

LESSON NUMBER 14

TASK: RACISM AND SEXISM

CONDITION: In a small group discussion environment.

STANDARD:

- Define racism and sexism.
- Identify factors in development of racism and sexism.
- Identify relationship of power bases.
- Identify examples of racist and sexist behaviors.
- Identify strategies for combating racism and sexism.

TIME OF INSTRUCTION: 1 Hour

LEAD IN: Racism and sexism are forms of discrimination which are very similar. Sexism is based on gender while racism is based on color.

1. Definition. Personal racism or sexism is an attitude of superiority, coupled with an act to subordinate an individual, because of their race or gender.

2. Factors in the development of racism and sexism.

a. Contact between racial and ethnic groups is nearly as old as human life itself. People have always migrated from area to area. These migrations were for various reasons, but regardless of the reasons, these migrations resulted in contacts with different cultures.

b. Social visibility. With contact, comes social visibility. Society likes to categorize things, to include people. The easiest way to categorize people is through obvious traits. Something visual, such as skin color; names, i.e. Jewish, Hispanic, Polish; language, or other features such as folds of the eyes, are all traits that make categorizing people simple to do. Cultural habits such as what we eat, how we prepare meals, celebrations, what utensils we use, all can play a factor in social visibility differences. It is common to take the position that “different means wrong.”

c. Unequal power. Whoever has the power can control resources and make policies. The group in control develops a feeling of superiority.

d. Ethnocentrism is a belief that one’s own ethnic group is superior to all other groups. If this group also holds the power - likely the majority - then this belief can become even more damaging to the minority groups.

e. Competition. When everyone wants a piece of the pie, some are likely to get a bigger piece than others. Generally, it will be the group in power who gets the bigger piece.

f. Stereotypes. We learn our stereotypes from parents, schools, peers, and the media. Stereotypes maintain prejudice.

g. Sex-role socialization. This is the process by which males and females learn to display appropriate behavior for their sex. In learning these roles during sex-role socialization, we also acquire attitudes and values associated with these roles.

3. *Personal racist and sexist behaviors.* Some behaviors that we observe, on a daily basis are actually racist and sexist behaviors. Let's look at a few of these behaviors and discuss their impact on minorities and women.

a. Paternalism. This behavior takes the form of acting 'fatherly' or over-protective of someone. Frequently, this behavior will take place toward a female, and when it does, can be a form of sexism. It may imply that the woman is incapable of doing her job, or surviving without the man taking her under his wing and helping her along.

b. Ignoring. Discounting what an individual says because they are a minority or a female.

c. Speaking for. Not letting people speak for themselves. When someone asks a direct question of them, interrupting and answering the question yourself.

d. Testimonials. "I am not prejudice, some of my best friends are black" (or women or any other minority group).

e. Ethnic, racist, or sexist jokes. This area is pretty self-explanatory and does not require elaboration or clarification. They only continue to reinforce stereotypes.

f. Frequent interruptions. This indicates that you don't take what someone is saying is being important. You have a 'better grasp' or understanding of the points they may be making and feel compelled to make sure you make it clear what 'needs' to be said.

g. Stereotypical language. Speaking in terms that use statements, which indicate or reinforce the stereotypes about the group you, are talking about. A statement like: "all women are just too emotional to handle the stress filled command environment."

h. Titles and ranks. Calling minorities and women by their first names while addressing majority members (males) by their titles or rank.

i. Denying opportunities. Simply put, providing more beneficial jobs, positions, or assignments to majority members than to minority members.

4. *Factors that support racism and sexism.*

a. Reference groups. Groups or association with like attitudes and like values. Examples include the Ku Klux Klan and some fraternal organizations. These reference groups enable people to associate with people that have the same attitudes as they do.

b. Conformity to norms. Some individuals find it easier to conform to the standard norm of the group than it is to challenge the attitude.

c. Self-fulfilling prophecy. We can influence the behavior of another person by expressing our expectations of that person. If we assume that because a person is a minority, they will not achieve the same level of competence as a majority member, frequently, that is exactly what appears to happen. While there are many factors that may factor into this phenomenon, the whole concept is called the 'self-fulfilling prophecy'.

d. Pro-sexism. Accommodating sexist behavior by reinforcing it, rather than questioning, checking, or opposing it.

5. *Strategies for combating racism and sexism.* While nothing is likely to completely eradicate racism and sexism, there are things we can do to minimize their affect on our units.

a. Awareness. To make a difference in these areas, we must be aware the potential for both racism and sexism exist. We must also make a conscious effort to look for problems or problem areas in which either or both could happen.

b. Education. Education empowers people to recognize behaviors related to racism and sexism. Individuals can then reflect and check their own behaviors and attitudes.

c. Legislation. This not only refers to the 'laws of the land' relevant to racism and sexism, but also to the standards and policies implemented within your unit.

d. Participation. This refers to taking part in activities in which you interact with members of different races and genders.

e. Self-analyze. Often, one of the hardest things a person must do is to be honest with themselves. If we harbor prejudices and fears about other groups, it is best to be able to acknowledge that to ourselves. Only then can we figure out what steps we need to take to overcome these attitudes and beliefs we hold.

f. Acknowledging and understanding differences. We are each different. This holds true among our own race and gender, we well as between races and genders. If we can simply accept that we are different, and that one characteristic isn't necessarily wrong or better, then we'll be well on the road to having a better understanding of those who are different than ourselves.

g. Commander's responsibility. The commander is responsible for his or her command climate. He or she needs to know if there are incidents of racism or sexism in order to take appropriate actions.

6. *CLOSING*: During this block of instruction we have learned that racism and sexism has many similarities. Both can cause the mission and the unit to suffer. We have looked at ways to identify these two forms of discrimination and we have looked at ways to combat racism and sexism. How would these work in our unit?



LESSON NUMBER 15

TASK: RELIGIOUS ACCOMMODATION

CONDITION: In a small group discussion environment.

STANDARD:

- Define Army policy on religious accommodation.
- Define religious discrimination.
- Discuss the elements of religious discrimination.
- Identify categories of religious practices that can conflict with military duties.
- Explain the procedures for requesting religious accommodation.
- Discuss commanders' actions on requests for religious accommodation.

TIME OF INSTRUCTION: 1 hour

LEAD IN: Conflicts between a commander's responsibility for mission accomplishment and a soldier's religious practices have existed since the United States Army was formed. Colonial legislatures usually provided for religious needs; for example, providing chaplains and time for worship. Some legislatures allowed exemption from military service because of conscientious objection. The US Army has historically made a significant effort to meet the religious needs of its soldiers. In the past, little guidance was given to commanders on how to handle religious needs, which differed from prevailing cultural norms. The commander was expected to understand the soldier's beliefs and to decide whether or not to grant permission to practice these beliefs. At times there was a conflict between the military mission and the soldier's religious requirement. When this conflict was not resolved through accommodation or administrative means, judicial or nonjudicial action became the primary way to resolve the issue. As the Army becomes an increasingly diverse organization comprised of individuals from many faiths and religions, it is important for soldiers and leaders to understand the Army's policies on religious accommodation. During this lesson you will learn about religious accommodation. As leaders you need to understand the policies and be capable of addressing any issues that may arise concerning religious accommodation and religious discrimination.

Discussion Question: What do you think about when the word religion is used?

1. Whenever the term religion is used, most people think about Church, faith, or organized beliefs. Webster's defines religion as "an organized system of beliefs and rituals centering on a supernatural being or beings." Religion is basically an outward formal expression of one's spirituality.

2. The Army places a high value on the rights of service members to observe the tenets of their respective religions. It is the Army's policy to approve requests for accommodation of religious

practices when they will not have an adverse impact on readiness, unit cohesion, health, safety, discipline, or otherwise interfere with the soldier's military duties. What this means is the accommodation of a soldier's religious practices cannot always be guaranteed at all times, but must depend on military necessity.

Discussion Question: What is your definition of religious discrimination?

3. Religious discrimination is defined as: Any action, intended or unintended, that unlawfully or unjustly results in unequal treatment of a person or groups based on religion and for which distinctions are not rational considerations.

4. Religious discrimination, like other forms of discrimination, can take place in many ways. Some of the most common elements of religious discrimination are:

a. Discounting the religious beliefs of others. If a person doesn't have strong religious views, or if they have strong religious views different from yours, then it's really easy to say "My beliefs are important, yours really aren't." Or saying "You know that group over there, that's not really a religion." This type of discounting also occurs when an individual with weak religious beliefs criticizes or discounts the strongly held religious beliefs of others.

b. Religious jokes/slurs. Religious jokes and slurs are no different than ethnic, racial, or sexist jokes. It is important to be aware that religious jokes can harm unit cohesion. An example of a religious slur may be: Bible Thumper, Holy Roller, Jewing somebody down, bottom of the totem pole.

c. Compulsory services. Religious services cannot be compulsory. A unit prayer breakfast, for instance, might be categorized as a compulsory religious service if attendance is mandatory. If a soldier dies, the commander must consider whether to honor that soldier with a memorial **service** or a memorial **ceremony**. A memorial service is a religious gathering, and must be voluntary. A memorial ceremony is a unit gathering with a patriotic focus. It is a time where the unit can express its closure, grief, and appreciation for a fallen comrade. While Scriptures and prayers may be included, the ceremony must be military or patriotic in focus and design. A memorial ceremony may be mandatory.

d. Exclusionary prayer. Another way that one may discriminate is through exclusionary prayer, for example, closing a public prayer "In Jesus Name," or "In the Name of Allah."

e. Stereotyping people by their religion.

f. Not associating with people because of their religious beliefs.

g. Not making arrangements to provide alternative services. This is a failure to consider the religious or worship needs of all individuals in the unit.

h. Lack of concern. Oftentimes, individuals who belong to religious minorities are overlooked when scheduling or posting services. Also, at times, leaders may neglect their duty to provide whenever possible for the religious needs of soldiers within the constraints of the mission.

Discussion Question: What are some types of religious practices that might conflict with military duties?

5. The Army relies on cohesion, teamwork, and discipline to accomplish its mission. This sometimes requires that the mission be placed before religious practices. Some of the religious practices that can conflict with military duties include: rituals, dress and appearance, diet, and medical beliefs.

6. *Rituals or worship services.* The ritual or worship service is one of the oldest, most complex, and persistent symbolic activities associated with religion. Many religions have certain days that are more important or holier than other days. Not all religions recognize the same day as holy days. For Jewish personnel, Sabbath is sundown Friday evening to sundown Saturday. For Moslems, the key time for worship is at noon or afternoon on Friday. These times are as important to a Moslem or a Jewish person as Sunday church services are for most Christians. (Instructor note: Not all Christians worship on Sunday. Some, such as Seventh Day Adventists, worship on Saturday.)

7. *Dress and appearance.* Subject to health, safety, or mission requirements, soldiers may wear religious articles, and jewelry that are not visible or apparent while in uniform. Soldiers may at times wear religious apparel while in uniform, such as during worship services. (See Below) (Religious apparel is defined as articles of clothing worn as part of the observance of the religious faith practiced by the soldier.)

a. Application of the term “neat and conservative” is not intended to limit the wear of religious apparel during worship services or other rites and rituals distinct to a faith or denominational group. (Commanders may for operational or safety reasons, place reasonable limits on the wear of non-subdued items of religious apparel during worship services or other rites and rituals conducted in the field.)

b. Some of the factors that are considered in determining whether an item interferes with a soldier’s military duties depends on the characteristic of the item, circumstances of its intended wear, and if the apparel may impair the safe and effective operation of weapons, military equipment, machinery, pose a health or safety hazard to the wearer or others, or interferes with the wearing of proper functioning of special or protective clothing or equipment.

c. Soldiers who are denied permission to wear an item of religious apparel must comply with the prohibition pending the review of the denial by the chain of command.

8. *Diet.* Some faith groups have religious tenets that prohibit the eating of specific foods or prescribe their preparedness. These dietary restrictions are normally prohibitions against specific foods rather than requirements to eat only a few select foods.

a. Most dietary needs are easily met in a garrison environment, but accommodation is more difficult in a field or combat environment. There are selected meals-ready-to-eat (MRE) which are designed to accommodate the religious dietary concerns of most soldiers.

b. Soldiers with a conflict between the diet provided by the Army and the diet required by the soldier's religious practice may also request an exception to policy to ration separately and take personal supplemental rations when in a field or combat environment.

9. *Medical.* The fourth area that may interfere with military duties is the conflict between some religious practices and normal Army medical procedures. These conflicts include belief in self-care, prohibitions against immunizations, blood transfusions, and/or surgery. The Army's concern is with the possible effect on the soldier's health and ability to carry out assigned tasks.

a. A soldier whose religious tenets profess self-care may request accommodation of this religious practice for non-emergency situations and non-life threatening illness or injury. However, commanders and military medical facilities will determine the time constraints for the soldier to recuperate without requiring other medical care. Soldiers who refuse to submit to recommended medical treatment because of religious practices will be referred to a medical board.

b. Individuals may request temporary waiver of the Area I immunizations or nonessential immunizations while stationed in CONUS units that have no contingencies for deployment. Individuals in units with deployment contingencies will be required to maintain immunizations as required by those contingencies.

10. When religious faith and practices place soldiers in conflict with military requirements, soldiers should submit a written request to their commander for an accommodation of religious practices. In many cases, the unit commander can grant the accommodation. In other situations, the commander may be unable to grant full accommodation due to the nature of the request, the mission of the unit, or other primary circumstances.

11. Military readiness, unit cohesion, health, safety, and discipline are the commander's concerns. If the commander disapproves the request, the soldier must comply with the commander's decision. However, the commander must forward the accommodation request packet (with all chain of command endorsements and decisions) to HQDA for final decision.

12. Requests for accommodation should be submitted to the commander in memorandum format or on a DA Form 4187. The request should contain the following information:

a. The religious group with which the soldier is affiliated.

b. Statement by a member of the clergy, leader, or other members of that religious group.

c. Persons who are acquainted with the soldier and with the soldier's religious practices. A statement by the unit chaplain must be included. Review by staff judge advocate is also appropriate.

d. Type of accommodation requested.

13. Commanders who receive requests for accommodation will consider:

a. The high value the Army places on the rights of its members to observe their perspective religious beliefs.

b. If the request is sincere and religiously based. Only sincere religiously based practices will receive consideration.

c. If the requested religious practice would have an adverse impact on military readiness, unit cohesion, standards, health, safety, or discipline.

d. The religious importance of the accommodation to the requester.

e. The cumulative impact of repeated accommodations of a similar nature in the unit and the Army.

f. Whether there are alternative means available to meet the requested accommodation.

14. When determining whether a practice is based on religion, it is important to remember religious practices are not limited to the mandatory tenets of a religious group. Religious practices required by individual conscience or personal piety may warrant the same consideration for accommodation even if not based on tenets of a recognized religious group. Commanders are encouraged to refer questions about religious practices to the unit or staff chaplain and to the staff judge advocate.

15. Commanders who receive requests for accommodation may approve or disapprove the request. Disapproved requests must be forwarded through the chain of command for further action or recommendations. Requests that are disapproved should contain specific reasons for the disapproval.

16. Pending a decision on the soldier's request for accommodation, commanders should consider one of the following interim measures:

a. Excuse the soldier from duties or activities that conflict with the soldier's religious practices because of the nature or hours of those duties or activities.

b. Require the soldier to perform alternative duties that do not conflict with the soldier's religious practices.

c. Require the soldier to perform normal duties during hours that do not conflict with the soldier's religious practices.

d. Grant the accommodation temporarily until a final decision is made.

17. When the commander does not approve requests for accommodation, and continued conflict between the unit's requirements and the soldier's religious practices is apparent, administrative action may be requested. These actions may include but are not limited to reassignment, reclassification, or honorable separation.

18. The Army will not entertain requests for religious accommodation of personal grooming standards (hair length or beards). With the exception of Sikhs who have been in continuous military service since 1985 (and who were granted accommodation prior to that time), the standards of AR 670-1 apply to hair and other grooming practices.

19. CLOSING: The Army places a high value on the rights of individuals to observe their religious tenets and practice those beliefs. If the accommodation can be made, then the request should be granted. However, there are times when the accommodation cannot be approved, as it will have an adverse impact on the unit mission, cohesion, health, safety, discipline or readiness.

LESSON NUMBER 16

TASK: “THEY WOULD HAVE ISSUED YOU ONE”

CONDITION: In a small group discussion environment.

STANDARD: All participants will explain the relationship between family concerns and duty performance in the context of a military unit.

The number of married personnel in the Army continues to increase. Army family members are an overwhelmingly positive contribution to the Army. At times, however, conflicts arise between family and duty. A recent Army study indicated that military spouses remain very concerned about unplanned time away from home in garrison environments.

Discussion questions: How many of you are married? How many have kids? What positive effects has the Army had on your family? Have there also been stresses? What are they?

We are now going to review the following situation, about an extremely good NCO, SFC Washington. SFC Washington is NCOIC of his section, jumped into Panama with the 82nd, went to Desert Storm, Somalia, and Haiti; and has just returned from a six-month deployment to the Sinai. He is married, and this situation takes place on his daughter’s seventh birthday.

As SFC Washington prepares to leave for the day, 1LT Blumquist walks in. He is SFC Washington’s OIC. He informs SFC Washington that another NCO has come down sick, and that SFC Washington will need to stay tonight and pull sergeant of the guard. (SFC Washington knew that he was up for that duty the next day, in this unit it comes around about every five weeks.)

SFC Washington explained to his OIC that his daughter was having a birthday party, which he promised that he would attend. The OIC, who was single, was less than impressed; and explained to SFC Washington that duty was duty, he was next on the list, and that his daughter would have many more birthdays. SFC Washington replied, rather heatedly, that he had missed three of his daughter’s birthdays in a row because of deployments, and that a last minute change in a routine duty roster was not a good enough reason to miss another birthday, especially as he had looked his daughter in the eye that morning and promised he would be there.

The OIC told SFC Washington that he understood that SFC Washington had personal problem, but that battalion policy was that when an NCO could not report for duty, that it moved to the next name on the list, and that if he didn’t pull duty that night someone else would have to. The OIC then reminded SFC Washington that soldiers work for the Army 24 hours a day, that there was not a lot of time to discuss this matter further, and that he needed to call his wife and report for duty in 45 minutes.

Two months later, the Company Commander asked the company 1SG why SFC Washington, a fine soldier with an absolutely outstanding record, who would certainly reach the rank of SGM if he stayed in the Army, was not reenlisting.

Discussion Questions:

How could this situation have been handled better?

Should SFC Washington have made that promise to his daughter?

Should the OIC have taken a different approach? If so, what?

Assuming that (a) the NCO who went off the roster was really sick, (b) someone really did have to pull duty that night, and (c) that the OIC correctly understood battalion policy, what are the rights and wrongs of this situation?

If you were the OIC what would you do?

If you were SFC Washington, what would you do?

What do you think is the correct balance between duty and family concerns?

Are there situations like this in your unit? How are they handled?



LESSON NUMBER 17

TASK: VALUES, ATTITUDES, BEHAVIORS, AND SELF-AWARENESS

CONDITION: In a small group discussion environment.

STANDARD:

- Define Values, Attitudes, Behaviors and Beliefs.
- Explain the importance of beliefs, values and norms.
- Explain the value system and the significance of the socialization process.
- Explain cognitive dissonance and ways to reduce it.

TIME OF INSTRUCTION: 2 Hours

LEAD IN: The Army is probably the largest and most diverse organization in the country with an ethnic and racial makeup most reflective of American society. Each soldier brings a set of values and attitudes that have been cultivated over many years. Additionally, these values and attitudes are still being shaped and refined with each new experience. Many of you have strong memories about recent events in your lives, such as promotion, schooling, a new baby, or a transfer. These events and ones yet to come, serve to shape your values and attitudes for the future. However, values and attitudes do not automatically change just because someone puts on an Army uniform. Some values and attitudes, when coupled with a lack of awareness, or insensitivity about others who are different from ourselves, can produce confrontations, anger, and even violence. It is imperative all soldiers and civilian employees recognize and manage their differences so they do not interfere with the Army's mission effectiveness or ability to fight and win on the battlefield.

PART I. VALUES

1. Values. Values are attitudes about the worth or importance of people, concepts, or things. Values influence your behavior because you use them to decide between alternatives. Values, attitudes, behaviors and beliefs are cornerstones of who we are and how we do things. They form the basis of how we see ourselves as individuals, how we see others, and how we interpret the world in general.

Discussion Question: Ask the students to give some examples of values. (Examples are; money, friendship, justice, human rights, and selflessness.)

2. Your values will influence your priorities. Strong values are what you put first, defend most, and want least to sacrifice. Individual values can and will conflict at times. Example: If you incorrectly reported a patrol checkpoint, do you have the moral courage to correct the report even if you know your leader will never discover you sent the incorrect report? In this situation, your values on truth and self-interest will collide. What you value the most will guide your actions. In this example, the proper course of action is obvious. There are times, however, when the right course of action is not so clear.

Discussion Question: Ask the students if they can identify the 7 Army values.

3. The seven Army values that that all soldiers and leaders are expected to know, understand, and follow are:

a. *Loyalty.* Bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other soldiers.

b. *Duty.* Fulfill your obligations.

c. *Respect.* Treat people as they should be treated.

d. *Selfless Service.* Put the welfare of the nation, the Army, and your subordinates before your own.

e. *Honor.* Live up to all the Army values.

f. *Integrity.* Do what's right, legally and morally.

g. *Personal Courage.* Face fear, danger, or adversity (Physical or Moral).

4. *Value system.* Everyone has a value system. A value system is a set of values adopted by an individual or society influencing the behavior of the individual or members of the society, often without the conscious awareness of the members of that society. One of the problems all soldiers must learn to deal with occurs when they perceive something that contradicts between the Army values and their own value system. Oftentimes it is rejected as having no importance. The goal is for soldiers to adopt the seven Army values as the basis for their own value system. This may not happen overnight, but all of us should seek to use the seven Army values as our own.

5. *Values systems normally are comprised of six categories.*

a. *Personal values.* Personal values established traits that are representative of an individual's moral character. These may have an order of importance to us such as; honesty, responsibility, loyalty, moral courage and friendliness. The values' people have integrated into their character are made apparent by their attitudes, beliefs and actions.

b. *Social values.* These may include social responsibility, loving interpersonal relationships, social consciousness, equality, justice, liberty, freedom, and pride in "our country." A social value is learned. It involves one's relationship to society. For example; many parents teach their children what they perceive to be right from wrong, and what goal to work toward in their lives. To further explain, social values can be divided into four classes and they are:

(1) Folkways - values people accept out of habit.

(2) Morals - morality which governs values.

(3) Institutional - ways or practices set up under law.

(4) Taboos - the emphatic “do’s” and “don’ts” of a particular society.

c. Political. These include loyalty to country, concern for national welfare, democracy, the “American Way,” public service, voting, election and civic responsibility.

d. Economic. These are identified through such mediums as equal employment, stable economy, balancing of supply and demand of goods, money, private property, pride of ownership, and contrary to the beliefs of some people, taxes.

e. Religious. These are characterized by reverence for life, human dignity, and freedom to worship. Religious values are indicated by the expressed belief in a supreme being, or another force beyond the comprehension of people.

f. Socialization. Socialization is the major source of an individual’s values. These values are formed in the home, schools, peer groups, neighborhoods, communities, jobs, churches or synagogues. Through these institutions, a behavior code is given and people not only learn what is expected of them, but they build their own value system.

NOTE: Ask students to give some examples of above value systems. Discuss how these values impact on student’s life.

6. *Values grow from a person’s experiences.* Different experiences produce different values, and a person’s values are modified as those experiences accumulate and change. It is a lifelong process that incorporates an elaborate system of rewards and punishments from significant others and society in general. Experience is the major source of an individual’s values.

NOTE: Now that we understand the definition of values, let’s look at values as the foundation for leadership and soldier-ship. Leadership is based on ‘BE-KNOW-DO.’ The “BE” aspect relates to the values and attributes each soldier has as a person. The “KNOW” aspect relates to skills the soldier possesses. The “DO” aspect relates to the action a soldier takes.

7. *Let’s take some time to discuss examples of how the seven Army values relate to life as a soldier on a daily basis.*

NOTE: Ask the soldiers to identify which Army Value are being applied in a particular situation. There may be more than one answer to any situation. Use this as a basis for continued discussion based on specific situations in your unit or organization. It is recommended that you use only examples of desired actions. Analyzing which value failed in a situation can be productive if you explain what should have happened.

- a. Arriving a little early to formation. (Duty, Honor, Loyalty)
- b. Successfully negotiating the tough one obstacle while in Air Assault School. (Courage and Duty)
- c. Working to complete the repair of a Pacing Item to maintain unit readiness. (Selfless-Service, Duty, Loyalty, Honor)
- d. Working as a team to complete a task. (Loyalty, Duty, Respect)
- e. Using language in the work area that offends no one. (Respect and Duty)
- f. Properly recording a PT test score and height weight data. (Honor, Duty, and Integrity)

NOTE: With the above as samples, make up additional examples that will be meaningful to your unit. Also show the video “Living Army Values” if available.

PART II. ATTITUDE, BEHAVIORS, AND BELIEFS

Discussion Question: Ask the students to define the term “attitude.”

1. Webster’s Dictionary defines attitude as a state of mind or feeling with regard to some matter; a disposition. In other words, an attitude is our tendency to evaluate some symbol, object, or aspect of our world in a favorable or unfavorable manner.

2. *Once an evaluation of an attitude has been made it becomes a belief.* An attitude or belief cannot be seen or touched. My attitude belongs to me and only I can change it. I can be influenced to change, but only after I overcome some of the barriers to change. Attitudes are also more difficult to hide or disguise as they can be reflected in conscious or unconscious actions. For example; if I have an attitude about staying on the job long after quitting time because I believe that was a good work ethic, I may expect you to stay with me even though your work was done and you wanted to go home to your family. I may say you have a bad attitude because we differ about working hours.

3. *Attitudes are learned.* This learning usually occurs gradually through many different kinds of experience or as the result of a particularly powerful emotional experience. Most attitudes are learned from those experiences can be favorable or unfavorable, pleasant or unpleasant, and the resulting attitude ends up as negative or positive. Social environment plays an important part in shaping attitudes. We may reflect attitudes from others such as; parents, friends, leaders or persons of prestige. We may acquire them from the cultural influence of a certain geographical area such as; a farm, small town or slum. Also, age, position and education may affect attitudes.

4. In the early stages of development, attitudes can be changed by new experiences. In later stages of development, attitudes have a tendency to be fixed and difficult to change. Attitudes, once formed, make up a frame of reference for a person’s actions. Attitudes may cause a person

to do things that do not seem to be based on any logical reason. Not all attitudes can be easily changed. Those, which involve strong emotional factors (religion, politics, and race), are difficult to change. However, most attitudes can be changed to some degree by providing new conditions, new experiences and new information.

5. *Behavior is the result of a person's reaction to a situation, group or person.* That reaction depends on what the situation is, and how that person interprets the situation. If several persons were placed in the same situation there probably would be varying reactions to the situation. This would occur because each person may see that situation differently. Such differences are expressed in attitudes.

6. *Group behavior is an extension of individual behavior.* If we are to direct the efforts of a group, we must understand and influence individual behavior. Also, by understanding human behavior, we can analyze, predict and influence that behavior. Because of the impact of differing cultures, classes, ethnic backgrounds, intelligence, and family characteristics, variations occur in what people believe and how they behave. A mistake we often make is to fail to note these differences and appreciate them.

7. The difference between a forced change and an induced change is that induced behavior change generally is most lasting. If a person is persuaded to behave opposite to their private attitudes, they will be more likely to modify their attitudes. If forced change, the attitude change is less likely to last. Behaviors can be changed, but attitudes may not. For example; I may not like to do PT and have a negative attitude towards PT; however, to set example (as well as avoid punishment) I go to formation and do PT. In our day-to-day living, all of us work and deal with different attitudes and behaviors. We must remember that attitudes and behaviors work hand in hand.

8. The Betari Model can best explain the relationship between attitude and behavior:

- a. My attitude affects (influences, impacts) my behavior.
- b. My behavior affects (influences, impacts) your attitude.
- c. Your attitude affects (influences, impacts) your behavior.
- d. Your behavior affects (influences, impacts) my attitude.

NOTE: There is a continuous chain relationship between attitude and behavior.

9. *Cognitive dissonance.* Cognitive dissonance is a state of internal tension that results from an inconsistency between any knowledge, belief, opinion, attitude, or feeling about the environment, oneself or one's behavior. It is psychologically uncomfortable.

- a. Cognitive - being reduced to factual knowledge; act or process of knowing including both awareness and judgment.

b. Dissonance - lack of agreement, inconsistency between one's actions and one's beliefs. Example: CPT Jones is unhappy that women are assigned to his unit because he thinks women cannot function under stress in emergency situations. One woman functions well during an emergency. CPT Jones experiences cognitive dissonance.

Discussion Question: No one likes to feel uncomfortable, physically or mentally. Therefore, people try to reduce the uncomfortable feeling. How would you?

10. There are many three primary methods individuals use to reduce cognitive dissonance. They are avoidance, denial, and change.

Discussion Questions: Ask the students to identify an example of each method. Example may include Avoidance: Avoiding situations that increase or maintain dissonance. CPT Jones delegates responsibilities so as not to come in contact with females, or asks for a transfer to an almost all male unit. Denial: Pass the experience off as an exception to the rule. CPT Jones may pass this situation off as an exception. Change: Change the stereotype. Well, I thought females could not perform under stress, but I was wrong. How many of you have attempted to change something about yourself?

11. Beliefs are assumptions or convictions you hold as true about something, concept, or person. They can range from the very deep seated beliefs you hold concerning such things as religion and the fundamentals upon which this country was established, to recent experiences which have affected your perception of a particular person, concept, or thing.

12. Beliefs, values, and norms are like traffic control system; they are signals giving direction, meaning, and purpose to our lives. Examples: Many soldiers throughout history have sacrificed their lives to save friends, or help their unit accomplish a mission. These brave, selfless actions include blocking exploding grenades, personally taking out enemy fighting positions, and manning key positions to protect a withdrawal. Beliefs and values motivate this kind of heroic self-sacrifice. The motivating force may be the soldier's belief in the importance of retaining his personal honor, of saving a buddy, of helping the unit, of serving a cause, or a combination of these.

13. Norms can fall into one or two categories:

- a. Formal
- b. Informal

14. Formal norms are official standards or laws that govern behavior. Traffic signals, the Uniform Code of Military Justice, and Geneva Conventions are formal norms that direct the behavior of American soldiers. They dictate what actions are required or forbidden. Uniform regulations, safety codes, and unit SOPs are also formal norms.

15. Informal norms are unwritten rules or standards that govern the behavior of group members. An example would be a combat patrol, where the commander stresses the informal norm that casualties are never to be left by the rest of the patrol. At the root of this norm is a shared value about the importance of caring for each other. The soldiers find comfort in knowing they will be cared for if they became casualties.

PART III: CLOSING

Most of the ideas and concepts we discussed today are not new. Understanding the importance of your own values and attitudes and how they affect others are imperative when communicating with your commander, other soldiers, family members and civilians. To be effective, you must be able to understand other's value systems and their impact on human behavior. Nothing has more impact on career success than one's attitude. Attitudes have a strong impact on every aspect of your life. Your role as a leader is to work with your unit in order to increase the unit's cohesion, effectiveness and mission. By knowing yourself and how we interact with others is necessary for you to accomplish your mission. Are there any questions on anything we've discussed?

