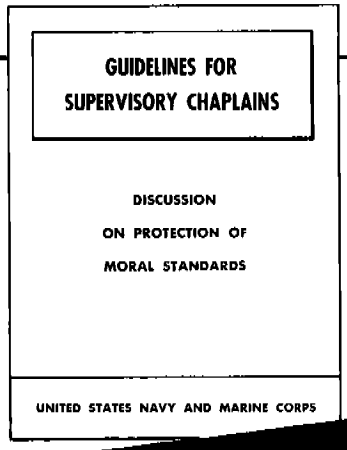
"THE BEST YEARS OF A MAN'S LIFE"—A discussion designed to combat the feeling that a Navy-Marine enlistment, and in particular the time spent in the Far East, is just an interlude in a man's normal life that has no bearing on his future. This is done by demonstrating the good as well as the bad effects duty in the Far East can have on a man's future. Suggestions toward making his time in the Far East constructive are included.

"MARRIAGE—WHERE AND TO WHOM?"—A discussion of the problems that confront the man who wishes to marry while in the Far East and an attempt to help that man decide whether or not the problems facing a marriage to an Oriental are too big to insure the success of the marriage.

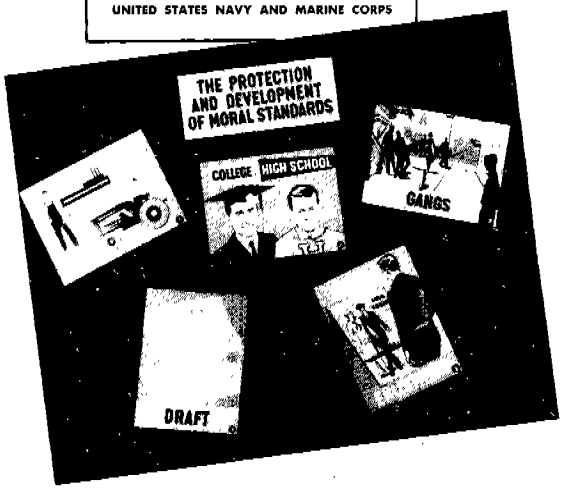
GUIDELINES FOR SUPERVISORY CHAPLAINS

"PROTECTION OF MORAL STANDARDS"

(NAVPERS 15884)

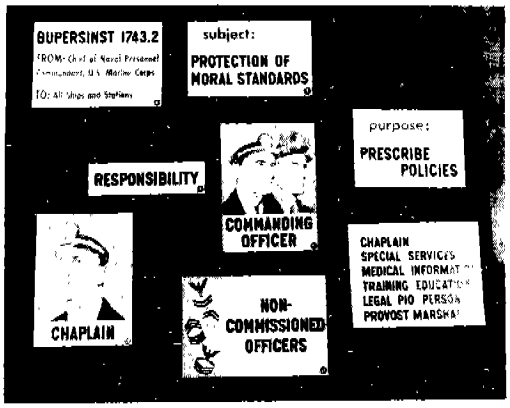


This discussion is a visual presentation of BuPers Instruction 1743.2 prepared for the use of supervisory chaplains in explaining the Protection of Moral Standards program to command and staff personnel. This discussion emphasizes leadership responsibility in the program, and the methods by which the program may be implemented.



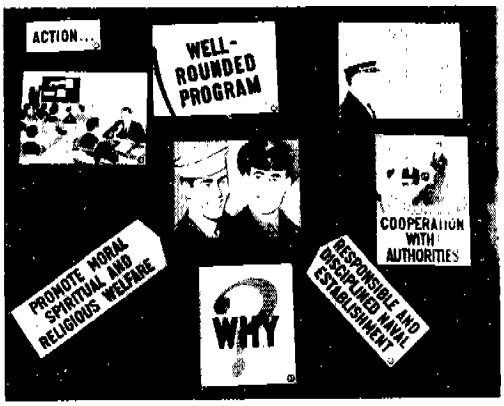
SCENE I

The men and women of the military community differ in backgrounds and their reasons for entering service. Regardless of these differences, certain standards of conduct and behavior are required by the military. The protection and development of the moral and spiritual values of personnel is essential to a strong, responsible, and well-disciplined Naval Establishment.



SCENE II

The protection of moral standards is a direct responsibility of the commanding officer. This responsibility is shared by all echelons of leadership. Certain subordinate officers are particularly qualified by function and training to contribute materially to the program.



SCENE III

Specific implementing action is required of the command to produce a well-rounded program for the protection and development of the moral standards of personnel. Included in the program are adequate provisions for the off-duty recreation and entertainment of personnel. Under the Character Education program, all personnel are to be reached by group instruction and by personal interview.

METHODS OF GROUP INSTRUCTION

THE GOOD INSTRUCTOR MUST . . .

. . . know and like students.
. . . know what students can do and be.
. . . know subject and methods.

THE LECTURE METHOD . . .

. . . is still one of the best and useful ways of instructing in character education.

GROUP DISCUSSION METHODS . . .

. . . can be the most effective methods of all.
. . . must be properly controlled and guided.
. . . must never be "free-for-alls."
. . . must lead personnel toward objective, established moral standards.

ALL INSTRUCTORS . . .

. . . need training in the special materials and methods used in the Character Education Program.
. . . can be trained by means suggested in this chapter.

THIS CHAPTER . . .

. . . describes the qualities of good instructors.
. . . explains the purpose of group instruction.
. . . gives examples of the guided-discussion method.
. . . tells how instructors can be trained.

CHAPTER XIII

METHODS OF GROUP INSTRUCTION

"Alexander Hamilton testified that he never knew the real difference between the amateur and the professional soldier until the American retreat had almost become a rout at the Battle of Monmouth. At that point somebody aroused Baron von Steuben from an exhausted sleep.

"The old man walked calmly into the fleeing columns and formed them into lines that magically held. He did not say much, he could not say much, he never knew English very well. He just pointed with his cane.

"Why did the frightened American boys turn and stiffen at the old man's signal? *He was their instructor. He loved them and they knew it.* He understood them because he had taught them. They saw him through the mists of fear and suddenly their vision cleared. They knew now that they would rather turn and fight like the soldiers the old Baron had taught them to be than run like the cowards he had taught them to despise.

"Baron von Steuben held the key to the military instructor's total role. It starts with morale. It is built on attitudes. These are the first concern of the instructor who *knows and likes his students.* This is where the true professionals are separated from the amateurs.

"The amateur instructor says, 'I know how to fly an airplane. I'll show these students how to do it. If they've got the stuff, they'll learn. If they haven't got the stuff, they'll wash out, and that's that. Instruction in my case is to give this would-be pilot my flying slice of skills.'

"In this fashion exactly, many militia officers in the winter of 1777 could have said, 'I can give bayonet drill just as well as or better than this old Prussian officer,' and they would have been right so far as the drill itself was concerned. Their error was that they thought their job started and ended with bayonet drill. Baron von Steuben knew that it started and ended with men—individual men—all different—men who could be inefficient cowards and—the same men—who could be skillful and brave soldiers. He knew these principles because he knew *the first thing you needed to do with the soldiers was to like them.*" (2)

THREE PRINCIPLES OF GOOD TEACHING

First Principle: To Know and Like Students

No "method" can supplant *knowing and liking students.* This is true in the teaching of bayonet drill or flying. It is equally true in the instructional phase of a program designed to protect and develop moral standards. If anywhere the job of education begins and ends with men—individual men—all different—it is in the job of character education.

Chapter X gives the standards for selection of character education instructors. The instructor who would seem to fulfill or measure up to these standards, but does not really like men, and is uninterested in knowing men, should not attempt group instruction in character education. This is true regardless of his mastery of materials, skill in techniques, or any similar attribute.

The present chapter discusses advantages and disadvantages of certain instructional "methods." But unless methods are predicated upon deep interest in men and women of the Naval Establishment, unless men and women are more than statistics or serial numbers, all the "techniques" in the world are wasted.

The number of personnel attending a lecture or discussion is not necessarily equal to the number actually receiving effective instruction. The difference will ordinarily *not* be merely in techniques, methods, or the kind of audio-visual aids employed. It will *not* be simply contingent upon the skill of the instructor, the amount of time allotted, the environmental circumstances, the operatting conditions at sea, the work-schedule ashore.

The difference in most instances will be primarily in the attitude of the instructor toward his men—his knowing them and liking them, his recognizing them as human beings, individuals with names and feelings, minds and hearts and desires—or his failing to do so. The instructor may know many principles of social, clinical, industrial and educational psychology. None of these, of itself, has ever developed character. Yet character education is concerned with development of character. *The instructor must start and end with individual men.*

Second Principle: To Know What Students Can Do and Can Be

A knowledge of men includes a knowledge of what they can *do* and can *be*. The good instructor does not move directly from his liking for, and knowledge of, men into his subject matter and the methods of presenting it. He moves, rather, through this second principle: That every instructor must have a clear-cut understanding of the objectives, and of the student's capability of achieving them. In other words, "When we know the students, we can move into the second phase of our job. What can they do? What should they do? What kind of men ought they to become?"

The prime importance of this principle in character education is that it poses *the* essential question of the entire Character Education program: "*Can* men become what the program desires? *Can* men achieve the objectives proposed? In brief, *Can* character be developed?"

Chapter VI discusses character development, and points out that character *can* be developed. Chapter XV further emphasizes the developmental capacities of character. It gives various reasons for holding this position. The entire program for the protection and development of moral standards, including the character education phase of this program, operates from this position, that character *can* be developed.

Third Principle: To Know the Subject and Methodology

The third step for the instructor is to concern himself with his "curriculum" or training program, and the methods of implementing it. Now he can concern himself with the *method* of instruction in moral and spiritual principles.

The actual "curriculum" of the Character Education program is discussed in Chapter XII. The following paragraphs discuss certain teaching techniques applicable to the program. Complete treatment of such techniques cannot be given here. INSTRUCTOR TRAINING (NavPers 92050), is one source readily available for Naval personnel interested in teaching methods. This book, composed of 55 excerpts from the NAVAL TRAINING BULLETIN, offers information on a wide variety of instructional methods, including the use of training aids. This publication treats such typical details as: Instructor Mannerisms, Some Tips on Speaking for Instructors, Personality in Teaching, Individual Differences, the Qualities of a Good Instructor, and similar areas.

The Lecture Method

No teaching method should be used exclusively, or in isolation from any other method. However, methods can be classified on the basis of their predominance in the over-

all instructional approach. So, for example, a "lecturer" may ask many questions, provoke discussion, and bring about group participation to some degree. Yet his approach depends basically on his lecture.

Considerable stress is frequently laid upon group participation, including guided-discussion techniques. Generally, this emphasis is valid. However, this does not mean that the lecture approach is antiquated or useless. The lecture remains the "first line of defense" in many instructional situations, and its importance should be clearly recognized.

Confused notions of democracy, and vague charges against "authoritarianism" do not lessen the value of a time-honored and, more important, *time-proved,* method of instruction. Too frequently, the lecture *method* has been condemned as ineffective, when the *lecturer* has been ineffective.

Sometimes it is thought that the lecture method does not permit "group participation," hence accomplishes little. This charge is attributable to a narrow concept of "group participation."

An accomplished lecturer can bring about group participation of the most intense nature—participation of minds and emotions. If men engage in verbal discussion, true participation may or may not be taking place. To assume that this is the *only* way of participating is a mistake. Some of the most successful motion pictures, both entertainment-wise and educationally, use the basic techniques of the skillful lecturer. They achieve highly effective "group participation" of minds and emotions.

A lecturer is not necessarily a "menacing" figure. If he is, it is not to be assumed that men object either to what he says or to his authority. They may strongly object to his way of saying it, or his attitude toward them. But it is a mistake to presume that Americans rebel against authority. In fact, men have a *right* to authority in a lecturer. There is a difference between being arbitrarily authoritarian, and logically authoritative.

The lecture can be an effective method for both the skilled instructor and the unskilled. Not every instructor has the background, training, or natural aptitude for exceptional achievement in the "discussion" method of teaching. This method can be very difficult to use. It can make demands upon the instructor's overall knowledge of many fields, not simply the one in which he is specifically instructing. It *can* demand all-round professional skill. Consequently, the discussion method is not always the wisest method for every instructor, indiscriminately.

Furthermore, the discussion method, in any of its forms, demands a type of cooperation from the group which may not develop in a given situation. The most careful planning may prove ineffective to "provoke" and successfully carry on a discussion. Many aspects of the discussion situation are unpredictable. It is therefore important that the instructor be prepared to lecture, even to a group with whom he had expected to conduct a discussion.

In many instances the lecture method is particularly advisable for instructors other than chaplains in the Character Education program. Most of the materials prepared for use by instructors other than chaplains is in lecture form. Where it is prepared in "discussion" form, the instructor should follow carefully the directions accompanying the materials. Even then, the lecture method is advisable if the instructor is uncertain of himself or his material, for discussion purposes.

This does not imply that the lecture method may not be profitably used by chaplains, as well. It is sometimes highly advantageous and necessary for chaplains, likewise, to use this method.

A lecture need be neither boring nor ineffective. Many instructors can become highly interesting and effective lecturers by using the techniques suggested in INSTRUCTOR TRAINING. Once again, however, no technique can supplant sincerity. The division officer who tells his men, not simply "straight from the shoulder," but "straight from the heart," what he, their folks, and America expects of them and *reminds them what they are really capable of*, can be a highly successful lecturer. It is worth remembering that von Steuben knew little about English, but a lot about men.

Group-Discussion Methods

There are many forms of "talking things over" in group-discussions. (8) Two methods are considered here: (1) "Free-discussion"; (2) guided or controlled discussion. The main point to be emphasized is that *all group-discussions in the Character Education program must be controlled and guided.* The so-called "free-discussion" method permits unlimited, unrestricted discussion of any or all aspects of a subject by the participants. This is simply a moral "bull session."

The Character Education program, however, deals with moral principles. It is essential to the program that moral principles be *expressed*, whether by instructor or student. It is likewise essential that an *objective* code of morality be recognized, apart from the *subjective* feelings of participants.

The program cannot permit the instructor to give the idea that all opinions on moral principles are equally true. He must not, therefore, adopt a purely neutral role, permitting the discussion to move uncontrolled and unguided.

No group can be *directed* to attend a discussion on moral principles in which all opinions, however false, are "accepted" by the "neutral" instructor.

Regardless of its potential in any other setting, the free-discussion method is not to be used in the Character Education program. No group can be ordered to attend a discussion in which any member of the group may say anything he pleases, with no control whatever. Every man and woman has a right to protection from irresponsibility in any form, verbal or otherwise. If men wish to gather in voluntary groups, for "free" discussions, "bull sessions," or any similar "cracker-barrel" forums, such privileges are usually available during liberty time. To subject all personnel, indiscriminately, to an uncontrolled, and sometimes uncontrollable, situation, is to trespass on inherent human rights.

The "free-discussion" method is often advocated as the most "democratic approach." Of this concept the statement holds true which is offered in summary of research in group psychology conducted under the sponsorship of the Office of Naval Research. "We should not lightly . . . present our findings by characterizing them as 'The democratic method,' enhancing their acceptability by the tie-in with a loaded value term and giving them a currency beyond their true worth." (6)

The educational value of the free-discussion method is not the point at issue. It is contrary to the established policy of the Character Education program, and should not be used in the formal instruction periods allotted during working hours. The Character Education program is a *formal* program established on a Navywide basis at an official level. The group instruction period is not a time for "getting the boys together" for a friendly, unguided "chat."

This limitation does not apply to completely free discussions among personnel outside the formal period of character education. Neither a chaplain, nor anyone else, is prevented from gathering personnel together on a volun-

tary basis, lawfully to discuss moral and spiritual matters, character education, or any subject lawful in itself.

The Controlled or Guided Discussion

The guided-discussion consists of a discussion in which the instructor deliberately evokes comment and discussion along certain "channels." He helps the group to pursue the discussion to its logical conclusions, and offers comments designed to bring out certain principles and achieve certain objectives. The method leans heavily upon the capacities of the individuals in the group to evolve and recognize solutions to problems. At the same time it guides and directs the solutions toward an objective norm of morality.

In the guided-discussions prepared for use by chaplains in the Character Education program, questions and statements of the instructor have been developed after considerable experimentation. Chapters VII and XVI describe some phases of this experimentation. The questions and statements are carefully phrased to evoke the specific sentiment or opinion best calculated to achieve the objectives of the instruction. An example of this method is given here, as the easiest means of explaining the process. The illustration is drawn from BECAUSE OF YOU (NavPers 15874), and presents the opening phases of a guided or directed discussion on honesty.

EXAMPLE OF A GUIDED-DISCUSSION

(After the group has assembled, the chaplain prints the following statement on a blackboard.)

HONESTY IS THE BEST POLICY

(Chaplain then asks the following questions of the group.)

"Is this so? How many actually believe that honesty is the best policy?"

(Ordinarily, general assent will be reached rather readily.)

(Chaplain then says:)

"Let's add to the principle."

(Adds on board the word "always," i. e., honesty is always the best policy.)

(Chaplain then asks:)

"*Now* how many agree?"

(Agreement will be less easily achieved, and will be at least hesitant. Responses may include notion: "It depends." It is to be noted that regardless of the response here the following treatment can be effective. The chaplain should proceed, without pursuing negative answers for the moment.)

(Chaplain says:)

"Let us hold this principle in mind for a few minutes and ask some further questions."

(For the guidance of the chaplain it is well to note here that the following questions are in part deliberately intended to evoke admission of an existing double standard of morality, the one based on right, the other on expediency. It is considered particularly important that this technique be followed, since experiment has proved that it is a quick key to evidence of "pragmatic morality.")

(Chaplain holds up in full view a wristwatch, fountain pen, or some other article of fairly high value.)

(Chaplain says:)

"Suppose I left this watch here following our discussion today— simply forgot it, walked off without it. Suppose I came back looking for it a half hour later, and it was gone. Suppose I gave out the word through the whole ship that I had lost my watch. Do you think it would be returned?"

(Discuss possibilities. Opinion will be

divided. Some will maintain that it will be returned out of intrinsic honesty; some out of fear of discovery, since it is an identifiable article; some that it will not be returned.)

(Chaplain says:)

"Suppose instead of a watch I lost a ten dollar bill?"

(Again replies will vary, but strong feeling will be that bill will not be returned. An interesting distinction is made here by many men that money is "impersonal." They maintain that it does not connote the same feeling of personal ownership as does a watch.)

(Chaplain asks:)

"How can we coordinate the notion apparently held by a number of men that pocketing lost money is justifiable with the principles we have already agreed upon, that honesty is the best policy?"

(In discussion, awareness of a "double standard" of morality will begin to be evoked.)

(Chaplain says:)

"Let us consider another possibility. Not long ago a woman lost a purse containing $60. A few days later she received the purse through the mail. In it were $51, and a note saying: 'I lost my own purse three weeks ago and never got it back. It contained $9.' What do you think of this?"

(Elicit discussion of "justifiableness" of stealing from others to compensate for having been stolen from. Reasons for answers should be demanded.)

(Chaplain says:)

"Let us move on. Back in 1914, on 29 May, the liner '*Empress of Ireland*' sank in the St. Lawrence River. The amount of money and jewels that the passengers declared they had deposited in the purser's safe was so terrific that the insurance company figured it would pay them to salvage the safe, at great expense. It is said that when they opened it they discovered it contained less than five percent of what passengers said they had put in it, and had declared lost so that they would collect insurance. What is your opinion about something like this?"

(Elicit discussion. Ask for parallel examples. Chaplain may well question group for information about alleged "rackets" of "padding" claims in re: Fifty dollars deductible automobile collision insurance. Here the double standard of morality concept may be very sharply revealed by insistent efforts to justify such "rackets." Chaplain can accomplish much by now pressing question: "Do you or do you not believe that honesty is always the best policy?" Is it best only when convenient, only when it favors us, etc.? The chaplain may discover many men insist on the validity of the *principle* yet argue contradictorily that "it is not practical," in certain instances. Again it may be stressed that experiment has proved that the use of this technique can be very helpful in arriving at the very heart of certain basic moral attitudes.)

The discussion proceeds generally in this fashion. It continually works toward positive expression of moral principles by the group itself. Supplementing the group's offerings by positive comment of his own, the instructor assists in an unusual form of learning. Participation is whole-hearted, and opinions are expressed freely. Yet in an organized, systematic fashion, the instructor is using both negative and positive asser-

tions of the group to direct the group toward an objective moral norm. By phrasing questions and statements as written in the materials, the instructor has reasonable assurance of the type responses which will be forthcoming from the group. He is able to anticipate the group trends, and prepared to meet them intelligently.

The group responses printed in the material are actual responses crystallized from experiment and research among a fair cross-section of Navy and Marine Corps personnel. Therefore, the instructor has fair certainty that the group with which he is presently concerned, as an "average" or "typical" group, will respond similarly.

Obviously, individual differences will prompt responses which may differ from those anticipated. In other instances, the group may not respond to this approach. For these reasons, adequate "lecture" material is written into the series, so that the instructor can readily "switch" to the lecture approach. Good judgment, reasonable skill, careful preparation, detailed familiarity with the materials, and similar qualities are demanded of the instructor.

Advantages of the guided or directed discussion method in the Character Education program, include the following:

1. It fulfills the essential requirement of group *instruction* in objective principles of morality.

2. It affords reasonable assurance to the instructor and to the group that the area of discussion will be defined, that the trend of discussion can be anticipated, and that positive truths will be expressed. The instructor can know at all times "where he has been, where he is, and where he is going" in the instruction.

3. It provides an easy "switch" to the lecture method, where circumstances demand.

4. It does not prevent group participation. It actually provokes discussion, and encourages participation, both mental and verbal.

5. It affords a means of standardizing materials, yet harmonizes standardization with "flexibility." It hence avoids certain dangers on the one hand, and the ineffectiveness of rigidity, on the other. Flexibility is placed where it belongs—in the group, as much as in the instructor.

6. Its "rigging" of questions does not violate either integrity or democratic principles. It simply uses the valid results of past experiment and experience to anticipate, evoke and inspire future responses.

Considerable research is still needed before definitive conclusions can be drawn. Yet the guided or directed discussion approach affords considerable promise. It seems to meet the practical demands of the Character Education program in several ways.

The standardized materials prepared for use by chaplains in the Character Education program attempt to conform to accepted teaching systems and learning methods, as far as these have been validated. The directed or guided discussion approach of these standardized materials can be used with a degree of success by chaplains to fulfill certain of the objectives of the Character Education program.

TRAINING OF INSTRUCTORS

Few standardized discussion materials have been prepared specifically for use by instructors other than chaplains in the Character Education program. The following paragraphs discuss the need for training of instructors, and some of the methods which may be used for such training.

The need for training, both in teaching methods, and in the content, objectives and

the overall meaning of the Character Education program is obvious. Three possible ways of accomplishing such training are discussed here (1) The audition method; (2) the conference method; and (3) formal schooling.

Audition Method

The audition method consists in encouraging and arranging for potential instructors to "sit-in" on lectures and discussions in their actual field setting. The potential instructor should familiarize himself with materials being used by the actual instructor, prior to the period of instruction. He should then carefully observe the instructor at work, noting particularly how he follows the materials, the outline and the lesson plan.

The potential instructor and the actual instructor should review the instruction following the period, and discuss pertinent factors. In turn, the trained instructor should then audit initial instructions given by the "new" or "beginning" instructor. He should again discuss pertinent factors with the "new" instructor following the instruction period.

An important advantage in this method of training is the ease with which it can be carried on as an "in-service" training program. Furthermore, several instructors can be trained simultaneously with a minimum number of "trainers." Even if other training methods are available, all potential instructors should "audit" character education instructions before attempting these instructions themselves.

Conference Method

There are several types of conference methods. Three forms are described briefly here.

One method consists simply of a trained instructor's meeting with the untrained potential instructors, on ship or shore station. The trained instructor demonstrates techniques, familiarizes the untrained with character education materials, and reviews the overall purposes of the program.

The "trained" instructor should have at least audited character education instructions himself. He should be thoroughly familiar with the program. In this form of conference, informal discussion, question-and-answer, note-taking, and similar procedures should be prominent.

The GUIDELINES FOR SUPERVISORY CHAPLAINS, described in Chapters IX and XII, shows one way in which this particular form of conference may be implemented.

A second type conference method for training purposes is to organize a one- or two-day formal meeting of unit representatives throughout the type command. Upon meeting, these representatives are given a concentrated "course," under the tutelage of chaplains, medical officers, information and education officers, training officers, and other particularly well-qualified personnel of the staff. This method has been used in COMINLANT as follows:

> "Receiving direction from COMINLANT INSTRUCTION 1743.4A, Commanding officers of MINLANT have instituted series of group instructions on a quarterly basis. Appointed Character Education Representatives aboard ship use materials provided by the Protection of Moral Standards Committee set up by COMINLANT. Quarterly reports must indicate the progress of the program aboard ship.
>
> "As a follow-up to the COMINLANT directives and the issuance of usable materials by the PMS Committee, a seminar was conducted at the Mine Craft Base, Charleston, on 13 and 14 September 1954, under COMINLANT, by the Committee, and in behalf of Character Education Representatives assigned by Commanding Officers of ships present at the time of the seminar. The Representatives participated in lectures on teaching methods, use of PMS materials, audio-visual aids, objectives of the Character Education program and allied matters.

> "It was particularly evident throughout the seminar that ships with good shipboard ORGANIZATION, especially where the Command was CONVINCED of the worth of the program, were able to effect the program, despite heavy workloads, frequent operation and seeming lack of facilities." (11)

A third conference method approach is that of conducting centrally located seminars, in various districts, somewhat similar to the above. However, these are under the "tutelage" of a traveling team of personnel particularly trained in all aspects of the Character Education program. The Chaplains Division has made some effort along these lines in conducting seminars for all chaplains in given districts and type commands. Such conferences have been conducted in such areas as Norfolk, San Diego, Pearl Harbor, Guam, Sasebo, and elsewhere. A continuing need for personnel adequately equipped to conduct such seminars, the logistic problems of making such personnel available for duties of this nature, and similar factors must all be given due consideration.

Formal Schooling

One of the best methods of training instructors for the Character Education program is in a formal educational environment. Here, instructors, facilities, and other favorable circumstances can be most usefully employed.

The "CURRICULUM FOR U. S. NAVAL SCHOOL, INSTRUCTORS, CLASS C–1," describes instructional techniques in detail. Application of such techniques, in a school-setting, to train instructors in the Character Education program, would contribute materially to producing well-trained instructors.

No formal character education instructor training program exists at the present, except that in Chaplains' School.

It is to be expected, of course, that personnel who have received character education instructions have "absorbed" certain teaching techniques, simply by seeing these in action.

This should be particularly true in Class "A" Schools.

In these schools, as described in Chapter VII, all personnel receive a series of character education instructions in a classroom setting. Some of these personnel are petty officers, some will become petty officers.

Some will eventually become instructors in some phase of the Character Education program. When they instruct others, it is probable that they will use the methods which they observed in use, when they, themselves, were under instruction.

Obviously, this is a very indirect and secondary way to train instructors. If such training occurs, it is only as incidental to the primary purpose of the character education course in these schools.

It cannot be relied upon to produce well-trained instructors, in great numbers.

Summary

In all instances, the standards for selection of instructors must be adhered to carefully. Training in the technical aspects of instructing cannot compensate if instructors fail to meet the standards outlined in Chapter X. Ability in instructing cannot substitute for good judgment, sincerity, and integrity.

The instructional principles discussed at the outset of this chapter must remain paramount. The good instructor must know and like his men. He must know his objectives, and the capacities of his men to achieve them. He must familiarize himself with his materials and methods.

The objective norm of morality which is the very foundation of the Character Education program must never be subordinated to

confused concepts of "free-thinking" or "democracy." Personnel directed to participate in the Character Education program in the armed forces must never be led to believe that there is one standard of morality for civilians, another for military personnel.

Truths learned at home, at school, and at church remain true in any and every environment. In most instances personnel learned many of these truths "authoritatively." There was no question of their validity. It would be a grave error if the Character Education program, operating under the guise of "free thought," should confuse personnel into thinking that truths they had once believed to be absolute, are only relative.

The program must have complete respect for the fredom of the individual. It must be fully conscious that he, and he alone, can make his own moral choices. It must maintain full awareness of the desirability of intellectual freedom, and the value of solving problems on one's own. Nonetheless, the instructor in the Character Education program must recall that he must instruct in *objective truth.* His very reason for existence as an instructor in the program is the reason for the program itself—to protect and develop moral principles.

AUDIO-VISUAL METHODS AND MATERIALS

AUDIO-VISUAL AIDS . . .

. . . may be divided into informal and formal.

INFORMAL AIDS . . .

. . . are the sights and sounds of ordinary, daily life.
. . . are especially important in the protection of moral standards.

FORMAL AIDS . . .

. . . are specially prepared materials.
. . . are especially important in the Character Education Program.

IT IS IMPORTANT TO KNOW . . .

. . . *what* formal aids should be used and are permissible in the program, since not all aids may be used.
. . . *why* aids can be helpful.
. . . *when* aids should be used.
. . . *how* aids can be used most effectively.

THIS CHAPTER . . .

. . . places audio-visual aids in proper focus in the Protection of Moral Standards and Character Education Program.
. . . describes the "what," the "why," the "when" and the "how" of audio-visuals.
. . . suggests some recommended techniques.

CHAPTER XIV

AUDIO-VISUAL METHODS AND MATERIALS

INSTRUCTOR TRAINING describes a training aid as: ". . . a specifically prepared chart, poster, illustration, opaque projection, film strip, slide picture, motion picture, model, mock-up, recording, or piece of equipment that will assist trainee understanding and expedite learning."

Informally, audio-visual "aids" may include all environmental influences which reach the person through the senses of sight and hearing. In actual instructional sessions, the sound of the instructor's voice, his gestures and movements are examples of informal audio-visual aids to learning. Outside instructional sessions, the music of a juke-box, the cover-picture on a magazine, the headlines in a newspaper are examples of informal audio-visual "aids" to learning.

This concept of visual aids is important for those responsible for the protection and development of moral standards. It is not sufficient to think only in terms of formal instruction for the character education session. It is necessary to think in terms of *all* the influences bearing upon the individual at all times.

For example, entertainment motion pictures, theatrical productions, phonograph recordings, and similar entertainment media can be included in a broad concept of "informal" audio-visual materials. If these are of a nature to cheapen or degrade the moral "climate" of a ship or station, the effectiveness of aids used in the character education instructional session will be, in great part, negated. Suggestive "pin-ups," lewd or obscene magazines and other printed matter are visual materials. Their influence can be gravely pernicious, destroying the influence of the Character Education program.

The present chapter considers the use of audio-visual methods and materials in the formal instructional period of the Character Education program. It discusses briefly four main points: *What* constitutes acceptable audio-visual material for use in the Character Education program; *why* audio-visual aids should be used, where feasible; *when* such aids should be used, or under what circumstances; *how* such aids may be used most effectively.

This chapter does not attempt a highly technical or complete treatment of audio-visual materials or methodology. These are treated in detail in existing literature. INSTRUCTOR TRAINING (NavPers 92050) and PROJECTIONISTS' MANUAL (NavPers 91983) offer information in these areas. Further information is offered through the following films available in the Naval Establishment, and others:

MN–3731 [1]___	Film Tactics
MB–5180A___	Techniques of Instruction in the Army (Part I)
MB–5180B [1]__	Techniques of Instruction in the Army (Part II)
MB–5180C___	Techniques of Instruction in the Army (Part III)
MN–6753A___	Training Aids—Selection and Planning
MN–6753B___	Training Aids—Classroom Utilization
MN–6753C___	Training Aids—Slides, Large Drawings and Transparencies
MN–6929A___	Instructor Training—The Trainee
MN–7425____	Effective Training with Synthetic Devices

[1] Signifies procurement discontinued. Available only from existing stock.

Audio-Visual Materials and Character Education Instructions

What Audio-Visual Materials Are Usable

Only aids which effectively contribute to the realization of moral, spiritual and religious values, consistent with the beliefs of individuals concerned, are usable in the Character Education program.

Many excellent training aids have been produced. However, these aids are not always usable within the Character Education program, because their content departs in some fashion from its necessarily limited sphere. Such training aids, in another frame of reference, can be highly effective and acceptable.

Examples include audio-visual materials which are essentially religious in their orientation. Many outstanding religious-education films have been produced. Some of these are used in religiously oriented programs within the Naval Establishment, as are certain recordings of a religious nature, posters and similar materials. The proper use of these religiously oriented films and other aids undoubtedly contributes substantially to the development of character and the protection and development of moral standards. This contribution is not only recognized but strongly encouraged.

However, this contribution must be made within a religious frame of reference, or with a voluntarily attending group of participants. Used in the Character Education instructional session, the same audio-visual aids can not only be ineffective *for the purpose,* but seriously confusing to participants. They can gravely violate natural and Constitutional rights of personnel.

Therefore, wherever or however these aids are acceptable, they may not be used in the character education instructions. This does not restrict the use of such aids by chaplains or others in programs *outside* the formal instructional session of the Character Education program, or outside programs which personnel are *directed* to attend.

Certain films which might prove effective in the Character Education program may be used only with modifications. The greater portion of a given film may be completely acceptable, and in accord with the restrictions of the program. Certain lesser portions, essentially religious, may be unusable within the restrictions of the program.

Some of the films produced by the Moody Institute of Science illustrate the point.

It is understood that these films are produced as *religious* films, for the purpose of religious education. A number of these films proceed almost to their conclusion within the restricted limits acceptable in the character education instructional session. Moral, spiritual, or religious values considered are dealt with in keeping with natural, moral law, and beliefs traditional in the Constitutional heritage of America. The conclusions of these same films, however, offer scriptural and doctrinal messages as explicit, formal religious teaching. Here they depart from the necessarily limited sphere of the Character Education program. Hence, these films may be used in the Character Education program only if the concluding portions—or essentially religious portions in any section of the film—are not shown.

This is not to disparage these films or restrict their usage outside the Character Education program, with voluntary participants. The films have been highly praised by many users. Many chaplains who have used them in a religious frame of reference have reported enthusiastic response among participants. Only the modified usage described above, however, is acceptable or permissible in the Character Education program.

On the other hand, some training aids *promote* the realization of moral, spiritual, and religious principles, without themselves being essentially religious. These may be very effective and are acceptable for instructing in the Character Education sessions. One example of a film which has been used with considerable success in the program is a film on sex: "To Be Held in Honor" (MN–5321C).

This film expresses the moral and spiritual value of purity, the sanctity of marriage, the sanction of the marriage bond by God, the deep spiritual roots of marriage. The film contributes to a realization of general religious, moral and spiritual values. However it is not itself an essentially religious film. It avoids controversy, and expresses traditional Judaeo-Christian beliefs basic in the natural moral law, the American Constitutional heritage and the Ten Commandments. (Rf. Chapter 11.)

There is an important distinction, therefore, between distinctively religious films and those which promote a realization of religious values. The same is true of other training aids. A dramatic recording which promotes the realization that prejudice is evil, can be acceptable in the Character Education program. It may point out forcibly that prejudice is contrary to moral law, and violates the moral basis of equality, yet still not be a *religious* recording.

On the other hand, a recorded worship service, even though it combats prejudice or other moral evils, is a religious recording. The former is usable in the Character Education program; the latter is not, regardless of its use outside the program.

These same principles must be adhered to in regard to all audio-visual aids, such as illustrated pamphlets, or tracts, match-box covers, use of the public address system aboard ship or station, ship newspapers and magazines, and other devices. These aids may prove helpful for religious instruction, or for other educational purposes. These same aids, if essentially religious in content, may not be used under the title of Character Education.

The "Why" of Audio-Visuals

INSTRUCTOR TRAINING lists basic reasons for using training aids. Some of these reasons, and their applicability to character education instruction follow.

1. *They increase uniformity of training.*—The individual differences among instructors can strongly influence the learning situation. This is particularly true where moral, spiritual and religious principles are involved. It is important that all personnel be well-grounded in the same basic moral principles. Therefore, standardized training aids can be helpful in presenting the "common denominator," or the same basic moral principles, objectively and universally to all hands.

Moreover, avoidance of denominational issues is essential in the Character Education program. Standardized training aids are centrally prepared by responsible persons aware of denominational differences. These persons are sensitive to the needs involved, especially the need of safeguarding the beliefs of individuals.

Furthermore, some instructors are gifted beyond others. Standardized audio-visual aids make it possible for all personnel to have the advantage of the best instruction available.

Finally, training aids afford an opportunity to demonstrate moral principles *objectively*, not simply as interpreted by individual instructors.

2. *They save training time.*—"There are research findings to sustain the claim that the use of training aids to bridge the gap between verbal instruction and direct

experience results in more learning in less time." (8)

Relatively little instruction time is available for character education instructional sessions. Every effort should be made to accomplish the greatest amount of learning in the least amount of time. When this is possible with the use of training aids, they should be employed.

3. *They increase trainee interest and morale.*—The general interest of personnel in motion pictures and other audio-visual aids is well-known. However, this particular advantage of training aids should not be overestimated. Sweeping conclusions should not be drawn. Two misunderstandings must be avoided: (1) That to entertain is to be necessarily effective; (2) that all personnel *always* prefer motion pictures or similar media to straightforward lectures or lecture-discussions.

(1) Interest achieved merely through entertainment may not be particularly effective in accomplishing the purposes of character education. The instructor should never be merely entertaining, just to have instructional sessions "liked" by personnel. There is no proof that what is liked is *always* effectively learned, or that what is disliked is not learned.

(2) It is not necessarily true that all personnel always prefer films and similar media to other instructional approaches. The Research Division, Office of Armed Forces Information and Education, questioned 4,727 enlisted men and 1,219 officers of the United States Army, selected by a scientific sampling technique. These were asked to choose between the showing of films, or "talk" and discussion meeting. Relatively few men indicated that they would prefer one type of meeting to the exclusion of the other. (15)

4. *They increase trainee retention.*—The realistic and the concrete will frequently be recalled more readily and over a longer period of time than the abstract or symbolic. Visual impressions are frequently considered more important, from the retention viewpoint, than auditory. Once again, however, it is unwise to draw sweeping conclusions in this regard, despite popular fancy or certain deep-rooted educational theories. Many experiments conducted under highly controlled conditions still give but fragmentary answers to questions about retention.

5. *They improve trainee understanding.*—In mechanical and similar fields, this principle is easily demonstrated. The functioning of an internal combustion engine may be more readily understood by most trainees if motion pictures or "cutaways" illustrate the relationships of valves, pistons, and crankshaft. On the other hand, it is more difficult to illustrate moral and spiritual principles with audio-visual aids. Particular ingenuity is necessary.

INSTRUCTOR TRAINING points out, in this regard:

> "The providing of appropriate training aids for all topics of Navy curricula is a goal which can never be completely realized. The needs of training are constantly changing. New courses of training are created; the old are periodically revised. Each changed learning situation presents a possible requirement for the placement of an appropriate aid to support instruction. The demands of any Naval training program will challenge the initiative of all supervisors and instructors who are intent on improving instruction."

The instructor should never use inadequate "aids" on the principle that a poor aid is better than no aid. INSTRUCTOR TRAINING points out:

> "An aid is useless unless it assists in obtaining the desired results of the lesson in which it is

used. No matter how clever or attractive it may be or how much unrelated subject matter it teaches, it is a waster of time and money if it does not improve instruction and learning in the topic being taught."

The Armed Forces have been carrying on considerable research in regard to the use and effectiveness of audio-visual aids. Reference to available research reports can prove helpful to all instructors. The Office of Naval Research and the Research Division of the Office of Armed Forces Information and Education can provide considerable information in this regard.

A less formal—and constant—use of training aids is a normal part of every-day teaching-learning experience. The mother who teaches a child the names of objects by pointing to the objects is using audio-visual aids. The advertisers who surround and penetrate the total environment of daily living are using audio-visual aids. It is a short step from this normal, daily experience to the classroom or the compartment, and the use of audio-visual aids in the Character Education program.

The use of films and recordings, or other formally or professionally prepared training aids may be much limited in various type commands. Aids which may be conveniently usable and highly effective in the classrooms of service-school commands, may be neither available nor usable aboard a destroyer. The ingenuity of the instructor is called upon. This introduces the question of *when* audio-visual aids should be used.

When Audio-Visual Aids Are Effective

It should not be presumed that audio-visual aids, in the formal sense, are *always* essential or advisable. Films, for example, are not *always* essential to motivation of interest. Under most circumstances, it is unwise to substitute a film or other training aid for a lecture or guided discussion.

All audio-visual aids should be used as *aids*, not as substitutes for instruction. INSTRUCTOR TRAINING notes:

> "Training aids as they are applied to instruction do not exist separately. They are intended to augment not to displace, other good instructional techniques. They will not do a complete instructional job by themselves. They are in reality what their name implies, 'aids' to instructions, and, as such, permeate all instruction."

Training aids should be used as a means of *complementing* the "lesson," and only when they contribute to the effectiveness of the lesson. The mere showing of a series of films, for example, does not constitute a Character Education program, whether these films were designed specifically for character education, or not.

Much of the standardized material used by chaplains in the Character Education program is accompanied by "symbols" used with a flannel-board. The technique is described in OUR MORAL AND SPIRITUAL GROWTH, HERE AND NOW (NavPers 91962). Use of such symbols where they are available, or can be prepared, is often helpful. They create interest and a sense of anticipation, if properly used. They also serve to keep the presentation within a well-defined "framework."

However, many of the symbols are customarily more usable in the classroom or large compartment situation than aboard small ships. Stowage space is a grave problem in many instances. Lighting difficulties, cramped quarters, noise, weather conditions, and similar problem can make the "flannel-board" technique difficult to use at sea. Ordinarily, when this technique cannot be used, the use of motion pictures and film strips is likewise difficult because of the same conditions.

Under such circumstances, the good instructor avoids using certain formal audio-visual materials, but does not necessarily

abandon the instruction. No instruction should be so dependent upon audio-visual aids that it cannot be effective without such aids. The lecture or guided-discussion should be able to rest upon its own merit. Materials prepared for use by chaplains have considered this fact. The series of instructions for forces afloat, "BECAUSE OF YOU" (NavPers 15874), includes suggested films and the means of using them. However, it provides adequate lecture material and guided-discussion content for use without such aids, should environmental conditions or other reasons advise.

At the same time, a series of "give-away" cards, wallet-size, accompanies "BECAUSE OF YOU." These are distributed to personnel at the time each lecture or guided-discussion is conducted. These illustrated cards bear an attractive cover page and contain a "capsulized" version of the instruction, together with pointed "sayings", to capture attention. (Rf. Chapter XII.) Personnel are encouraged to save these cards, or to send them home.

A series of posters also accompanies this publication. These may be placed in full view of the participating group, during the instruction, or may be placed in strategic areas throughout the ship several days prior to the instruction at hand. These posters contain the same illustrative material contained on the "give-away" cards.

The point emphasized above is that a particular subject can be stressed or impressed in several different ways—through the posters, the cards, the instruction itself. This is one example of how audio-visual materials can be integrated into any educational program, regardless of the environmental problems.

Illustrative aids can often be devised by talented personnel aboard. Posters, "give-away" materials, ships' papers and similar aids can be prepared to suit the specific needs of personnel in any given situation. Part 7 of INSTRUCTOR TRAINING gives information on the preparation of training aids "in the field."

The use of audio-visual aids in the protection of moral standards program need not be confined to instructional sessions. Aids can be used to add a moral "tone" to the ship or station "climate." Alert and responsible authorities will take advantage of given opportunities. Some ships and stations have shown considerable ingenuity in this regard. One example lies in effective use of bulletin boards throughout the ship or station. Cleverly designed posters, changed frequently enough to maintain continued interest and anticipation, and illustrating a moral point, have been used effectively. Morally oriented anecdotes in ships' papers have been likewise successful. Some chaplains, particularly, have made effective use of the public address system.

Examples of this approach as used by one chaplain while aboard the USS EVERGLADES (AD–24) are given here to suggest the possibilities of this method. It can be used not only by chaplains, but by other responsible personnel, as well. The samples given below illustrate an informal "audial" technique.

> "WHAT'LL YOU HAVE? Yes, what'll you have—after a liberty in Port-au-Prince? It's up to you! You can have pleasant memories, broader horizons, a better understanding of another nation and its people, if you make it the right kind of liberty. You can have a mighty unpleasant kind of souvenir if you make it the wrong kind. IT'S UP TO YOU!"
>
> "It's new! It's different! It's exciting! It's a contest everyone can enter. And every contestant—yes, every single contestant—wins a prize! Here are the

simple rules: Just take a sheet of paper and write a letter beginning, 'I am enjoying this cruise because . . .' Then, place the letter in an envelope and mail it to your wife or mother. Your prize will be her pleasure at hearing from you!"

"Friends: Have you tried KROW DRAH? That's K-R-O-W D-R-A-H, Krow Drah! Listen to this unsolicited testimonial, one of the thousands of letters we receive each week from satisfied Krow Drah users: 'Dear Sir: Once I was a failure in life. Nobody wanted me around, and I couldn't get ahead in my job. Then I tried KROW DRAH! Now I am the leading petty officer in my Division.' Yours truly, Joe Doakes. That's it, folks! KROW DRAH! Try it today! And remember, Krow Drah spelled backwards is H-A-R-D W-O-R-K!"

"Does your Chief dislike you? Does your division officer have you on his list? Are your shipmates all against you? Try Dr. Ooloo's Magic Voodoo Dolls. Just stick in pins and watch them squirm. Run down to the corner drugstore today, and buy a supply of Dr. Ooloo's Magic Voodoo Dolls! But if your druggist's supply is temporarily exhausted, then take a look at yourself. Remember, nobody likes a fluff-off, or a whiner, or a windbag. If everybody is against you, the fault is probably yours!"

"DON'T BE SATISFIED WITH SUBSTITUTES! Friends, our customers often ask us, 'Isn't another brand just as satisfactory as your product?' The answer is No! Be wise! Don't accept substitutes! There is no substitute for the real thing. And remember—the real thing in sex is marriage!"

"We bring you now a special advance news bulletin: 'New York, May 3rd—Seaman Joe Blow of USS EVERGLADES was almost successful in his attempt to set a new speed record between Norfolk, Virginia, and New York last week-end. Seaman Blow set out with a promise to cut forty-five minutes off the previous record for travel by private car between these two points. Funeral services will be conducted at Forest Brook Memorial Chapel on May 5th.' Don't let that news item become a reality. Take it easy on the highway, will you, Joe?" (7)

Such methods do not, in themselves, constitute a Character Education program. However, they are a realistic means of complementing the formal instructional sessions. They contribute to the formation of a moral "climate" aboard the ship or station.

The Position of Training Aids in Instruction

The proper "position" of a film, a film-strip or a recording during the instructional period is often discussed. Should it precede, follow, or be "interwoven" with the lecture or guided-discussion?

Differing viewpoints are expressed by various educators, in regard to the position of a film, film-strip or recording during the instructional period. Some feel that the "set" brought about when the film is shown prior to the instruction is most advantageous. Others feel that the summary, or review effect of a film which follows the instruction may prove more effective.

The main point at issue, however, is that the film or other aid should be used with, not in place of, instructions, for maximum effectiveness. The aid is intended to motivate, to provoke thought, to provide subject for discussion within a given framework.

"Inter-weaving" the film, or other aids with the instruction, as an integral part of the instruction, can prove effective. With this technique, a film, or portion thereof, is

shown at a particular point in the discussion or lecture. The film is then "cut" at a strategic point. Review, discussion, or further instruction follows. Alternate showings of portions of the film, or film-strip, "cutting", continuing instruction, questioning, discussing points demonstrated by the film or film-strip, can be highly effective. It is likewise helpful to *reshow* certain portions of the film or film-strip *following* discussion. The same technique can be used with recordings.

Even the finest films, film-strips or recordings may contain material not pertinent to the point at hand. The good instructor does not hesitate to "cut" a film or other aid and leave it "uncompleted." Showing an entire film or playing an entire recording may be unnecessarily time-consuming, and may detract from the main point of the instruction.

In the cut-film technique, the instructor must, *in advance of the instruction period,* prepare the questions he intends to pose, or the discussion points he wishes to provoke.

This advance preparation of the instructor is an absolute "must" in the intelligent and effective use of any audio-visual aid. The instructor should never use any audio-visual aid with which he has not thoroughly familiarized himself prior to presentation to a group.

INSTRUCTOR TRAINING demonstrates how the instructor should evaluate training aids prior to their use. Careful preview, particularly of films, film-strips or recordings, prior to the public use, helps the instructor draw up an intelligent "lesson plan." This plan makes most effective use of his training aids. It helps him to integrate them smoothly and efficiently into his instruction.

The brief advertising summaries customarily provided for films, film-strips or recordings may be adequate for advance ordering of these aids from cognizant agencies. They are not adequate, however, for proper preparation of the instruction itself, or for integrating the aid into the instruction in the best possible manner. This can be done only by personal review and study of the aid, in advance of the instruction.

Films "Versus" Film Strips

In certain situations investigated, no significant difference was *generally* found between the effectiveness of films and that of film strips. In certain specific areas of instruction, either might prove more effective than the other.

Special Techniques

Good instructors often use a variety of audio-visual methods.

A technique sometimes used by chaplains in presenting certain portions of "OUR MORAL AND SPIRITUAL GROWTH, HERE AND NOW" (NavPers 91962) is described here.

The instructor divides his group into sub-groups, and gives a "poster" or chart to each sub-group. These charts, all differing, contain pertinent discussion questions for each sub-group. The sub-groups are given an arbitrary period of time to consider the questions and discuss them among themselves. Each sub-group then appoints a leader, to present its discussion and conclusions to the group at large.

This approach can be highly effective. However, it must be used under carefully controlled conditions, under supervision of a thoroughly competent instructor. Otherwise, its dangers can far exceed its worth as a teaching instrument.

A pointed statement found in INSTRUCTOR TRAINING summarizes the issue of devising appropriate training aids:

> "Constant efforts to devise new means of achieving more productive results from instruction often boost the morale of an instructional staff. The instant an instructor devotes serious thought to improving his own instructional techniques, he becomes a better instructor."

MOTIVATION AND AIMS IN CHARACTER DEVELOPMENT

REGARDLESS OF AGE OR APPEARANCE . . .

. . . men can be influenced, for good or for bad.
. . . men can be heroes.

THE WAR-CAMPS OF KOREA . . .

. . . proved that character trained to conform with objective, unchanging moral law can withstand the toughest strains.
. . . proved that no standards short of moral law can claim men's loyalties under pressure.

MOTIVATION . . .

. . . is needed for men and women to choose good and reject evil under all circumstances, regardless of the sacrifice involved.
. . . must be toward conformity with objective, established moral standards.
. . . can be partially supplied within the framework of the Character Education Program.

THIS CHAPTER . . .

. . . discusses the fact, the goal, and the "how" of character development.
. . . gives some workable means of motivating personnel toward mature, secure living.

CHAPTER XV

MOTIVATION AND AIMS IN CHARACTER DEVELOPMENT

The Power of Influence

Von Steuben, Pearl Harbor, Korea proved that men *can* be vitally influenced.

Time after time, when "the chips are down," Navy men and Marines typify "uncommon valour" as a "common virtue."

It is sometimes said that "anyone who tries to 'change the character' of some chief who has been in the Navy for 15 years is foolish." Many believe that character is already formed by the time a man or woman enters military service. It is often said that any effort to influence character after a certain age is a waste of time.

The fact is, that the chief's character, the seaman's character, the admiral's character is developing every day, for good or for bad. No phase of human life, physical, emotional, social or moral, stands still. This is a fact of every-day experience.

The Military Establishment takes it for granted that moral development is possible at any age. If character were fixed, or "set," at a certain age, then nothing could any longer affect it. It would then be unnecessary to be concerned about the military environment. Indecency, obscenity, dishonesty, deceit, vulgarity, or other forms of immorality in their surroundings would not affect personnel. Therefore, lewd motion pictures and various other forms of temptations and licentiousness would be acceptable, so long as they provided pleasure. It would be unimportant to demand the example of high moral standings of commanding officers, or insist upon their giving good example of virtue. If character is fixed, none of these factors should influence personnel for good or for bad, and unlimited pleasure should be the only measuring rod.

No one with commonsense accepts this idea. Every effort is made to create a good moral climate, to foster moral and spiritual values, and to check licentiousness in matters morally injurious to personnel. This is done because everyone recognizes that character, under all circumstances, at every age, can be influenced by the environment.

Such well-known "movements" in America as Big Brothers, Police Athletic Leagues, Boys' Towns, Alcoholics Anonymous and other endeavors adhere to this principle.

The Intrinsic Value of the Human Person

Men should not be taken merely at their "face value." The value of a man is intrinsic. Many naval personnel have potentialities which do not appear on the surface. Some have advanced to a surprising degree in such technical fields as electronics. Some have proved themselves capable of outstanding heroism under fire, and great self-sacrifice as prisoners of war.

The Secretary of Defense's Advisory Committee on Prisoners of War reported of American prisoners in Korea:

> "(Many servicemen) stood by one another like that 'band of brothers' inspired by Nelson. If a soldier were sick, his fellow soldiers took care of him. They washed his clothes, bathed him, and pulled him through. They exhibited true fraternal spirit, comradeship, military pride."

It is possible that some of these heroic men never appeared outstanding during normal conditions. Some may have been considered lazy, untrustworthy and undependable aboard ship or station. Yet they proved they could make supreme sacrifices.

It is true that a few character education lessons or lectures will not, in themselves, pro-

duce such results. However, these sessions are only a part of an overall program. This program must be a continuing, on-going effort to help men develop their own character in accordance with the highest principles. It is essential to realize that men *can do this*. It must be reemphasized that men can be vitally influenced morally, toward good or bad.

Propagandizing practiced on war prisoners in Korea, by Communists, was based on this fact. "Instructing" the ignorant was a major portion of Communist strategy. In fact, the same Advisory Committee reports: "Knowledge was a defensive weapon."

It should not be assumed, therefore, that a program designed to help men develop morally and spiritually is a wasted effort, even though many men may themselves show no enthusiasm, interest, or likelihood of becoming "good." Men can become whatever their ideals pull them to become.

It is true that silk purses cannot be made out of sows' ears, or race horses out of mules. Men are not sows' ears or mules. They are human persons, with unlimited potentialities. Regardless of the "front" they show, their lack of interest, or their open objection, they are capable of achieving the goals set in the Character Education program.

It is not to be thought, of course, that the program is designed solely, or primarily, to help "bad" characters become "good." The Naval Establishment screens personnel prior to accepting them. It is assumed that the majority, if not all, are generally "good." But the good character can become better, and the better can become "best." Therefore, the program is designed for all personnel.

In brief, the Naval Establishment recognizes a basic truth. This is that the moral aspect of the human person cannot be isolated from the human person himself. If man is a moral being, therefore, he must be at least as capable of moral development as of physical, emotional and social development. The Naval Establishment makes considerable effort to assist in furthering the development of the physical, the emotional, and the social. It is therefore logical that it likewise has a program to assist in moral development.

THE GOAL OF CHARACTER DEVELOPMENT

Here the term "goal" is used in a somewhat restricted sense. It refers to the immediate objective toward which character must be developed—the "goal" toward which it must be educated—if *good* character is to follow. This goal is conformity of conduct with objective moral law. The nature of this objective moral law, as the foundation of the Constitutional heritage of America, is discussed in detail in Chapter II.

Some approaches to character education seem to consider the objective to be entirely social. According to such concepts, the individual's character should be developed with one primary objective in mind. This should be to render the individual more socially adaptable, or better "socially adjusted" for a "fuller life." This is supposed to make him a better citizen, conforming to laws, customs and social standards of his environment.

This objective of character education is not adequate.

Human laws are subject to change, and are rescindable. Social customs likewise change, and social standards change with them.

Moreover, human laws differ, as do customs and standards. To educate an individual to adjust or adapt himself to one form of society, in one time or one place, is not necessarily to prepare him to "adjust" to other forms, at other times, in other places.

Something objective and enduring, to meet the needs of the *enduring* element in character and man's very nature, is necessary as the "goal" of character development.

Education for society alone, without recognizing the moral law to which the society itself must adhere to be lawful, meets its tragic consequences in prisoner of war camps. The same is true of education in which a "full life" for the individual, or "emotional maturity" alone is the goal. The character may be highly "developed," but centered around and based upon a goal which cannot hold its loyalty or withstand sacrifice.

Prisoners of War

In the prisoner of war camps in Korea, only one thing remained unchanged—the moral law. Men who had developed moral discernment and strength of character recognized right from wrong in all circumstances. They yielded to no pressure, no self-gratification, no "expediency." Other men did not withstand the strain.

When the above-cited Advisory Committee submitted its report to the Secretary of Defense, it made one major point clear. A Code of Conduct for prisoners of war must consider far more than fluctuating standards or customs of society, or any human law. The Committee asserted categorically that such a Code must consider the Ten Commandments. Chapter II of the present publication points out, as do the framers of American Constitutional history, that the Ten Commandments are the revealed, codified form of the natural moral law.

Propaganda can gravely confuse. The pressures of cold and hunger and mental anguish can distort judgment. Threats of torture and death can induce mental and emotional chaos. Loyalty to "social adjustment" has little claim on confused, cold, hungry, anguished, frightened men. Neither has loyalty to pragmatic social "standards," or to laws of expediency.

Only an unchanging moral law can demand such loyalty. Only a country which roots itself in moral law can demand the loyalty which does not flinch at death itself.

Men in prisoner of war camps, or anywhere else, are bound to the same law of "do good and avoid evil" which binds them at all times and in all circumstances. Men in prisoner of war camps have exactly the same basic obligations to their fellow prisoners that they have to the same men aboard their own ships or stations, or in the peace of their own homes. These obligations are in the nature of men and the nature of the moral law. All men are created equal and endowed by their Creator with unalienable rights. For fellow prisoners to steal from, mistreat, betray, or in any way dishonor one another is not only a violation of social customs or standards, or even civil or military law. It is a violation, first and foremost, of the natural moral law and of that which is generally called the divine positive law.

In August of 1955 the President of the United States issued an Executive Order prescribing a six-point Code of Conduct for members of the armed forces. The six points of this Code of Conduct have meaning only if the moral law has meaning. Sacrifice has meaning only if the moral law has meaning. This Code is discussed later in the present chapter.

It is toward the objective moral law, then, as its immediate goal, that character must be developed. What is said above about circumstances of war does not imply that only these circumstances demand that character be educated or developed toward conformity of conduct with moral law. No nation can long survive, in peace or in war, if it abandons an objective moral law, apart from its own civil laws, social customs and standards. These are valid only as they, too, conform with the moral law. If the nation attempts to help citizens develop character toward any lesser goal than conformity of conduct with the moral law, the Nation must ultimately collapse.

This is why the Character Education program does two things. It recognizes the importance of helping to develop character which will enable personnel to adjust to society and observe the customs, standards and laws of both the civil and the military community. At the same time it recognizes its first responsibility as that of helping to educate the will to conform conduct with objective moral law. This law, and its implications in both the civilian and the military community, is discussed in Chapter II.

THE "HOW" OF CHARACTER DEVELOPMENT

The following paragraphs discuss certain technical aspects of "education." "To educate," in the Character Education program, means to elicit, or bring forth, that which is latent. This is to develop or "actualize" potentials in the individual. This is why the program is called Character *Education.*

To educate does not necessarily mean to bring about in practice that which is "learned." This distinction is important. The Character Education program should not be blamed for failing to accomplish *that which it does not claim to accomplish.*

The Character Education program assumes that certain potentialities exist in individuals. In some individuals many potentials have already been "realized," or actualized in practice. In others, these same potentials remain dormant, or "latent." Such potentials might be, for example, full awareness of one's personal responsibility to his country. Proper education will "actualize" this potential, so that the individuals involved will become aware of the personal responsibilities in this regard. Such awareness, however, will not necessarily result in the *action* required to fulfill their responsibilities of patriotism. Hence, the educational process, in itself, does not necessarily bring about in practice that which is learned.

Action will follow only when the *will* is motivated. After "education" has taken place, the will must choose or reject action following knowledge. The Character Education program in itself can not *move* the will to act. Movement of the will must essentially be interiorly motivated. Many religious authorities add that if moral good or evil is involved, the will must be aided by supernatural help, to do the good and avoid the evil.

The Character Education program is defined, not as a means to *effect* a mature and secure individual, who will live in integrity, in peace and harmony with himself, his neighbor, and God—but "to *help* effect" such an individual. Religious authorities generally agree that *religion,* of itself, presuming the cooperation of the free will of the individual, is capable of effecting such an individual.

The association between character education and religion is discussed in Chapters II and XI. It is alluded to here only to emphasize a point. The present chapter concerns "motivation" in the Character Education program. Before discussing this issue, it is important to observe that Character Education attempts only to assist in the development of natural potentialities. Of itself, it does not motivate the will to act. It does, however, assist the individual to develop his potentials. It helps him so to clarify moral issues that the *good* will be presented as the *desirable.*

This approach is based on the principal that the mind seeks truth and the will seeks good. The mind can fail to discover the truth in certain areas. The will can have evil presented to it as good. It is therefore necessary to use every means feasible to clarify these areas. The Character Education program consequently attempts to help the individual recognize the true and the good, then to *personalize* them.

Desire for truth and goodness can itself provide adequate *motivation* for action. Pre-

cisely what is humanly sufficient, then, and what need be supernaturally granted, actually to "move in the right direction," is not the function of this publication to define. To use the Character Education program within its own limitations is not to disclaim the need for religion in attainment of the moral good. The program is not "divorced" from religion; it is simply distinct from religion.

Motives and Motivation

Development is not accomplished from outside, but from within the individual. Aid to development can come from outside. The Character Education program helps to *promote* the *realization* of moral, spiritual and religious values. The individual who actually realizes these values, accepts them, and thinks, feels and acts consistently in accordance with them, "develops" morally good character.

When an individual actually realizes values and acts in accordance with them, he is said to be "motivated." The will acts only when motivated. Full knowledge of the truth and desirability of the good in themselves constitute motive for movement of the will toward the true-good. To *personalize* the objective truth and the objective good, so that these become personally realized and desired by the individual, is the specific problem of motivation in character education.

All motives are values. Not all values are motives. Some values may constitute a personal motive for one individual, hence "move" him to action. The same values might not constitute a motive for other individuals, hence will leave them "unmoved." It is necessary for an objective value to become a subjective motive to "move" the individual to act, or to pursue the objective value.

All values proposed in the Character Education program are objectively good, in themselves. They are also subjectively good for the individuals with whom the program deals. The problem of motivation, however, is to assist the individuals so that they will realize the objective values as subjectively good, that is, as *personally desirable.* Some means of doing this are described in the following paragraphs.

Methods of Motivating

Appealing instruction

The first requirement for the instructor who would help motivate personnel toward realizing moral, spiritual, and religious principles, is his own knowledge and liking of personnel. He will not succeed without this personal interest, and without practical *expression* of this interest. The instructor must express this interest in men in his entire approach on ship or shore station, in all his conversation, his association and his daily life. The men must know that he is *their* leader.

The instructor must be interested in, and convinced of, the principles toward which he would help motivate others. This interest likewise must be expressed both in the instructional period, and in his personal life. Without it, his words become hollow and hypocritical. There is no room for the "do as I say, not as I do" philosophy. The instructor must not begin a character education session with the attitude: This is something the command says we must do—so let's get it over with." This attitude obviously defeats the purpose of the instruction, and prevents the possibility of motivating.

The Appeal of the Good and the True

There is no force so powerful as the truth, or so appealing as the good, when recognized as such. When the human will recognizes the good as good, it *must* accept it. Human nature longs for the good which is natural to it, in the true sense of the term "natural." This is why an appeal to conscience can be effective.

The Appeal to Men's Interest in Themselves

Interest of personnel in themselves is obvious. Such interest is not only legitimate, it is necessary. Every effort should be made to consider what is personally profitable for men—physically, psychologically, psychically, economically, socially. It should then be demonstrated how good moral, spiritual, and religious living can both be profitable in these areas and lead them to higher rewards, as well.

This should not be an appeal to a "sweetness and light" philosophy. Personnel should never be encouraged to believe that material rewards for moral living will always result, either immediately or at any future time. Good health, financial success, economic security, and other material benefits are not necessary adjuncts of strict adherence to the moral law.

However, in certain areas and in many ways, adherence to the moral law *can* contribute to immediate personal "profit" both in spiritual and in material affairs. To adhere to the moral law in matters of purity is an example. There is no more certain guarantee that venereal diseases and associated tragedies will be avoided than by rigidly obeying the moral law in this regard. The same subject is related to both present and future happiness in marriage.

Another example lies in the area of honesty. Personnel readily recognize the personal implications of being able, or not being able, to trust their shipmates. Here an objective good—honesty—is "personalized" to appeal to all hands. Many other virtues can be presented in this way.

It is not always necessary or desirable, however, to present every virtue only as personally profitable, or to show how violation of it results in loss. Virtue in itself can have profound appeal precisely because it is good. It must not be thought that America has "outgrown" the age of idealism. Deep-rooted convictions about honor, chivalry, purity, decency, honesty, justice, remain. These are quite comparable to any convictions held and practiced in the fact or fiction of the "age of chivalry and knighthood." Not all the Galahads and Launfals served under King Arthur.

Appeal to Home Ties

The appeal to "Home," and all that this implies, can be one of the most powerful appeals of all, to motivate personnel toward the good. The very word "home," in some circumstances can make some men laugh, others cry. It can make some men restless, others nostalgic and reminiscent. Parents, brothers, sisters, friends, the "old gang," the neighborhood, the sweetheart, the wife, the children—all may be part of the picture. To neglect the possibilities in this appeal would be to miss one of the very best means of motivating men to the highest ideals.

Appeal to Manhood

It is often necessary to help personnel realize that manliness does not mean drunkenness, fornication, obscenity, or shirking duties and responsibilities. The positive appeal to the model of man as the image of God, and to man as a responsible, *respected* person, with dignity, integrity and honor, is an important appeal.

All men like to be reminded that they are "created equal, and endowed by their Creator with certain inalienable Rights." All men can be appealed to from the profound principles inherent in the meaning of "WE THE PEOPLE." All men like to have re-presented to them, as if for the first time, the deep meaning of being a man. This is to remind them that they are unique creatures in all creation, more important than the entire universe. The instructor can relate the nature of man to the moral law. He can illustrate how man's na-

ture is fulfilled completely only as he conducts himself in accordance with the moral law. This is a powerful motivating force. References to Chapter II can be profitably used in this particular area of motivation.

Appeal to Patriotism

It is a mistake to believe that patriotism is dead. Neither is it so transient and sentimental that it can bring about little enduring motivation. If it were dead, or a matter of mere sentiment, or simply a subject of cynical joking, the Code of Conduct cited above would be ridiculous. Its terms are stern and uncompromising, yet filled with appeal to the deep-rooted patriotism in a vast number of military personnel.

> "I am an American fighting man. I serve in the forces which guard my country and our way of life. I am prepared to give my life in their defense.
>
> "I will never surrender of my own free will. If in command I will never surrender my men while they still have the means to resist.
>
> ". . . I will make no oral or written statements disloyal to my country and its allies or harmful to their cause.
>
> "I will never forget that I am an American fighting man, responsible for my actions, and dedicated to the principles which made my country free. I will trust in my God and in the United States of America."

The underlying sentiments of this Code, and the virtues of patriotism, are binding not only on prisoners of war, but upon all Americans, in all circumstances. Appeal to this virtue should never be overlooked. It is interesting to note that the story of "The Man Without A Country" has met considerable interest when recounted to Naval and Marine personnel. There is more fruit than may be apparent in meditating upon the hackneyed phrases: "Breathes there a man with soul so dead, who never to himself hath said, 'This is my own, my native land!' "

Appeal to praise

All men desire recognition. This may be a "well done" from the command, a public or private acknowledgment from a division officer, or the applause of their shipmates. Many men make mistakes they might not make otherwise, if they did not desire recognition from their fellows. Much drunkenness and many other failures can be attributed to the same motive.

This motive—desire for recognition, or praise—can be used by the good instructor. In the instructional session, he can praise a questioner and a question asked. He can comment on the cooperation of the group at large. He can remark about the group's intelligence, their willingness, their judgment. He can demonstrate the *praise-worthiness* of moral living, and show men that though recognition before men may be slow in coming, no action goes completely and eternally unrecognized. The same motive can be used effectively in pointing out that immorality practiced out of a desire for recognition is really childish and immature. Most men are anxious to avoid being classified as childish and immature.

What John Paul Jones *did* was highly praiseworthy. But what personnel aboard *this* ship or station are now *doing* for America must not be forgotten. It, too, deserves praise.

Appeal to the future

Many naval personnel return to civilian life after a relatively short period of time. All personnel return to civilian life eventually, unless they die in military service. It is important to remind personnel that the practice of virtue in military service will prepare them for return to civilian life. It will prepare them to assume a responsible, respected position in their own community. It will prepare them for the responsibilities of marriage. It will prepare them for the responsibilities of trade, industry or profession.

The contrary can be demonstrated, as well. The loss of time, virtue or integrity, in military service, will not be readily compensated for in civilian life. Personnel who have been dishonorably discharged or given a similar form of separation from the naval service, can testify to this truth. This is not to imply that only those so separated suffer the result of serious mistakes made in military life. Such loss is universal among those who habitually, or, sometimes even in isolated instances, make grave mistakes in moral matters.

Appeal to "Failure"

Past or present failure of personnel in moral and spiritual matters can provide occasion for the instructor to help in motivating them toward good. Many men long for an understanding instructor to remind them, or to help them understand, that "the pieces can be picked up." They want to hear that it *is* possible to "start life all over again." They are profoundly moved when informed or reminded that past mistakes can be corrected and that they can come up with a "clean slate." They are waiting to hear that there are ways and means of reconciling oneself with one's self, with one's neighbor, with God. In certain highly sensitive areas this is a particularly powerful appeal.

Appeal to Human Beings

Personnel must always be *thought of*, not simply treated as, human beings. It is actually possible to *treat* personnel with all consideration due human beings, yet never *think* of them as such. This can be so where a strong sense of duty is practiced without the accompanying temper of human understanding.

Naval personnel are not some strange species, a breed of animal, or a race of automatons. They are the same people who drive busses, perform surgical operations, paint houses, practice law, mow lawns, go to school, gather in grocery stores, and generally conduct the business of living normal lives as civilians. Eighteen-year-olds are still eighteen years old, in or out of uniform. A forty-year-old, with a wife and children, is exactly forty years old, in or out of uniform. Human nature is not dependent upon a uniform. People should *always* be thought of as *people*, and with respect.

For the most part, the *very same good* can prompt good moral action in the Navy chief or seaman as in the automotive foreman or high school senior, if presented as good. There is no Navy morality which differs from objective morality. There is no moral good which is not good for military and civilian personnel equally. Many things will appeal to military personnel which do not appeal to civilians, and vice versa. In moral essentials, however, this is not so. It is imperative, therefore, to think of men and women being instructed as *men* or *women*, not simply as *military* men or women.

SUMMARY

The most highly recommended method of motivating is in the appeal to the positive. Indictments, haranguings, condemnations and slurs may all achieve their objectives, whatever such objectives may be. However, they have no place in the Character Education program. Personnel must always be treated with respect. It is not to be assumed that men and women are moral "tramps."

The present chapter stresses the fact, the goal and the "how," of character development. It discusses some aids humanly available for helping to bring about the motivation necessary for action, or movement toward the good.

It is beyond the function of this publication to discuss the established and recognized tenets of various religious faiths in regard to supernatural intervention in motivation, and

the development of good character. This chapter merely uses certain observations of daily experience, and simplifies certain contributions of philosophy and psychology. It proposes simply a partial description of character development and human behavior as observed and deduced by human reason and experience.

RESEARCH METHODS AND MEASUREMENTS OF EFFECTIVENESS

THERE ARE NO MICROSCOPES . . .

. . . which can look into souls.

THERE ARE NO HUMAN CURE-ALLS . . .

. . . for moral diseases.

BUT SCIENTIFIC RESEARCH . . .

. . . has contributed a lot to the military's understanding of personnel.

. . . should be carefully considered in relation to the Protection of Moral Standards and Character Education Program.

IT IS POSSIBLE . . .

. . . to learn more about moral problems of the Armed Forces.

. . . to evaluate the effectiveness of the program to solve some of these problems.

EVERY REASONABLE MEANS . . .

. . . should be used to measure the practical and educational effectiveness of the program.

. . . to develop research and evaluative methods applicable to the needs of the program.

. . . to use the resources of all departments and divisions of the military engaged in scientific research.

THIS CHAPTER . . .

. . . describes certain general research in areas *allied* to the program.

. . . describes certain specific research in the program itself.

. . . suggests certain means of evaluating the effectiveness of the program.

CHAPTER XVI

RESEARCH METHODS AND MEASUREMENTS OF EFFECTIVENESS

The use of statistical methods and other "metrical" techniques is common modern practice in research. Such methods are employed both in the research itself and in the reporting of results. In certain areas of investigation the worth of statistical and "metrical" techniques is sometimes questioned.

However, no truly scientific instrument should be condemned "out of hand." To use scientific *methods* properly does not mean to "reduce" the area of investigation to a mechanical science. The proper use of certain scientific *methods* to *evaluate certain aspects* of Character Education does not "reduce" morality, character, or free will to a mechanical science.

The present chapter discusses certain research efforts already made. It likewise considers future possibilities for evaluating the Protection of Moral Standards and Character Education program. Whatever scientific methods lend themselves sensibly and practically to research in this program should be investigated. It is not enough to deal in generalities and assumptions in areas so vitally important as those involved in character development. Personnel deserve more than approximations.

Unceasing research is carried on in practically every area of human living which may in any wise benefit the material life of human beings. Those whose primary concern is the moral and spiritual life of human beings should outstrip all others in efforts to accomplish the utmost. If scientific methods can contribute, scientific methods should be explored, adapted and applied. Futhermore, as Chapter VIII points out, the program is expanding considerably. The cost in time, man-hours, and money is evident. Every means must be investigated to insure the best results possible.

A research report produced under auspices of the Office of Naval Research speaks of the recommending of "research programs and amounts of financial support that will most effectively serve the fundamental interests of the Navy." (6)

> ". . . The Navy program is both symbolic and representative of a major scientific movement throughout the country. For an indefinite moment, psychologists, anthropologists, and sociologists are enjoying a *succes d'estime* that is heady and gratifying . . ."
>
> "We have been given the chance to produce our equivalent of the atom bomb; if we fail, or, as is more likely, the gap between our product and the expectation of it is too great, we face the possibility of rather aggressive rejection, at many levels . . ."
>
> "We are being asked to help society bring its human relations in line with the technological advances provided by the physical sciences . . . If we fail to deliver at least some of the goods on the major order placed with us, the consumer will become sufficiently frustrated to reject us and seek delivery elsewhere on a shoddier basis."

It is reasonable to consider the methods of "psychologists, sociologists, and anthropologists," as possibly applicable to the Character Education program. This is not an effort to make the program "humanistic," or simply a modified form of "industrial psychology" or "engineering in human relations." It does not depart from the simplicity of objective truth, whether this truth is discernible through natural reasoning or supernatural revelation. There is no contradiction between preserving the simplicity of truth, and using the most advanced and refined means of determining and meeting needs of personnel.

The following paragraphs of this chapter describe certain phases of *general* research carried on in the armed forces. These phases are directly or indirectly *allied* to the Character Education program. This section likewise discusses certain projects specific to the program.

General Research

Under the cognizance of the Office of Naval Research, the United States Navy has engaged a large number of investigators in basic research, under government contract, since 1945. Admiral T. A. Solberg, as Chief of Naval Research, stated of the research program:

> "Almost 90 percent of the ONR contracts are in basic research with no "applied" strings attached, for the Navy is fully aware that a sound basic research policy is the foundation of later developments on the applied side. Most of our projects come in as research proposals originating with the individual scientist. These projects are selected and supported within the limitations of the budget and the policies of ONR. The scientific investigator is then given full freedom to follow his own bent in completing his work. ONR feels that such projects pay off in basic scientific data and new techniques which can then be analyzed and applied to Navy needs." (6)

On 1 July 1955, the Office of Naval Research published GROUP PSYCHOLOGY BRANCH PROJECT REPORTS. This publication lists all projects in group psychology conducted under ONR contract between 1 January 1947 and 31 December 1954. A number of these projects are of interest to those concerned with Character Education. Individual reports are available from the investigators. Copies of reports may likewise be obtained through the facilities of the Armed Services Technical Information Agency, Knott Building, Dayton 2, Ohio. The publication GROUP PSYCHOLOGY BRANCH PROJECT REPORTS is obtainable through the Office of Naval Research.

The same office has sponsored several projects in Naval Leadership. A typical series of reports on these projects is that emanating from Ohio State University, bearing the ONR Contract No. N6ori–17–T. O. 111 NR 171 123. The majority of these projects are prepared in technical language and format.

GROUPS, LEADERSHIP AND MEN is a report covering a five-year period of research in human relations. This report, published in 1950, is "the first overall report to be issued since the program's beginning in 1945." It "endeavors to make details of the Navy's research in human relations known to all those who may be interested."

The report is comprised of three main areas: Research on Group Behavior, Research on Leadership, Research on Individual Behavior. The first chapter is entitled Five Years of Social Science Research, Retrospect and Prospect. The two concluding chapters are entitled An Overview of the Conference and Its Controversies, and Making Military Application of Human Relations Research. These three chapters give a general description of the Naval Research Program and the application of research findings to the Naval Establishment.

Another office engaged in research work is the Personnel Analysis Division of the Bureau of Naval Personnel. This office is interested in various aspects of leadership research. Currently, it is cooperating with the Office of Naval Research in developing the "Role Playing" technique for training junior officers to solve personnel problems which may arise under actual operating conditions.

The Personnel Analysis Division project, "Study of Factors Underlying Unauthorized Absenteeism" is another example of research related to the Character Education program. This research is being conducted to determine the influence of current Navy personnel management practices aboard ships and interpersonal relationships between officers and en-

listed personnel on unauthorized absenteeism rates.

Another office engaged in similar research, particularly in relation to discipline, is the Corrective Services Division of the Bureau of Naval Personnel. One of the projects sponsored by this office was recently given national publicity. (14) It is the study conducted in the U. S. Naval Retraining Command, San Diego, California. This study is an effort to add to present knowledge about disciplinary offenders, diagnostic screening of potential recruits, and similar areas, and is sponsored by the Bureau of Medicine and Surgery (Professional Division) in collaboration with other bureaus and offices.

Research projects of various descriptions have likewise been carried on under cognizant authorities in the U. S. Army and the U. S. Air Force.

The Research Division of the Office of Armed Forces Information and Education has also contributed a great deal to research information, on the Defense Department level. This office has worked in such fields as leadership, disciplinary offenses, attitude surveys and "mass communication." A number of reports published are generally understandable even by those untrained in research methods and technical research language. Reports prepared between March 1946 and June 1955 are listed under the title RESEARCH DIVISION REPORTS, published by this office.

The Bureau of Medicine and Surgery has carried on a continuing program of research in areas allied to the overall Character Education program. This includes work in clinical psychology and psychiatry. A large number of reports of such projects are generally available to military personnel through the cognizant bureau.

GROUPS, LEADERSHIP AND MEN cited above, is one of the more complete outlines of the type work in which the Naval Establishment is engaged. This publication summarizes a one-week series of conferences in which reports of various research projects were presented. One statement found in this publication is especially pertinent to the Character Education program.

> *"We have faced moral and ethical and value issues frequently this week; they appear to be inescapable in the work we do."*

Research Specific to the Character Education Program

Certain efforts have been made to investigate the needs of personnel upon which the Character Education program must be based. Chapter VII briefly describes the assignments of research teams of chaplains who have assisted in developing materials for use by chaplains in the program. In each instance these teams worked over periods of several months, in given geographical and military areas, to investigate needs of personnel. They "evaluated" existing environmental and other conditions apparently affecting the moral and spiritual welfare of personnel.

Details of research methods used by these chaplains are found in the publications referenced in Chapters VII and XII of the present publication. These are NavPers 15874, 15884, and 15881.

The approach of the Chaplains Division to the Character Education phase of the program has not been haphazard. It has attempted to use whatever scientific research means its own facilities permit. It has engaged in long-range planning to use its potentials to maximum advantage for the program. Obviously, its efforts have been considerably limited by lack of time, unavailability of chaplain personnel, budget demands, and similar impediments.

It has recognized, however, that a "scientific" approach can be adapted to research in Character Education with some success.

Research of this nature is an exacting task, beyond the limited facilities of any one division of the Naval Establishment. The Chaplains Division can do only such research and develop only such materials as are specific to chaplain participation in the Character Education program. Such research must be strongly supported by cognizant divisions besides the Chaplains Division. It must be complemented by expert research in moral and spiritual areas by a number of other divisions.

The conference cited above, under the sponsorship of the Office of Naval Research, *was not investigating moral and spiritual issues.* It was investigating and reporting on morale, leadership, supervisory practices, human relations, motivation, neuropsychiatric screening procedures, mass communication, and other important areas. Yet, significantly, as noted above, it reports that: "*We have faced moral and ethical and value issues frequently this week; they appear to be inescapable in the work we do.*"

"Informal" Evaluations of the Effectiveness of the Character Education Program

The human person, possessing free will, hence the continuing ability to make unpredictable choices, can never be "measured" statistically. However, *expressed* attitudes of personnel, *performance,* and *customary* patterns of behavior can be measured to a certain degree.

For example, correlations can be derived between expressed attitudes and actual performance, to some extent. Differences between single performances and habitual performance can be measured. It is possible to learn whether a significant number of men who *say* they believe drunkenness is immoral, actually drink to excess frequently. It can be discovered whether there is a so-called "negative correlation" between verbal claims of patriotism, devotion to duty, belief in personal responsibility on the one hand, and desertion, on the other.

It would be possible to measure advancement in rate against such variables as church attendance, sexual promiscuity, or study habits. Yet all of these possibilities involve free will, hence choice, of the individuals "measured." It seems probable, therefore, that careful investigation may result in desirable and practical means of evaluating and measuring the effectiveness of the Character Education program. Completely satisfactory means of evaluating the program are not yet available. Further research may result in satisfactory methods.

The Character Education program cannot accomplish miraculous results in terms of lowering the venereal disease rate, reducing AWOLism, lessening the need for mast cases and courts-martial. These objectives are not the primary ends of the Character Education program. To anticipate them as immediate and direct results would be highly unreasonable.

However, *ultimate* improvement should follow. Morale and efficiency should improve. Reduction in the venereal disease rate and disciplinary offenses, and decrease of other problems should eventually follow the development of moral standards. These results will come about, however, only if a continued, thorough, intense, sincere program is in effect *throughout the entire Naval Establishment, at all echelons of command. Wherever* personnel are assigned, under any and all conditions, they should find the same coordinated effort on the part of all responsible authorities to protect and develop moral standards. A single break in the chain, *anywhere,* in any command, on the part of any responsible person, can prevent such results.

It must be reemphasized that a program of this nature will show its effect generally only

after a long period of time. Even *religion* in practical life has had to be patient with "haste made slowly." No religious authority would think of abandoning formal religion because of continued sin. Some persons state that "religion has been tried for several thousand years, and found wanting." They forget that the defect is not in religion, but that it has *not* been sincerely *tried*, under all circumstances, consistently and patiently. If religion itself has had to be patient, any lesser program, such as the Character Education program, must be patient.

Several sincere efforts have been made "informally" to evaluate the "practical" effectiveness of the program in terms of rapid reduction of mast cases, etc.

Some commands have reported results following the establishing of the formal Character Education program within their commands. Many have observed rapid decrease in the venereal disease rate, highly improved morale, decrease in disciplinary offenses. However, precise studies of the situations reported have not been made. It must be determined whether factors other than the Character Education program could reasonably account for the results reported. To draw sweeping conclusions about the effectiveness of the program would therefore be unjustified.

Again, statistical studies have not been made to determine whether or not the "change" reportedly following the Character Education program has been "significant," i. e., greater than could be explained by chance alone. A considerable *numerical* difference in two sets of figures does not necessarily indicate a *statistically significant difference.* A standard text in Statistics will reveal the importance of this point.

It is as dangerous to the program to claim spectacular and immediate results, as it is to deny all possibility that the program can eventually achieve its objectives. Only the truth, patiently discovered, is desirable.

However, there are ways in which Character Education instructors can do considerable "informal" testing. These include: (1) Observation of in-class discussion; (2) discussion outside class; (3) increase in the number of interviews sought by personnel following instructions; and (4) expressed enthusiasm or desire of personnel for further discussions, and similar observable factors. A discussion of each of these means of "testing" follows:

All observation must be careful and thoughtful. Loose, haphazard observation can invite misleading conclusions. Care should be taken if this type "testing" is relied upon.

In-Class Discussion

The instructor should watch his group carefully for certain signs of interest, enthusiasm, and evidence that the discussion is meaningful to the group. If nothing he says is at any time questioned, interest may be lacking. If statements deliberately designed to provoke objection, "argument," or contradiction go unchallenged, or otherwise unnoticed, the group may be missing the point.

If all responses come from a few personnel—or always the same personnel—the instructor may be failing to direct his questions or his statements so that each man or woman present feels personally included. In this regard, it is often advisable first to direct questions personally to individual members of the group, specifically questioning each of several members. Then the questions should be directed to the group at large. Good taste must modify this approach where a personally directed question could be embarrassing.

Evaluation of in-class discussion should include observation of the *movement* of the discussion. Unless the objective intended by the instructor is at least generally achieved, the

382229 O—57——13

discussion is not being correctly directed, or guided. An apparently fruitful discussion may be taking place, but the purpose of the particular Character Education session in progress is not being accomplished. "Discussion for discussion's sake" is not the purpose of the program. The instructor who conducts a lively discussion must always ask himself whether or not the goals of the session were reached.

The instructor must make sure that the entire group understands the point of discussion before he moves on to the following point. He should not assume that the entire group grasps the point, simply because a few assert themselves, or give evidence of understanding.

An instruction is not a failure simply because the group disagrees with the instructor, or because certain individual personnel disagree. The objections against his statements may be very strong, though the statements are true. "Here and now" rejection by individuals or by the group does not mean either that the presentation is a failure, or that ultimate acceptance of the truth will not come about. Much of the objection can be traced to the "novelty" of the ideas expressed. These ideas may actually be eternal principles, but "new" to some personnel.

Objection may be prompted by unwillingness of some group members to differ from the group. However, it is not necessarily true that all personnel (or even any personnel) will yield to "group pressure." Results of experiments in "group conformity" are not clear-cut enough to draw sweeping conclusions.

Discussion Outside Class

Many instructors in Character Education have seen personnel linger in small groups, following a presentation, continuing to discuss the matter presented. Frequently such discussions are continued while personnel are returning to their duty stations, or elsewhere. They are often carried on in compartments, in mess halls, or on liberty, for many days after the presentation.

Sometimes "pre-discussion" takes place in commands in which the instructor or others post the topic of the forthcoming presentation in prominent places. This occurs particularly if attractive posters, or similar items, accompany the information. Repeated announcements over the P. A. system often result in this same type "pre-discussion."

It is not difficult to learn what personnel on a ship or station are discussing during the working day and their "off-hours." This information need not be acquired through improper methods. An instructor who is an integral part of ship's company associates daily with personnel. He shows real interest in them, talks with them and listens to them. He is as naturally aware of the topics of conversation and interest, and the whole "climate" of the ship or station, as he is of ship's bells, the plan of the day, or the time for "chow." This is all a natural part of his life.

Interviews

An obvious and important method of evaluating the Character Education instructions is by way of the personal interview.

If personnel "suddenly" begin approaching a division officer for advice, assistance, or simply to talk something over, following his participation in the Character Education program, he has reason to ask himself why this is so. There may be several answers. One of these answers may be his having given group instructions. The matter which personnel wish to discuss with him may have direct relationship to the point of discussion or lecture in the Character Education instruction. This would give further reason to believe that his participation in the program may be responsible.

The chaplain is in a particularly favorable

position to evaluate his presentations in this manner. If the number of interviews requested increases significantly, especially in relation to matters discussed in the Character Education presentation, he can begin to question reasons. A "check-off" list of possible reasons for the increase should include Character Education instructions. If possible reasons other than the instructions can be probably eliminated, the Character Education instructions may be responsible.

Naturally, the chaplain can discern from the interview itself, in many instances, what prompted the personnel involved to approach him for interview. He can therefore discover directly and certainly whether the Character Education instruction is given as the cause.

More than one chaplain has been approached immediately following a Character Education instruction by personnel who wished to discuss the presentation further. In this phase of his work, the chaplain may often then find the Character Education program leading personnel logically and naturally toward religion.

Expressed Enthusiasms and Further Instruction

An instructor can often evaluate his effectiveness by the enthusiasm expressed by the group, and their manifest desire for further Character Education instructions. It should not be presumed that all such manifestations are merely an effort to avoid the routine work of the day. Many men are very sincere in expressing a desire for further instructions. In this area, good judgment is indispensable. The instructor who is "carried away with the program," or who is misled by "discussion for discussion's sake," can mistake uncontrolled comments as enthusiasm for the instruction itself.

As noted above, the instructor should not use "rejection" of his presentation, or of the principles expressed, as indications of lack of interest or enthusiasm. It can be a serious error for the instructor simply to try to please the group. He may soon find himself accepting "principles" completely contradictory to those he is assigned to express. To evaluate enthusiasm for the program, or effectiveness of the program, in terms of whether or not a group *likes* a particular topic of discussion is an error. The program does not exist to entertain, but to instruct, not to amuse, but to promote important values, not to capture men's fancies, but to help men develop character.

Formal Testing in the Effectiveness of the Character Education Program

The above means of measuring the "practical" effectiveness of the program are subject to certain modifications in relation to testing its "educational" effectiveness. By practical effectiveness is meant the impact of the principles expressed in the daily lives and habits of personnel and in the resulting effects upon the command. By educational effectiveness is here meant observable achievement in learning, or ability to express awareness of, the principles expressed. The effort to test educational effectiveness, in this sense, is less difficult than the attempt to test practical effectiveness. The term "educational" is here restricted to the learning process.

Testing has long held an honored place in education. Its uses include help in evaluating the degree of understanding of the instruction, the retention of content, and the stimulation of group interest. These three potentialities of testing can be used with some success in the Character Education program. Good testing means hard work for the instructor. He must determine the most effective means of testing applicable to his particular situation. He must devise testing methods, administer tests and evaluate responses.

Two publications offering help in the over-

all subject of testing are: INSTRUCTOR TRAINING (NavPers 92050) and CONSTRUCTING AND USING ACHIEVEMENT TESTS (NavPers 16808–A.) These publications treat testing techniques in detail. They are available through normal publication supply channels.

One effort to test the educational effectiveness of Character Education instructions was made in the 11th Naval District among ship's company personnel. The procedure and results are reported in detail in the publication THIS IS MY LIFE (NavPers 15884), described in Chapters VII and XII.

Extensive formal testing could be difficult if attempted in all circumstances in which the Character Education program is carried on. However, the procedure described in NavPers 15884 demonstrates that testing of educational effectiveness *is* possible, and actually has been employed with some success.

A testing program of this nature has certain benefits. These include the information revealed to the instructor about the teaching effectiveness of his method, the educational level of his materials, and the learning level of the group participants. Further benefit is derived by way of the interest stimulated in the group.

Formal testing of this nature does not so "formalize" the Character Education program that it defeats the purpose of the program. It can create considerable interest where properly used. Testing has been often used successfully as a teaching method in itself. Moreover, all men have *some* desire to "succeed" or "pass," regardless of the nature of the test. Papers may even be "scored" and returned to the men, as a means of stimulating further interest and effort, or even "argument."

Such formality does remove the Character Education session from the looseness of the "free-for-all" discussion or "moral bull session." However, as noted above, this totally informal and undirected approach is highly undesirable in the Character Education session. Informal discussion may be extremely little work for the instructor. "Formalization," both in lecturing, directing discussions, and testing educational effectiveness will constitute considerable work. Ordinarily, effectiveness is in proportion to effort.

Summary

A concern with educational effectiveness does not ignore the fact that the human person can not be "compartmentalized." It is true that intellectual knowledge without practical action may follow from the Character Education instructions. However, there is reason to believe that eventually intellectual knowledge will influence practical action in some degree. At least, every effort must be be made to insure adequate intellectual knowledge. If, as the program intends, moral action on the highest level follows, then the ideal has been achieved.

As is noted above, the reports of conduct among American prisoners of war in Korea assert: "Knowledge was a defensive weapon." In the Character Education program, the major concern is not defense in the military sense, but in the moral. Where knowledge of moral principles is deep-rooted, integrity of character has at least a strong buttress. Knowledge alone can never develop character or achieve moral living, but its contributive importance to these ends is important. Men can not be expected to love, to pursue or to practice what they do not know.

Ultimate solutions to technical problems are achieved only after many years of patient effort. There are no easy solutions, no panaceas, no "capsule" methods. Research is painstaking, exhausting and time-consuming.

Including reports of various research projects in this publication, or descriptions of sta-

tistical or other methods, is not to be construed necessarily as acceptance of results reported or endorsement of methods used. No evalution of such is made by this publication. It is not maintained that any known techniques are definitely adaptable to adequate research in Character Education. The projects and methods described here are offered as evidence of long-range thinking and effort on the part of the Naval Establishment to explore areas of vital concern in human relations, and in the moral and spiritual welfare of personnel.

It takes many years for basic research to "filter" into practical, everyday living. This is true of the basic research being pursued by the Naval Establishment. Immediate needs may seem to suggest that basic research of this nature should be abandoned, or subordinated to immediate "practical" demands. This would be a mistake.

The application of scientific techniques to the development of the very best in Character Education methods is in an "embryonic" stage at the present time. Careful use of such methods may eventually contribute substantially to the effectiveness of the program. Adequate methods must still be devised and applied.

No "technique," or method will ever supplant good judgment, integrity of instructors, interest in and concern for personnel. However, every effort must be expended to assure the nation that the Naval Establishment is convinced in a *practical* way that "the best is none too good for personnel." It should never be possible to maintain that the Naval Establishment cannot see the men, for the ships.

APPENDIX I

BuPers Instruction 1743.2

DEPARTMENT OF THE NAVY

Bureau of Naval Personnel

and

U. S. Marine Corps

Washington 25, D. C.

BUPERS 1743.2
Pers-J1b-rel
3 April 1953

BUPERS INSTRUCTION 1743.2

From: Chief of Naval Personnel
Commandant, U. S. Marine Corps
To: All Ships and Stations
Subj: Protection of moral standards
Ref: (a) CNO ltr Op-11/hg, serial 487P11 of 5 June 1951, to CMC and Chief, NavPers
(b) MarCorps memo 64-51 of 6 Jul 1951
Encl: (1) SecDef Memo, same subj., to SecNav, of 26 May 1951, with attachment.

1. Purpose

This Instruction implements enclosure (1) by expressly prescribing the policies of the Naval Establishment regarding the protection of moral standards. Reference (b) pertains to same subject.

2. Cancellation.

This Instruction cancels and supersedes BuPers-MarCorps joint letter of 24 October 1951 (NDB 31 Oct 1951, 51-750)

3. Mission.

The protection and development of moral standards is a direct responsibility of every general and flag officer, commanding officer and subordinate officer. Noncommissioned officers and petty officers must be required to share in and assume this responsibility of leadership. It is obvious that vulgarity and the cheapening of moral standards must inevitably result in the lowering of morale and in the undermining of legitimate authority. Every means must be exercised to strengthen the moral, spiritual, and religious lives of the officers and men of the Naval Establishment in order that the service may not fall into disrepute and to assure the country of a responsible and disciplined Naval Establishment.

4. Responsibility

a. It is emphasized that the protection of moral standards is and must remain the responsibility of the commanding officer. Certain subordinate officers, by virtue of their specific functions and professional training, are particularly well qualified as advisers to the command and can be expected to contribute materially to the establishing and conducting of an adequate program. Among these officers are the chaplain, the special services or welfare and recreation officer, the medical officer, the training or information and education officer, the personnel officer, the legal officer, the public information officer, and the provost marshal.

b. As a specialist in the field of religious guidance and as an adviser to the commanding officer on moral matters, the chaplain is one of the key officers in promoting the moral, spiritual, and religious welfare of personnel. District, fleet, and force chaplains are available to assist commands to which chaplains are not assigned and to advise, counsel, and offer suggestions to unit chaplains concerning their work.

5. Action.

To implement the policy stated in enclosure (1), commanding officers in every echelon will:

BUREAU OF NAVAL PERSONNEL
U. S. MARINE CORPS

BUPERSINST 1743.2
3 April 1953

a. Insure that all personnel are reached by group instruction and by personal interview on all matters that promote the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individual concerned.

b. Take a personal interest in the off-duty activities of personnel and insure the availability of a well-rounded program of religious, educational, and recreational activities.

c. Insure that the type of entertainment presented, the contents of publications sold or circulated, including ship, station, and post newspapers, and the activities of officers' and enlisted men's clubs conform to established moral standards.

d. Cooperate with agencies, civilian and military, which may contribute to the moral and social well-being of personnel.

J. L. HOLLWAY, Jr.
Chief of Naval Personnel

LEMUEL C. SHEPHERD, Jr.
General, USMC
Commandant of the Marine Corps

BUREAU OF NAVAL PERSONNEL
U. S. MARINE CORPS

BUPERSINST 1743.2
3 April 1953

Enclosure (1)

OFFICE OF THE SECRETARY OF DEFENSE
EXECUTIVE OFFICE OF THE SECRETARY
Washington 25, D. C., May 26, 1951

MEMORANDUM FOR The Secretary of the Army
The Secretary of the Navy
The Secretary of the Air Force
The Chief of Staff, U. S. Army
The Chief of Naval Operations
The Chief of Staff, U. S. Air Force

Subject: Protection of Moral Standards

The Secretary of Defense desires that the attached memorandum, "Protection of Moral Standards," be disseminated to all commanding officers in every echelon, and that appropriate service procedures be established and promulgated to effect adherence to this policy.

FOR THE SECRETARY OF DEFENSE:
(Signed) MARSHALL S. CARTER
Colonel, U. S. A.
Director

(Attachment)

MEMORANDUM FOR The Secretary of the Army
The Secretary of the Navy
The Secretary of the Air Force
The Chief of Staff, U. S. Army
The Chief of Naval Operations
The Chief of Staff, U. S. Air Force

Subject: Protection of Moral Standards

It is in the national interest that personnel serving in the armed forces be protected in the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individuals concerned. To this end, it is the duty of commanding officers in every echelon to develop to the highest possible degree the conditions and influences calculated to promote the health, morals, and spiritual values of the personnel under their command.

This traditional responsibility of command is of especial importance at this time when the Congress is preparing to broaden the base of inductions into the armed services. The people of this country have made it plain to both Houses of Congress that they are determined that adequate effort be made both in military installations and in adjacent communities to safeguard the moral welfare of members of the armed forces. The Department of Defense, sharing this determination, directs that increased efforts of commanding officers be directed to insure the accomplishment of this objective.

[s] G. C. MARSHALL

APPENDIX II

THE FOUNDING FATHERS AND THE CONSTITUTIONAL TRADITION

Chapter II presents certain principles of natural moral law in the Constitutional Tradition of America. This tradition and the principles expressed can be traced as follows.

The American Heritage

Every national, cultural and racial tradition has taught and appealed to the Natural Law. This is true of Greek, Roman, Jewish, Moslem, Hindu, Buddhist, Chinese, and every other culture which America has inherited. The "chain of tradition" runs throughout the following writings. A classic definition to summarize and represent ancient civilizations is Cicero's.

CICERO
Of Rome and the world

"There is in fact a true law—*namely right reason—which is in accordance with nature,* applies to all men, and is unchangeable and eternal. By its commands this law summons men to the performance of their duties; by its prohibitions it restrains them from doing wrong. Its commands and prohibitions always influence good men, but are without effect upon the bad.

"To invalidate this law by human legislation is never morally right, nor is it permissible ever to restrict its operation, and to annul it wholly is impossible.

"Neither the Senate nor the people can absolve us from our obligation to obey this law, and it requires no Sextus Aelius to expound and interpret it.

"It will not lay down one rule at Rome, and another at Athens, nor will it be one rule today and another tomorrow.

"*But there will be one law, eternal and unchangeable, binding at all times upon all peoples; and there will be, as it were, one common master and ruler of men, namely God, who is the author of this law, its interpreter and its sponsor.*

"The man who will not obey it will abandon his better self, and, in *denying the true nature of a man,* will thereby suffer the severest of penalties, though he has escaped all the other consequences which men call punishment.

Coke and Blackstone, famed English lawyers, are centuries removed from Cicero. Yet through these centuries, the natural law tradition continues, as the Magna Carta indicates. Coke and Blackstone profoundly influenced the Fathers of the American Constitution.

COKE
Of England

"The Law of Nature was before any judicial or municipal law (and) is immutable. The law of nature is that which God at the time of creation of the nature of man infused into his heart for preservation and direction; and this is the eternal law, the moral law, called also the law of nature.

"And by this law, *written with the finger of God in the heart of man,* were the people of God a long time governed *before the law was written* by Moses, who was the first reporter or writer of law in the world.

"God and nature is one to all and therefore *the law of God and nature is one to all.*

"This law of nature which indeed is the eternal law of the Creator, *infused into the heart of the creature at the time of his creation,* was two thousand years before any laws written and before any judicial or municipal laws were made, kings did decide cases according to the natural equity and were not tied to any rule or formality of law."

BLACKSTONE
Of England

. . . whose COMMENTARIES, first published in England in 1765, were specially published in Philadelphia, in 1771, and widely circulated in the American colonies.

"When the Supreme Being formed the universe and created matter out of nothing, he impressed certain principles upon that matter, from which it can never depart, and without which it would cease to be.

"This, then, is the general signification of law, a rule of action dictated by some superior being; and, in those creatures that have neither the power to think, nor to will, such laws must invariably be obeyed, so long as the creature itself subsists, for its existence depends on that obedience.

"But laws, in their more confined sense and in which it is our present business to consider them, denote the rules, not of action in general, but of human action or conduct, that is, the precepts by which *man . . . endowed with both reason and free will,* is commanded to make use of those faculties in the general regulation of his behaviour.

"Man, considered as a creature, must necessarily be subject to the laws of his Creator for he is entirely a dependent being . . . a state of dependence will inevitably oblige the inferior to take the will of him on whom he depends as the rule of his conduct . . . in all those points wherein his dependence consists . . .

"Consequently, *as man depends absolutely upon his Maker for everything, it is necessary that he should, in all points, conform to his Maker's will. This will of his Maker is called the law of nature.*

"For as God, when he created matter, and endowed it with a principle of mobility, established certain rules for the perpetual direction of that motion, so, when he created man, and endowed him with free will to conduct himself in all parts of life, he laid down certain immutable laws of human nature, whereby that free will is in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws . . .

"The Creator is a being not only of infinite power and wisdom, but also of infinite goodness . . . he has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that . . . [*happiness*] *cannot be attained but by observing the former; and if the former be punctually obeyed, it cannot but induce* [*happiness*].

"*This is the foundation of what we call ethics, or natural law;* for the several articles into which it is branched in our systems, amount to no more than demonstrating that this or that *action tends to man's real happiness, and therefore very justly concluding that the performance of it is part of the law of nature; or, on the other hand, that this or that action is destructive of man's real happiness, and therefore that the law of nature forbids it.*

"This law of nature being coeval with mankind, and dictated by God himself, is of course, superior in obligation to any other. It is binding over all the globe in all countries and at all times; no human laws are of any validity if contrary to this; and such of them as are valid derive all their force and all of their authority mediately or immediately from this original."

[Italics supplied]

CORWIN
Of 20th century America

. . . points out that this traditional concern over natural law was the air breathed by American Revolutionists and the framers of American Constitutionalism . . . and that the natural law is the warp and woof of the American Constitutional fabric.

"How are we to assess the importance of the Natural Law concept in the development of American Constitutional Law? What it all simmers down to is essentially this: while that distinctive American Institution, judicial review, is regarded today as stemming from the principle of popular sovereignty, it sprang in the first instance from *'common right and reason,' the equivalent with men of law in the Sixteenth Century England, of 'Natural Law.'* What is more, *popular sovereignty in the last analysis is itself a derivative from the Natural Law postulate, being* neither more nor less

than a sort of *ad hoc* consolidation of the natural right of human beings to choose their own governing institutions."

"And the indebtedness of American Constitutional Law to Natural Law, natural rights concepts for its content in the field of private rights is vital and well-nigh all-comprehensive."

". . . the most eminent judges of the first period of American Constitutional Law . . . appealed freely to natural rights and the social compact as limiting legislative power, and based decisions on this ground, and the same doctrine was urged by the greatest lawyers of the period without reproach."

POUND
Of 20th century America

. . . discusses the debt owed Coke, Blackstone and other Natural Law writers by the Founders of American Constitutionalism . . .

"The Seventeenth Century policy as set forth in Coke's doctrine, was the one we accepted at our Revolution and put into our constitutions. When these instruments declare themselves the 'supreme law of the land' they use the language of Magna Carta as interpreted by Coke, namely, that statutes could be scrutinized to look into the basis of their authority and if in conflict with fundamental law they must be disregarded. This doctrine was as much *a matter of course* to the American lawyer of the early Revolution as the doctrine of the absolute binding force of an act of Parliament is to the English lawyer of today.

"So steeped were the Eighteenth Century colonial lawyers in Coke's teachings . . . that the controversial literature of the era of the Revolution, if it is to be understood, must be read or interpreted by a common law lawyer. Indeed, he must be a common law lawyer of the Nineteenth Century type, brought up to read and reread Coke and Blackstone until he got the whole feeling and atmosphere of those who led resistance to the home government.

OTIS
American Revolutionary

. . . one voice of many to echo the natural law tradition in the passion of the Revolution.

"To those who lay the foundation of government in force and mere brutal power, it is objected, that their system destroys all distinction between right and wrong; that it overturns all morality . . . leads directly to scepticism and ends in atheism.

"When a man's will and pleasure is his only rule and guide what safety can there be either for him or against him, but in the point of a sword?

"That the common good of the people is the Supreme Law is of the law of nature, and part of that grand charter given to the human race (though too many of them are afraid to assert it) by the only monarch in the Universe who alone has a clear and indisputable right to absolute power because He is the only one who is omniscient as well as omnipotent."

MASON
American Revolutionary

"Now all acts of legislature apparently contrary to natural right and justice, are, in our laws, and must be in the nature of things, considered as void. The laws of nature are the laws of God: whose authority can be superseded by no power on earth . . . All human constitutions which contradict his laws, we are in conscience bound to disobey. Such have been the adjudications of our courts of justice."

WILSON
American Revolutionary Chief Justice

. . . appointed to the Supreme Court by Washington himself . . . one of the six who signed both the Declaration and the Constitution. . .

". . . that our Creator has a supreme right to

prescribe a law for conduct, and that we are under the most perfect obligation to obey that law, are truths established on the clearest and most solid principles . . .

"God being infinitely and eternally happy in Himself, His goodness alone could move Him to create us, and give us the means of happiness. The same principle that moved His creating moves His governing power. The rule of His government we shall find to be reduced to this one paternal command: *let man pursue his own perfection and happiness.*

"What an enrapturing view of the moral government of the universe! Over all, goodness infinite reigns, guided by unerring wisdom and supported by Almighty power . . . What is the efficient cause of moral obligation of the eminent distinction between right and wrong? . . . the will of God. This is the Supreme Law.

"In compassion to the imperfection of our internal powers our all-gracious Creator, Preserve and Ruler has been pleased to discover and enforce his law by a revelation given to us immediately and directly from himself. This revelation is contained in Holy Scriptures.

"The moral precepts delivered in the sacred oracles form a part of the law of nature, are of the same origin, and of the same obligation operating universally and perpetually. *On some important subjects, those in particular which relate to the Deity, to Providence and to a future state, our knowledge is greatly improved, refined and exalted by that which is revealed.* On these subjects one who has had the advantage of a common education in a Christian country knows more and with more certainty than was known by the wisest of the ancient philosophers.

"The law of nature is universal. For it is true, not only that all men are equally subject to the command of their Maker, but it is true also that the law of nature having its foundation in the constitution and state of man, has an essential fitness for all mankind and binds them without distinction.

"We may infer that the law of nature though immutable in its principles will be progressive in its operations and effects. In every period of its existence, the law, which the divine wisdom has approved for man will not only be fitted to the contemporary degree but will be calculated to produce in future a still higher degree of perfection.

"The law of nature is immutable; not by the effect of an arbitrary disposition, but because it has its foundation in nature, constitution and mutual relations of man and things.

"*As virtue is the business of all men, the first principles of it are written in their hearts, in characters so legible, that no man can pretend to ignorance of them, or of his obligation to practice them.*

"In the most uninformed savages, we find the *communes notitiae,* the common notions and practical principles of virtue, though the application of them is often extremely unnatural and absurd."

HAMILTON
American Revolutionary

"The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written as with a sunbeam, in the whole volume of human nature, by the hand of divinity itself, and can never be erased by mortal power."

WASHINGTON
Father of America

". . . there is no truth more thoroughly established than that *there exists in the economy and course of nature an indissoluble union between virtue and happiness,* between duty and advantage, between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and a felicity; since we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the

eternal rules of order and right which Heaven itself has ordained."

JEFFERSON
Author of the Declaration

"The wrongs our country has suffered, fellow citizens, by violations of those moral rules which the Author of our being has implanted in man as the law of his nature to govern him in his associated, as well as individual character, have been such as justly to excite the sensibilities you express, and a deep abhorrence at indications threatening the intercourse between nations."

THE DECLARATION
Charter of Liberty

"When, in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth the separate and equal station to *which the Laws of Nature and of Nature's God entitle them* . . . decent respect to the opinions of man-kind requires that they should declare the causes which impel them to separation.

"We hold these truths to be self-evident, that *all men are created equal,* that *they are endowed by their Creator with certain unalienable Rights,* that among these are *Life, Liberty and the pursuit of Happiness.*

"We, THEREFORE, the Representatives of the UNITED STATES OF AMERICA, in General Congress Assembled, appealing to the supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be FREE AND INDEPENDENT STATES . . . And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortune, and our sacred Honor."

THIS DECLARATION

. . . of human rights and dignity, finds vital expression in every word and phrase of the Constitution.

The whole complex system of checks and balances of the Constitution is precisely to safeguard these same principles, and the direct relationship between the Declaration and the Constitution.

THE CONSTITUTION

. . . *its implications and impact, can be understood only within the framework of the Constitutional tradition,* including the individual Constitutions of the several States, through which it came into being.

It is this whole great tradition which is voiced in the preamble of the Constitution of the United States.

"WE the PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

APPENDIX III

SELECTION OF PRINTED AND PICTORIAL MATERIALS

382229 O—57——14

It is the traditional policy of the Department of the Navy to continue and develop within the Naval Establishment the wholesome influences of the home and the community. This policy is based on the rights of military personnel and their families and on the interests of national defense.

The educational and recreational values of printed and pictorial materials are universally recognized. Their influences are well known. These influences extend into the most important areas of American life, the moral and spiritual. Since the constitutional tradition of America and the preservation of what has come to be called "the American way of life" demand continued cultivation of moral and spiritual values, it is obligatory that all officers of the Armed Forces, charged with supporting and defending the Constitution, stress such cultivation.

It is therefore important that responsible officers exercise considerable care in selecting materials for sale and distribution in the Naval Establishment. Their obligation is to select materials which will promote worthy principles contribute to the cultivating of moral and spiritual values, or at least prove not detrimental in relation to such values.

These remarks are designed to assist responsible authorities in fulfilling this obligation.

BACKGROUND

Selection of printed and pictorial materials must meet established standards of good entertainment or be of reasonable educational worth. At the same time it must be in what is generally thought of as "good taste", and conform to established moral standards.

It is obvious that opinions about entertainment, education, and even "good taste" differ. Though from time to time differences also occur in interpretation of established moral standards, these standards themselves are not matters of opinion. They are expressed in the very nature of things, in the moral law governing all men everywhere, at all times, and in the constitutional tradition of America. Actually, despite differences of opinion or of interpretation, certain common agreements can be reached. Indeed, such agreements have been reached in many aspects of these matters.

For example, the American public at large seems to have little difficulty in recognizing many standard works of literature as standard. Such is customarily true of the writings of such authors as Shakespeare and many others. On the other hand, it has no less difficulty in recognizing what is often called "outright pornography," as pornography. The point is, that people are generally able to agree on certain issues of this nature, if not on all issues.

It is obviously in what might be called a "twilight" zone that differences of opinion arise in greatest number. The differences between the artistic and the purely sensual, the realistic and the deliberately lewd, the provocative and the perverting may not always be immediately evident. This does not mean, however, that reasonable agreement is impossible. Naturally, fairness demands that all reasonable views be taken into consideration, and that nothing be indicted by snap judgment. However, responsible persons must act, and this action must accord with what seems to be reasonable information and norms available at a given time.

In giving the guidelines outlined here, it is believed that responsible persons, charged with the support and defense of our Constitution, zealous in preserving the American way of life as rooted in moral and spiritual principles, and themselves products of rearing in prudent but firm attitudes typical of the American people, will find it possible to select printed materials with judicious discrimination for sale or circulation in the Naval Establishment.

GUIDELINES

Printed and pictorial materials considered feasible for sale or circulation within the Naval Establishment tend to promote the concepts expressed generally in Section I, below, and do not tend to promote concepts expressed generally in Section II, below.

Section I

1. Provide opportunity for wholesome recreational interests, by promoting constructive use of free time, through suggesting or describing wholesome hobbies and allied matters.
2. Provide general information considered useful to citizens of the Nation and/or military personnel.
3. Encourage or provide means for valid educational achievement; assist in promoting valid special interests in various phases of the arts and sciences.
4. Tend generally toward helping to create a favorable moral climate.
5. Tend toward favorable treatment of marriage, a strong home life, patriotism, decency, honesty, integrity, and the many other virtues essential to the well being of individuals and of the nation.
6. Encourage a realization of moral, spiritual and religious values.

Section II

1. Are printed or circulated in violation of public or established law.*
2. Impede the lawful carrying out of the mission of the Military Establishment, or encourage failures or irresponsibility in this regard.
3. Exploit concepts or characters creating sympathy against law and order, or representatives of legally constituted authority and respected institutions.
4. Emphasize indecent or undue exposure.
5. Feature illicit acts, whether heterosexual or homosexual.
6. Encourage or generally tend to promote violence, crime, horror, sadism, masochism, or similar attitudes or acts.
7. Ridicule marriage and home life or disrespect for moral law.

COMMENTS

It is quite understandable that mistakes can be made in selection of materials. It is equally understandable that, under the pressure of many duties, and because the need for exercising discrimination is an on-going need, to meet the great numbers of materials produced daily, responsible authorities may find it extremely difficult to keep abreast of the situation.

However, the primary thing to remember is that this *is* a responsibility and must be carried out. Refuge should not be taken in the fact that opinions differ, certain issues are delicate and possibly controversial, the matter is allegedly unimportant, the problems are minor, the task is impossible, the officer is inadequate to the situation, or other subterfuges. Granted that the matter is a complex one, as is noted previously, a reasonable and intelligent approach will prove quite effective for accomplishing the broad aims of current directives.

The really important thing in most instances is command and officer interest. When serious problems arise in the Naval Establishment they can be traced far less frequently to malice

*Chapter 71, title 18, of the United States Code, paragraph 1465, amended as of 28 June 1955, under title of Public Law, 84th Cong., ch. 190, 1st sess., S. 600, reads as follows:

"Whoever knowingly transports in interstate or foreign commerce for the purpose of sale or distribution any obscene, lewd, lascivious, or filthy book, pamphlet, picture, film, paper, letter, writing, print, silhouette, drawing, figure, image, cast, phonograph recording, electrical transcription or other article capable of producing sound or any other matter of indecent or immoral character, shall be fined not more than $5,000, or imprisoned not more than five years, or both.

than to indifference or inadvertence on the part of responsible personnel. When responsible officers are thoroughly convinced of the need for attention and action, in most instances they proceed effectively to meet whatever the situation demands. Inactivity is usually attributable to lack of understanding of the situation or failure to realize a need.

It is certain that the people of our nation generally will respect and appreciate our honest efforts to provide wisely for the needs of our personnel in these matters. There are few who will not understand our purposes, or recognize our earnest interest in fulfilling the responsibilities with which we are charged. It will be with the good will of America at large that we proceed "with malice toward none and charity toward all" to assist in preserving the moral and spiritual values which are the strength of our national life.

APPENDIX IV

CHARACTER EDUCATION AND THE CODE OF CONDUCT

In a great war, some battles are inevitably lost. Military leaders study these battles, determined to uncover mistakes, if any were made, so that errors in kind may be avoided in the future.

The need for a unified plan for the future led the Department of Defense to examine closely the prisoner-of-war situation in Korea. The Defense Department Advisory Committee on Prisoners of War was organized to study this problem.

In submitting the report of its deliberations and findings, the Committee wrote as follows:

"We are certain that many persons have expected this Committee to recommend courses of action which would be as revolutionary as the speed and techniques of the latest guided missile or jet aircraft.

"However, our task deals with human beings and the Nation. *We can find no basis for making recommendations other than on the principles and foundations which have made America free and strong and on the qualities which we associate with men of integrity and character.* It is in this common belief that we have determined on courses of proposed action which we are convinced are best for the United States and for its position among free nations.

"The Code of Conduct we recommend sets a high standard and a reasonable course for members of the Armed Forces of the future. The conscience and heart of all America are needed in the support of this Code, and the best of training that can be provided in our homes, by our schools and churches and by the Armed Forces will be required for all who undertake to live by this Code.

"The United States must constantly be aware of her high position of world leadership, and the Code we propose must consider the standard of the Ten Commandments and of our Constitution, as well as our pledge to the United Nations.

"When plunged into a Communist indoctrination mill, the average American POW was under a serious handicap . . . A large number of American POW's did not know what the Communist program was all about. Some were confused by it. Self-seekers accepted it as an easy out . . . Ignorance lay behind much of this trouble . . . Knowledge was a defense weapon.

"It seemed that these POW's in question had lost their battle before they entered the service. Good citizens—loyal Americans—the responsibility for their building lies with the home, the school, the church, the community. When men enter the armed forces, the military services must carry on with this development.

"Most of the prisoners were not subjected to brainwashing' but were given a high-powered indoctrination for propaganda purposes. In either case, the members of our armed forces should be given the best education and training possible in the future so that they can resist and cope with these practices.

"In all services training should be adapted to cover the needs of all ranks from the enlisted man to the commander. It must be realistic as well as idealistic. *Above all, it must be presented with understanding, skill and devotion sufficient to implant a conviction in the heart, conscience and mind of the serviceman that full and loyal support of the code is to the best interests of his country, his comrades and himself.*

"*But skill must be reinforced by will—by moral character and by basic beliefs instilled in home and classroom long before a lad enters military service.* Pride in a country and respect for its principles—a sense of honor—a sense of responsibility—such basics should be established long before 'basic training', and further developed after he enters the armed forces.

"War has been defined as a 'contest of wills.' A trained hand holds the weapon. But the

will, the character, the spirit of the individual—these control the hand. More than ever, in the war for the minds of men, moral character, will, spirit are important. As a serviceman thinketh, so is he."

Since the completion of the Defense Advisory Committee Report, a number of further studies have been made of the entire POW situation. Dr. William Mayer, Army Psychiatrist, published his findings under the title: "Why Did Many G. I. Captives Cave IN?", U. S. News and World Report, 24 February, 1956. Under contract for the U. S. Army, the Human Resources Research Division, George Washington University, published its report in December 1956, under the title: Factors Related to the Collaboration and Resistance Behavior of U. S. Army POW's in Korea. Almost simultaneously, a Senate Subcommittee presented its findings under the title: Communist Interrogation, Indoctrination and Exploitation of American Military and Civilian Prisoners, 84th Congress, report of December 31, 1956. There seems to be little radical disagreement in any of these reports. Estimates of defection in Korea range from 11 percent of captives to 70 percent. The recognition of potential defection in future wars as a factor demanding serious consideration is evident in all reports. The need for preparing all military personnel to withstand attempted subversion is stressed throughout. The necessity of educating personnel in basic principles of our national life is strongly emphasized. The Defense Advisory Committee report is very specific in stating that standards taught must be consonant with the Ten Commandants and with the Constitution of the United States. Dr. Mayer's findings indicate that those thoroughly ingrained in basic moral principles as meaningful, realistic standards of behavior in their daily lives were the last and the least to crack, if they cracked at all, in POW conditions.

Admitting the validity of all these findings, a major question remains. How to accomplish a program designed to prepare personnel for the future? Proposals have ranged from intelligent plans to teach personnel latest methods of escape and survival to the outrageous recommendation that all personnel subject to capture be given "suicide pills."

Leaving aside the morality or immorality of any such proposals, one thing must be kept in mind, first and foremost. Men must be given the *will* to resist. All the know-how in the world about how to escape will have little or no effect on the man who does not *will* to escape.

The Code of Conduct issued by General Order Number 4 repeatedly calls upon a man's will in its very terminology. I *will* never surrender of my own free *will*. I *will* continue to resist. I *will* keep faith, I *will* obey lawful orders, I *will* trust in my God and in the United States of America.

How do you give a man the will to do these things, or rather, strengthen his will to do them? What kind of program will accomplish this?

Obviously, every reasonable effort must be brought to bear. All feasible resources must be called upon. Every national institution and agency must contribute. All aspects of military life and every phase of military training must be generally and ultimately conducive to this end.

But, as the Defense Advisory Committee points out: As a serviceman thinketh, so is he. Together with all else it is essential that the Armed Services conduct a formal, continuing program of education, at all levels, to orient personnel in the full meaning of the principles for which we stand, and for which we may be asked to die. We cannot will what we do not know.

If our ideas are vague and confused, our convictions will ordinarily be weak and unreliable. If our convictions are tenuous, the

idea of our sacrificing our comfort, our security, our very lives for them is little short of absurd.

But merely academic understanding is not enough. Intellectual conviction is only the beginning. Men must learn to love what they believe in, must come to recognize it as a truth to be honored and cherished, to be reverenced. They must believe in it with all their being.

And more. Transient belief in a few principles, temporary convictions, purely relative or circumstantial loyalties are inadequate. The principles in which men believe, if these are to stand in peace or in war, in security or in loneliness and isolation, in comfort and in anguish—these principles must dominate a man's very life.

This is precisely what we call character: life dominated by principle.

This is precisely what the Naval Establishment points toward in its Character Education program: life dominated by principle. By way of guided-group discussions, lectures and case-study methods, the effort is made to assist personnel in recognizing the validity and the value of the basic principles of our national life as meaningful in their individual lives and their military mission. These principles of loyalty and integrity, of honesty and fidelity, of decency and justice and honor are presented to personnel as applicable to the concrete business of daily living. The principles are presented as absolutes, as the indispensable foundation of our national security, as the life blood of our constitutional tradition and heritage, as valid in all times, under all circumstances, at peace and in war, in their own homes or in the severest confines of prisoner of war camps.

It is not alleged that the Character Education program can singlehandedly accomplish the preparation of personnel to withstand the psychological and moral pressures of future war or potential capture. Indeed, such a program cannot of itself train personnel adequately to accomplish even the peacetime military mission of the United States Navy. But it is an extremely important phase of overall efforts to accomplish these ends. In truth, it can be said that without a program of Character Education the accomplishment of these ends is most unlikely.

A brief review of some of the concepts treated in the Character Education program shows succinctly the pertinence of this program to the Code of Conduct, and to generally assisting in carrying out the recommendations of the Defense Advisory Committee.

Titles and brief descriptions of certain topics of some of the published materials in the Character Education Program, selected at random, are as follows:

THE YOU IN THE U. S. A. Why we are in uniform. Why in the Navy. What the military mission is all about, in terms of national security, world peace. Why I am responsible for national defense and world affairs. My obligations to America and to the world at large. The threat of Communism. The fundamental differences between Communism and Democracy.

WHAT GOOD ARE YOU. The intrinsic worth of the human person. The importance of this fact as the basis of our constitutional tradition and national heritage. The application of this fact to our daily national life and creed. The violations of this fact in any form of totalitarianism.

A SQUARE DEAL. Meanings and applications of justice. True understanding of "liberty and justice toward all". Good of the nation and of the individual. Inviolability of human rights as given by God and guaranteed by Constitution.

WHAT MAKES A MAN A MAN. Responsibility and character. Loyalty and integrity. Obligations to home, to the nation, to one another.

WHAT'S RIGHT WITH AMERICA. Our faults and failings as compared with our heritage and ideals. The importance of living our national beliefs, both at home and abroad. The impact of our individual behavior upon the security of the nation. The example of our individual and national life as affecting world affairs.

MADE IN AMERICA. Principles and ideals of justice and democracy. The concrete meanings of our heritage, and their application to daily life in the military.

Further recommended materials are described in detail in chapter XII of this publication.

Through all discussion of a Code of Conduct and of actual or potential defection or collaboration under the pressure of combat or capture, one thing remains crystal clear. Men who prove thoroughly reliable, completely dependable, honest, loyal, faithful in the normal, routine carrying-out of their "peacetime" duties—men who withstand the pressures of temptation in normal military life, will ordinarily prove reliable and dependable as POW's.

In our national culture today tremendous pressures are brought to bear upon our national principles. Crime and delinquency mount to frightening proportions, murder, rape, promiscuity are daily events, dishonesty in private and public life, cynicism about old-fashioned virtues of patriotism and loyalty, sophisticated attitudes toward sex and marriage—these plague our day and the minds and hearts of our people. It is hardly to be expected that men given little or no understanding and will to withstand these pressures of our culture will withstand the pressures of concentration camps.

If we teach our young men and women that the world owes them a living, that their first and foremost responsibility is to themselves, that military service is slavery, we can expect nothing but to have them act as we have taught them, once "the chips are down."

Dr. Mayer's report, cited above, points out that the Communist captors of our G. I.'s considered the average soldier as having weak and hazy concepts of the basic differences between right and wrong, with moral opportunism practically a matter of course. He is described as knowing little or nothing about American political philosophy or history, and as feeling sorry for himself as having been placed into an involuntary servitude by being forced into military uniform.

The Character Education Program is not merely designed to repair these defects, if, indeed, the allegations are true. It is a much more positive approach. It is a belief that we cannot gamble on whether or not such charges are true. The health and security of our Nation, the carrying out of our naval mission, the peace of the world depend upon our devotion to our national principles and our carrying them out in practice.

Admiral Arleigh Burke has phrased it forcibly in discussing, precisely, the Moral Leadership and Character Education Program of the United States Navy:

"It is not enough that today's military man be trained to fight. He must know why he fights; why he is in uniform at all. He must come to know the importance of the individual, the meaning of democracy, the mission of America. If he is to die for America, or live for it, it is imperative that he know what America really stands for. Everything about military service demands devotion to a cause, sacrifice, obligation to a nation to whom we all owe so much.

"Military effectiveness rests on the dependability and responsibility of military personnel. Those who would control the powerful weapons of warfare must first be able to control themselves. *The prisoner of war camps*

have proved that when the chips are down, the men of character, of deep-rooted convictions and loyalties, of solid virtue, are the men on whom their buddies and their nation can depend."

It would seem that little more need be said to express the intrinsic relation between the Character Education Program and the Code of Conduct. The approach of the Character Education Program is in full accord with the concepts presented by the Defense Department Advisory Committee in reiterating that dependable personnel are developed, not through revolutionary techniques, as guided missiles or jet aircraft, but through the "principles and foundations which have made America free and strong and on the qualities which we associate with men of integrity and character."

Recommended Materials

Those given the responsibility of instructing personnel in the Code of Conduct will find ample material for each of the articles of the Code in the following:*

1. Chapter XII of the present publication (Protection of Moral Standards and Character Education Program)
2. NAVPERS 15874: BECAUSE OF YOU: Series II in guidelines of Character Education discussions: for forces afloat. (Includes 20 illustrative posters and give-away cards)
3. The U. S. Fighting Man's Code: DOD Pam 8–1; publication of Office of Armed Forces Information and Education
4. Department of the Army Character Guidance pamphlets (revised): 16–5; 16–6; 16–7) include posters and viewgraph illustrations)
5. Code of Conduct Posters: 7 posters illustrating the Code and each article (in color): DOD 9EO and DOD P–9–I through DOD P–9VI.
6. Materials under preparation in the Office of Armed Forces Information and Education, including pamphlets and films. The pamphlet "The U. S. Fighting Man's Code" (DOD Pam 8–1) is due for revision. The novel "A Ride to Panmunjom" will be distributed in a paperback edition.
7. Materials indirectly bearing on the subject, such as those on citizenship, Communism, etc. A number of these are listed in Chapter XII of this publication.

*The I and E officer of any ship or station should have information on the most recently produced materials and how these can be procured. The I and E Newsletter (NP 15801) also contains such information.

FOOTNOTE REFERENCES

(1) Anderson, Robt. B.: Freedom, Justice and You.

(2) Benjamin, H. W.: The Total Role of the Instructor: Instructor Training, NavPers 92050.

(3) Blackstone, William: Commentaries: 1765–1771.

(4) Burke, Arleigh, ADM: Discipline in the U. S. Navy, NavPers 91195.

(5) Eisenhower, Dwight D.: Crusade in Europe; Doubleday; Garden City: 1948.

(6) Groups, Leadership and Men: Office of Naval Research; Carnegie Institute of Technology: Pittsburgh: 1951.

(7) Hutcheson, R. G., CHC, USN.

(8) Instructor Training, NavPers 92050.

(9) Jefferson, Thomas: Inaugural Address.

10) Newsletter, Training Division: BuPers: October 1954.

(11) Schneiders, A. A.: The Psychology of Adolescence; Bruce: Milwaukee: 1951.

(12) Time Magazine: July 1955.

(13) Troop Information and Education: OAFIE/DD, Research Div. Rpt. 145–357.

(14) Washington, George: Farewell Address.

U. S. GOVERNMENT PRINTING OFFICE: 1957 O—382229