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# Ethics Instruction in the Military: Teach Them Plato or Hammer It into Their Heads

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Joseph G. Brennan

**H**ow should ethics instruction be incorporated into military education and how can it be implemented at all levels of the military? What are the military virtues and how can they be inculcated? These two questions, proposed as themes for discussion at the 1987 Joint Services Conference on Professional Ethics (JSCOPE), raise some questions of their own. A tiresome pedant might be heard complaining that the first question begs itself, for it assumes what is to be proven: that ethics instruction *should* be incorporated into military education and, further, that it *should* be included at all levels of the military. It may be that ethics *qua* ethics should not be incorporated into military education or perhaps only at some levels of the profession. Or it may be that whatever is denoted by the term “ethics” should follow from the very nature and character of competent military education and training at all levels of the services, and should not be inserted as a separate unit of instruction.

The second question, “What are the military virtues and can they be inculcated?” has two parts, each legitimate, at least by tradition. Military virtues commonly cited include courage, skill, honor, obedience, loyalty, and integrity. Audacity and cunning are not usually listed, though they appear to be qualities of successful commanders, from Nelson to Rommel, the latter not called “the Desert Fox” for nothing. Perhaps they are not moral virtues. In any case, traditional military virtues—courage, honor, obedience, and loyalty—are also found in civilian life, though without the corporate character and tension lent by military commitment.

Tradition tells us that while it is possible to teach virtues, it is difficult to do. Aristotle reminds us that we are not born with virtues but are fitted

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by nature to receive them, and that habit, the result of practice, completes and fulfills this ability.<sup>1</sup> Plato is more skeptical, at least in the *Meno*. There he says that the question “Can virtue be taught?” cannot be answered at present, and we had better concede, for the moment at least, that virtue is a quality divinely endowed, that some have it and some do not.<sup>2</sup> But we know that the *Meno* is only a curtain raiser to the *Republic*, in which Plato constructs a model state. Its purpose is to look closely at human nature and to illumine the meaning of Justice, the virtue of virtues. Such a paradigm, Plato tells us, is incomplete without a program of education and training in the virtues or excellences, including the philosophical, the political, and the military.

Thomas Jefferson believed that we are indeed endowed by nature with a moral sense. In a letter written from Paris in 1787 to his nephew Peter Carr, the great Virginian asserted that we come into the world equipped with a moral sense just as we are born with muscles and sinews. Some humans, by constitution, have greater physical strength than others. So, too, we possess moral discrimination in greater or lesser degree. But, he adds, strong or weak, our moral sense can be developed, strengthened by exercise, just as we can build up our muscles by using them.<sup>3</sup>

Our century has seen the growth of positivist distrust of pretensions to ethical instruction. In his little book of 1938, *Language, Truth, and Logic*—a book that scared the daylights out of the philosophical profession—the late A.J. Ayer declared that morality is not a subject like geology or art history; that there is no such thing as an authoritative guide to moral judgment of which the philosopher can acquire mastery; that as far as the conduct of life is concerned, he has no professional advantage over anyone else.<sup>4</sup>

But leaders of public affairs in the United States today almost unanimously insist that virtue can and should be taught, particularly in the nation’s public schools. They call it instruction in “values,” by which they mean moral values. “Values” alone will not do, for we entertain many values that have nothing directly to do with ethics or morality. As long ago as 1925, in his novel *Babbitt*, Sinclair Lewis demonstrated that to the average American male, a supreme value is his automobile.

Assuming instruction in values to mean moral values, we find that everyone in authority today, including the U.S. military, is for it. In August 1986, Governor Mario Cuomo of New York declared that the nation’s public schools had abandoned this important responsibility and that he was drawing up proposals to restore the teaching of “values.”<sup>5</sup> Two weeks later the *New York Times* carried a lengthy front page story announcing that American public schools are indeed putting new emphasis on the teaching of moral values.<sup>6</sup> The values cited ranged from patriotism to “how to be a winner.” A teacher in Oxford, Ohio’s Talawanda High School calls her pupils’ attention to the line of Polonius in *Hamlet*, “To thine own self be true. . .” (possibly omitting the caution that no man was ever truer to himself than Genghis Khan).<sup>7</sup>

There is considerable data available on the teaching of "values," data based on the research of psychologists investigating the moral realm. For years the late Professor Kohlberg of the Harvard Graduate School of Education, following Piaget, maintained that children learn moral behavior in stages.<sup>8</sup> Nothing appeals more to American readership than things that happen in "stages," whether it be explanation of the onset of adolescence or resigning oneself to one's final fate. More recently, another Harvard psychologist, Professor Jerome Kagan, stated that brain development guides the moral sense of a child, that children distinguish right from wrong shortly before the age of two. A toddler who has been bashing playmates, Professor Kagan holds, generally quits before age two when "empathy" for others is first felt.<sup>9</sup> Two centuries before Professor Kagan's finding, that old cognitive psychologist, Jean-Jacques Rousseau, noticed the same thing, thus supporting Kagan's belief that we come into the world with two inborn tendencies, one to self-love, the other to sympathy for those not ourselves.

Turning to the U.S. military, we find that the highest authorities have declared themselves in favor of ethics education for those under their command. Chief of Staff John Wickham, Jr., U.S. Army, announced the Army theme for 1986 to be simply "Values." Making clear that this enterprise should not be lightly regarded, however difficult it might be to achieve, the army's leadership set forth the purpose of this theme as follows:

To reaffirm to the American public our commitment to support and defend the Constitution of the United States.

To reaffirm the professional Army ethic . . . which supports our national values.

To increase understanding and commitment to the professional Army ethic and personal values which support the Army way of life.

To stress the ethical elements of leadership.

To foster a common bond built on service to our nation and our Army.<sup>10</sup>

Throughout 1986, Admiral James B. Watkins, Chief of Naval Operations, devoted much of his time and energy in that last year of his tour to advocating and implementing a comprehensive upgrading of the navy's commitment to excellence, including personal ethical awareness. Under the banner of excellence, Admiral Watkins aimed to upgrade the quality of professional skill and moral consciousness of the navy at all levels. This project emerged from his commitment to strengthen the ethical fibre of the navy, which would in turn strengthen the nation it serves.

In the spring of 1986, Admiral Watkins sent a delegation of officers to the Naval War College for advice and help in preparing a "Code of Ethics" suitable for all navy personnel. The president of the college appointed a committee of senior faculty members, both military and civilian, to render

advice and support for this project. At the outset, the committee expressed its reluctance to draw up a "code" of ethics for the navy. Many student officers expressed the conviction that too many codes were already in effect. In this they reflected the views of Captain Richard Stratton, U.S. Navy, a former Vietnam POW: "We are a people with a rich naval tradition and history of war at sea. We already have the basic elements of our code in the naval oath and commission, the military Code of Conduct, the Code of Ethics for Government Service, the Secretary of the Navy's Standards of Conduct, and the Navy Military Personnel Manual."<sup>11</sup>

Nevertheless, the committee accepted its assignment as a matter of duty, insisting only that the product not include the word "code" in its title. The finished document, "The Navy Uniform" (attached to this paper as Appendix A), did not become the CNO's final choice. A simpler (and better) product was selected: "The Sailor's Creed." (See Appendix B.)

The call for teaching ethics in the U.S. military services puzzles many in the military services of other nations. When questioned on the matter, a representative of Britain's Royal Navy replied, "Above all, don't write anything down." A naval officer of a prominent Middle East country recently asked the writer, "What is this thing—ethics?" He had a perfectly good command of the English language and did not want to be treated to a dictionary definition. What he was looking for was some clue as to why the armed services of the most powerful nation in the world needed training in ethics. The officer came from a strict and highly structured religious background which governed even the details of his daily life. By contrast, the call to encourage and teach ethics in the U.S. military is due, in part, to the weakened structure of religion and the family unit in our society.

There are some nations that do not have this problem, at least not so acutely. In a recent seminar discussion section of the Naval War College's elective course "Foundations of Moral Obligation," an officer of the Royal Danish Navy was asked what his service did to support ethical standards and values. Was there, perhaps, a Danish naval or military honor code? The officer replied that his service expected no more than the common decency that new naval personnel, officers and enlisted alike, brought with them from Danish civilian life. He summarized the basic rules: "Don't lie. Don't steal. Don't get drunk—more than once a week." He was, of course, making his point by simplification. There is, he said, training in the tradition of the Danish navy, but this is standard instruction. He recalled no separate attempt to inculcate ethical values or to formulate honor codes. We can see why the Danish officer's navy could dispense with anxiety about ethics. His country and culture are, respectively, small and homogeneous, backed by a strong national tradition. The Danish flag, with its white cross on a red field, first appeared to King Waldemar in the 13th century and is meaningful to every Danish citizen (though they seem not to think or talk about it much).

By contrast, we Americans live in a very large country with a great and variegated population representing an ever-increasing ethnic mix that is, in large part, though not entirely, urban. Large segments of this mix, through no fault of their own, are poor, semiliterate, of single-parent family or no family at all. Many of these completely lack a sense of social cohesiveness, save for those characteristics of an underclass which must make do with only a primitive instinct for survival. But this section of the U.S. population is not the only one in which serious erosion of national cohesiveness is apparent. Many segments of the middle class feel the effects of diminution or outright cancellation of family and religious ties. With no disrespect to his Roman Catholic upbringing and loyalty, a retired naval officer, now pursuing the life of a scholar, answered a question posed to him at a cocktail party: "What sort of man would you want to have beside you in combat today?" His answer: "A Marine who is a Southern Baptist."

It is not the responsibility of the U.S. military, however, to set right the social ills of American society. We have experienced disruptive troubles before and have survived them pretty well. No prophecy of doom, then. Nor should the military services be expected to be "character factories," such as those described by Michael Rosenthal in his book of that title about the founding of the Boy Scout movement (wherein Lord Robert Baden Powell, its founder, set up a remarkably effective program for "character development," which meant inculcating British youth of the lower classes with the public school ideals of honor, duty, self-sacrifice, and obedience to authority).<sup>12</sup>

Yet, we do expect that the military services will do *something* for the young men and women whom they have in their charge, albeit for a limited time. Even the long outmoded choice of "Jail or the army!" held a thorn of truth. A tour in the service, however rough the attendant knocks, promised structure and discipline to a life that knew nothing of them. In 1900 a prominent citizen of Yonkers, Dr. Benjamin Stilwell, learned that his son Warren was one of a group of boys who raided the senior dance of Yonkers High School. Young Stilwell and his comrades had made off with tubs of ice cream and cake after repelling the defense, in the course of which action the high school principal was inadvertently slugged. Dr. Stilwell had chosen Yale for his son, but this incident convinced him that discipline was needed and that his son must go into the army. So Warren Joseph Stilwell was sent not to Yale but to the U.S. Military Academy at West Point. Thus, the nation gained a general who made a name in a theatre of war where there was little ice cream and less cake.<sup>13</sup>

An army officer who served in the army studies group that, among other duties, advised General John A. Wickham, Jr. on the 1986 Army White Paper, "Values: The Bedrock of our Profession," writes, "A great deal of what is going on has to do with our senior leadership being struck by a blinding flash

of the obvious. They seem to have figured out that when the Army brings 135,000 youngsters in each year and sends almost the same number away each year, the issue of what those youngsters value has significance with respect to how they serve, how they learn, and how they remember their Army service." He adds that there is absolute sincerity and concern by the army chief of staff and the secretary of the army, and that there is great benefit in having the army discuss and teach moral values.<sup>14</sup>

There is, of course, this difficulty: How do you teach ethical values within the education and training system of the military services? How do we avoid preaching, decked out as ethical instruction, much of which consists in reiterating good words like "integrity"? How to avoid the boredom that comes rolling in like a Newport fog when the beleaguered instructor is told that he must insert a unit on "ethics" into his leadership course? "Ethics," writes Captain Dick Stratton, "do not lend themselves to print like ordnance instructions or training manuals."<sup>15</sup> How does one avoid the free-for-all bull sessions that so often result when the method of ethics instruction consists of "case studies"?

How does one avoid presenting ethics as if it were a branch of psychology or an appendix to a business or management course? The *reductio ad absurdum* of the latter may be nicely illustrated by the statement of a corporation executive (who shall be nameless), alumnus of an "ethics" seminar laid on by his conscientious company: "We got a lot of mileage out of Kant's categorical imperative; since we've tightened up on treating our employees as ends, not as means, our productivity has increased twenty percent."

To shift gears, let us admit that there is no such thing as free-floating ethics. Except for the madness of anarchic armed conflict in the world today—and that is a large exception—there is a fair amount of agreement among humans about basic decencies. Those who say that morality is simply the expression of the values of a culture (and a lot of it is, but not all of it) should remember that the two greatest moral teachers of the West—Jesus and Socrates<sup>16</sup>—were indicted, tried, and condemned to death on the charge that they endangered the moral and religious values of their respective cultures. "Free-floating ethics" does not mean some sort of ethical relativism but rather the attempt to present instruction in moral values without grounding those values in something more comprehensive than themselves, some tradition, some complex of beliefs wider than the ethical doctrine itself.<sup>17</sup> One may object that this denies the sovereignty of the moral realm—a position Kant so ably defended—the unconditioned Ought, doing one's duty not in hope of reward but because it is one's duty. But Kant himself drew his teaching of moral autonomy from his belief in the existence of a universally shared rationality and his conviction of the absolute nature of good will.

The Kantian doctrine is admirable and has always had an appeal for the military. Count Gerhardt Scharnhorst, founder of the Prussian General Staff,

made the study of Kant compulsory in L'Ecole Militaire, the Prussian war college he founded. But here again, what we have is a small, relatively homogeneous body—the Prussian officer corps, which, before its breakup in World War II and the years immediately preceding, numbered a majority of strict Christian Protestants who viewed the ethic of duty for duty's sake as the superior opposite of the merchant ethic, which they believed held the right and the good to be that which led to commercial profit.

For an individual who is not a member of a dedicated body of some kind, it requires a highly pulled-together Self to do one's duty simply for duty's sake. For such integrated characters as Socrates and William James, to know the good was to do it. The rest of us need a push, a little support, more than a little, and the most effective way of getting this backup is real, not nominal, membership in a corporate body, a commitment to some belief, some faith deeply held, a unity of some larger whole that has our trust and loyalty. So for a U.S. Marine, it is useless to shoehorn a two-lesson ethics unit into his training program in the belief that it will significantly increase his awareness of the evils of stealing or of shooting unarmed prisoners or civilians. If he brings to the corps his Roman Catholic, Southern Baptist, conservative Jewish, even secular humanist convictions, deeply held, we will not have to worry much about him. But whether he is one of that sort or not, the training he receives as a marine tells him that he is a member of a coherent corporate body and that certain stern expectations as to how he is to carry himself follow from this membership. "A marine does not steal. You're a marine! Do you get it, mister, or do I have to hit you over the head?" Back of the baleful glare of the drill instructor stands the tradition of the corps. When a smart young recruit or second lieutenant asks his mentor if this or that rule of the Code of Conduct has the force of law or is just a guideline, he is brusquely informed that such distinctions are not the issue at this point in his training: "You're a marine! Do it! Understand?"

Here again, we find in the Marine Corps a relatively small body, which is an advantage conducive to a dynamic esprit de corps not entirely enjoyed by the other services. Consider the many avenues by which a man or woman can enter the officer corps of the navy and the consequent uncertainty of their commanders as to what they have brought with them by way of ethical ballast. The Naval Academy, OCS, NROTC—all are routes to commissions for qualified men and women, in addition to various gateways open to staff: chaplains, judge advocates, doctors, plus certain administrative positions that carry a commission with them. Will 16 weeks of navy indoctrination, or even 16 months, make a proper naval officer out of a male gynecologist who hates women?

The Army White Paper of 1986, "Values: The Bedrock of the Profession," may have its preachy side, but it is nevertheless one of many signs that the army is working hard to forge some sense of unity out of a bewildering



plurality, a unity needed to make its youngsters good soldiers and maybe better citizens than they were before they entered the service. The rusty old notion that sending a boy into the military may improve his character has a bit of folk wisdom behind it which is still applicable today. For the kid who has lived only within a social environment without structure, the idea that he might profit by military service has substantial merit. So too, *mutatis mutandis*, does Admiral Watkins' farewell effort toward an all-navy excellence in which the moral dimension will not be forgotten in the striving for professional/technical competence. The sensible Swiss (Switzerland does not have an army; it is an army!) see that their offspring, whether sons of bankers or Alpine peasants, do their annual military service and do it well. "It doesn't do a young man of good family any harm," says a high ranking Swiss officer, "to get shouted at a little."<sup>18</sup>

In the end, the argument of this paper amounts to this: Military service, though no moral panacea, has done and will continue to do something of benefit to the character of those who serve. Benefit of ethical quality will follow from well-organized, well-planned, well-staffed education and training. Even more will it follow from the total experience we call service in the armed forces. What measure of ethical value we can hope for—be it small or great—will take care of itself by way of transmission from the general to the particular, from the more to the less comprehensive, from the good of the service's mission as a whole to the good of its parts. What will *not* succeed is separate instruction in ethics that is compulsory, that has an official character. This brings puzzlement and boredom. At undergraduate academies and in the service graduate schools like the war colleges, courses in ethics *qua* ethics may do much good, may fulfill a need long felt on the part of many officers, provided that these courses remain elective and not required. Such courses will be particularly effective if they are broadly grounded in the tradition of the humanities as a whole, not tied to psychology or business management as appendices, not simply offered as abstract ethical distinctions or free-for-all case studies. A problem here may be where to find instructors who are military and humanists, the latter in the old sense of the word; but they do exist. Philosophy—*a fortiori*, moral philosophy—comes from the mind and heart of a man or woman experiencing the world, confronting moral choice. Whether it be Socrates, Augustine, Wittgenstein, or Simone Weil, moral philosophy is not simply doctrine and precept, but a lived life, and that should, if at all possible, not be neglected in its presentation.

By way of epilogue we might remember the caution of G.E. Moore, one of the three most influential philosophers of the Anglo-American tradition of our century: "It appears to me that in Ethics as in all other philosophical studies, the difficulties and disagreements, of which history is full, are due to a very simple cause, namely to the attempt to answer questions without first discovering *what* question it is which you desire to answer."<sup>19</sup>

What questions are we raising when we talk about education in ethics for the military profession? Is our concern limited to personal ethics—one does not lie, cheat, steal; one strives for personal honesty and authenticity; one avoids bad faith? Or do we also raise the question of the commensurability or incommensurability of personal ethics with that of the nation—any nation, including our own—conducting its foreign policy? We do not need Barbara Tuchman to tell us what we know already—that throughout history, nations have rarely conducted their foreign policy according to the rules of personal morality. How do we justify injunctions not to lie or deceive as soldiers or sailors when deception is a standard tool in working to ensure a nation's security, its value a function of its success in protecting this security?

If we do not know *what* questions we are asking about ethics and the teaching of ethics, our inquiry into it may have a shaky foundation or none at all. Then we will be like the legendary Irishman who, carried to a banquet in his honor in a sedan chair with no bottom, said, "Faith, if it wasn't for the honor of the thing, I might as well have come on foot."

## Appendix A

### The Navy Uniform

You wear the Navy uniform.

That means a lot to your country, your service, yourself.

It means **KNOWING THE JOB**.

Professional competence comes first. Without skilled men and women, the Navy cannot carry out its mission. That mission is to defend the nation at the risk of death.

It means **COMMITMENT TO DUTY**.

To serve for pay is good.

To serve for travel, education, and training is better.

To serve for love of country and comrades is best.

It means **COMMITMENT TO LEADERSHIP**.

Leadership consists of those qualities of skill and character that command respect and cause others to follow loyally and willingly. It, in turn, requires fairness, a reluctance to ask more than you yourself would give, a sense of justice.

It means **HONESTY**.

If you wear the Navy uniform, you don't lie; you don't cheat; you don't steal. If you lead others, those in charge are watching you and noting your example. The way you act, officer or enlisted, means "I'm saying that everybody should do this. I'm not making an exception of myself."

It means **COURAGE**.

You must also have courage, both moral and physical, for it is the virtue on which the exercise of all other virtues depends. You must have the courage to fight. You must have the strength of character to say "no" to what is wrong, to persevere in what is right no matter how difficult the task becomes, and, even to face pain and death in defense of the things you value and love, should honor and duty demand. Yours is not an easy commitment, but a worthy and noble one.

It means **LOYALTY**.

To let those over you know that they have your support. To show those in your charge you will go to bat for them, never asking them to do something you would not do yourself.

Sometimes loyalties conflict. You must choose. Never mistake loyalty for doing wrong to help someone out, even if he is your superior.

It means **OBEDIENCE**.

Obedience requires that you carry out the lawful orders of your superiors, as we are all pledged to do, with pride and determination.

It means COMMITMENT TO THE BEST. For the Navy, for comrades, for self. We give what we have. We do what we can. We commit the highest in us to the service.

For the Navy, only the best is enough.

Always to excel.

Always to be the best.

## Appendix B

### The Sailor's Creed

I have chosen to serve in the United States Navy. America depends on my performance for her survival, and I accept the challenge to set my standards high, placing my country's well-being above self-interest.

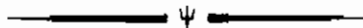
- I will be loyal to my country, its Constitution and laws, and to my shipmates.
- I will be honest in my personal and professional life and encourage my shipmates to do the same.
- I will, to the best of my ability, do the right thing for its own sake, and I am prepared to face pain or death in defense of my country.
- I will be a professional, wearing my uniform with pride and accepting responsibility for my actions.
- I will set excellence as my standard and always strive for ways to make me a better sailor and my crew a better crew.

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### Notes

1. Aristotle, *Nicomachean Ethics*, Bk. II, pp. 1, 18-26.
2. Plato, *Meno*, pp. 70a; 99c-100c.
3. Letter from Thomas Jefferson to Peter Carr, Paris, 10 August 1787, in M.D. Peterson, ed., *The Portable Thomas Jefferson* (New York: Viking, 1975), pp. 424-425.
4. A.J. Ayer, *Language, Truth and Logic*, rev. ed. (London: Gollanz, 1948), ch. VI, "Critique of Ethics and Theology." But the actual passage cited is taken from Ayer's *Philosophy in the Twentieth Century*, New York, 1982, p. 15.
5. Jefferson Schmalz, "Cuomo Plans Effort to Get Schools to Return to Teaching of Values." *The New York Times*, 29 August 1986, pp. 1, 88.
6. Edward S. Fiske, "U.S. Schools Put More Stress on Teaching of Moral Values," *The New York Times*, 15 September 1986, p. 1, 88. See also Education Supplement, *The Christian Science Monitor*, January 1987, "Moral Education: Has 'Values Neutrality' Left Students Adrift?"
7. The Spring 1988 presidential election campaign in France was carried on in the vocabulary of "values" [*valeurs*]. President Francois Mitterand said, "The love of France should invite us to reunite around the values that are ours—those of the people in its immense majority." Ultraconservative candidate Jean-Marie Le Pen said, "The political center of gravity has strongly moved toward our values." Interior Minister Charles Pasqua urged support of "a strong France, big families, the respect for moral values. . . ." *The New York Times*, 4 May 1988, p. A14. In the first of two television debates between U.S. presidential candidates Vice President George Bush and Massachusetts Governor Michael Dukakis (25 September 1988), the Vice President referred to the "deterioration of values" in the nation, adding "And one of the things that I think we should do about it in terms of cause is to instill values into the young people in our schools." *The New York Times*, 26 September 1988, p. A16.
8. Lawrence Kohlberg, *The Philosophy of Moral Development* (New York: Harper & Row, 1981). See also Barry Chazan, *Contemporary Approaches to Moral Education*, (New York: Teachers College Press, Columbia University), pp. 71-75.
9. Jerome Kagan, *The Nature of the Child*, New York: Basic Books, 1984. See review in *Time*, 22 October 1984, p. 97.
10. *Army Game Plan*, Headquarters, Department of the Army, April 1986, p. 1.
11. Captain Richard A. Stratton, U.S. Navy (Ret.) "Where's Our Code of Ethics?" *Naval Institute Proceedings*, December 1986, p. 83.
12. Michael Rosenthal, *Character Factory: Baden Powell's Boy Scouts and the Imperatives of Empire* (New York: Pantheon, 1986).
13. Barbara Tuchman, *Stilwell and the American Experience in China, 1941-45* (New York: Macmillan, 1971), pp. 12-13.

14. "Values: The Bedrock of Our Profession," *Army White Paper*, Headquarters, Department of the Army, June 1986.
15. Stratton, p. 83.
16. Objection: this flat statement ignores Mohammed and the powerful moral teaching of Islam based on the Qur'an. True, but the author takes refuge in the ambiguity of the term "West," knowing well that Christianity, as well as Islam, had an "Eastern" origin.
17. Alasdair MacIntyre, *Whose Justice? Which Rationality?* (Notre Dame, Indiana: Univ. of Notre Dame Press, 1988).
18. John A. McPhee, *La Place de la Concorde Suisse* (New York: Farrar, Straus, and Giroux, 1984), p. 67.
19. G.E. Moore, *Principia Ethica*, (1903), (London: Cambridge Univ. Press, 1951), p. viii.



"If your morals make you dreary, depend upon it, they are wrong. I do not say give them up, for they may be all you have, but conceal them like a vice lest they should spoil the lives of better and simpler people."

Robert Louis Stevenson  
*Across the Plains* (1892)