



# THE LEJEUNE ETHICAL ARMING PROJECT (L.E.A.P)

Building Resilient Warriors in the Informational Age

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## **The Lejeune Ethical Arming Project: Building Resilient Warriors in the Information Age**

Since the inception of the United States Marine Corps, this warfighting organization has managed to successfully navigate that trademarked eagle, globe and anchor through a plethora of engagements to the shores of victory. History reveals that hundreds of Marines answered the call to fight from various walks of life. They hailed from our public squares and taverns in 1775 to stand for freedom's sake. They emerged from our farmlands and small towns in the 1800s to carry the fight to the shores of Tripoli. They came from different provinces in the 1900s to bring justice in the Pacific. Even now America's daughters and sons have sojourned from cities and humble beginnings to execute the will of our republic in places like Iraq, Afghanistan and Syria. But as one reflects upon such engagements, it is only feasible to ponder, "How did the Marines of history manage to keep her honor clean and how can this methodology help the Corps of the future to build resilient warriors in an Information Age?"

The overall intent of this publication is to endeavor to resolve the above research questions in the following ways. First, a cursory discussion will be delineated around the possible ethic affiliated with pivotal Marine Corps moments. Stated differently, some of the resonating traits indigenous to Marines in an industrialized context will be contrasted with the possible mindset of a Marine serving in an informational era. Such a discussion will, secondly, pave the way to repackage an emerging model to build resilient warriors in the 21<sup>st</sup> century. This revitalized prototype will, thirdly, be presented to the reader in the format of case studies with the hope to stimulate critical thought. In an endeavor to empower the practitioner with applied tools to positively transform their respective commands, fourthly, a theory of adult learning will be offered. This manuscript will conclude with a personal challenge, a corporate call to elevate our collective game and a possible explanation of the greatness of the Few, the Proud.

### **The Industrialized Marine Corps**

The Marine Corp was primarily conceived in the context of industrialization. This timeframe from 1775 to 1939 was marked with an explosion of inventions, facilities and massive production lines to advance the American way of life. Moreover, this ingenuity was being fueled by the fresh gasoline of liberty and was undergirded with a collective ideology of *We The People*. Voices like Frederick W. Taylor, whom many regard as the father of the field of management, influenced this era to observe more closely the principles of supervision. Taylor's brand of administration suggested that organizations should

- Select and then train, teach and develop the worker, whereas prior to industrialization a worker chose the work to do and was self-trained.
- Heartily cooperate with each other to ensure that all work was done in accordance with the principles of science.
- Provide an almost equal division of the work and the responsibility between management and non-managers<sup>1</sup>.

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<sup>1</sup> Ivancevich, John M., Robert Konopaske, and Michael T. Matteson. 2005. *Organizational Behavior and Management*. New York: McGraw-Hill Irwin.

Seemingly the above guiding principles maneuvered its way into the ideology of operators. More specifically, terms like *Esprit de corps* emerged in the context of engagements and became the essence of unit cohesion. It is interesting to note that this, "...term implies not only respect between officers and enlisted Marines, but also a feeling of confidence and comradeship among the Marines themselves. It refers to the mental and emotional state of the entire unit. It is the spirit that motivates Marines to overcome seemingly insurmountable obstacles. Each Marine feels the others have good fighting mettle; they will not let one another down..."<sup>2</sup> It is the essence of this ethos that enabled Marines to be one of the most revered entities on the planet. In light of this assertion the question now becomes, "What was the science behind this brand of *Esprit de corps*?"

The research methodology known as hermeneutics was applied to documents like, *Leading Marines, The Reminiscences of a Marine & various documents from renowned Marine Leaders*, in an endeavor to comprehend. It should be noted that, "hermeneutics provides a theoretical framework for interpretive understanding, or meaning, with special attention to context and original purpose. The term *hermeneutics* derives from the Greek word *hermeneuein*, meaning to understand or interpret."<sup>3</sup> These manuscripts were selected primarily due to their tactical depth and the strategic breath for warfighting. Moreover, it was the hypothesis of the researcher that within such literature held historic secrets of greatness and builds a bridge of significance for the future. Thus, the ensuing discussion highlights the major conclusions of this form of inquiry.



Figure 1 USMC Eagle, Globe and Anchor

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<sup>2</sup> USMC. 2002. *Leading Marines*. Washington, DC: MCCDC (C 42)

<sup>3</sup> Patton, Michael Quinn. 2002. *Qualitative Research & Evaluation Methods*. Thousands Oaks: Sage Publications. P. 114.

## The Anchor

As depicted on figure 1, there are four key components affiliated with this emblem – the anchor, globe, eagle and ribbon. Though the official symbolism of the anchor points toward the Naval heritage of the Corps, for purposes of this publication the anchor will be a metaphor of the first finding of the hermeneutic process. Stated differently, the theme of spirituality kept surfacing in the data and it seemingly fit the narrative of being firmly grounded or anchored in something bigger than oneself. To illustrate this point, consider the sentiments of General Lejeune as he contemplated the key imperative of warfighting. Lejeune states:

“There is no substitute for the spiritual in war. Miracles must be wrought if victories are to be won, and to work miracles men’s hearts must be afire with self-sacrificing love for each other, for their units, for their division, and for their country. If each man knows that all the officers and men in his division are animated with the same fiery zeal as he himself feels, unquenchable courage and unconquerable determination crush out fear and death becomes preferable to defeat dishonor. Fortunate indeed is the leader who commands such men, and it is his most sacred duty to purify his own soul and to cast out from it all unworthy motives, for men are quick to detect pretense or insincerity in the leaders, and worse than useless as a leader is the man in whom they find evidences of hypocrisy or undue timidity, or whose acts do not square with his words...”<sup>4</sup>

A critical analysis of the above quote can produce a modernized definition. To this end and abstracting from Lejeune, spirituality can be framed as *the irreplaceable force that ignites afire the being of a warrior to walk out self-sacrificing love, other-centeredness, to crush fear and to constantly purify one’s soul from unworthy motives*. The inference of such a framework implies that there is an *Ignitor* or a *Power* available to the Marine to allow such miracles to be wrought. It is this power that initially called that civilian to become a Marine. It is this energy that compels a warrior to run, not away, but toward the battle and it is this force that enables a Marine to produce traits that embody the essence of spirituality.

Serendipitously, traces of this form of piety were found in five of the fourteen leadership traits as outlined in the manual *Leading Marines*. As depicted in Table 1, traits like enthusiasm, endurance, unselfishness, courage and tact outwardly align with Lejeune’s ideology. To reiterate the point, when the fruit of Marine Corps spirituality is active in a culture, fortunate indeed is the leader who commands them. That leader is privileged because each one of her Marines are one step closer to their purpose and they enthusiastically accept challenges as well as positively impact the culture. That commander is indeed well-off because that Marine has the ability to suffer long, to walk in humility (which is power under control), a willingness to go the extra mile for others and having the presence of mind to lay one’s life down for the sake of the team particularly in the midst of an engagement.

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<sup>4</sup> Lejeune, J. A. (1930). *The Reminiscences of a Marine*. Philadelphia: Dorrance and Company. P. 40.

<b>Lejeune's Spirituality</b>	<b>Marine Corp Leadership Traits</b>
Afire – Is that spiritual blaze or light that introduces one to their respective purpose and empowers them to optimistically serve with all of their mind, body and soul. This contagious blaze positively impacts the culture and willing accepts difficult challenges.	Enthusiasm - Enthusiasm is defined as a sincere interest and exuberance in the performance of your duties. If you are enthusiastic, you are optimistic, cheerful, and willing to accept the challenges.
Self-sacrificing love – Is the ability to suffer long, to walk in humility, a willingness to go the extra mile for others and having the presence of mind to lay one's life down for the sake of the team particularly in the midst of an engagement.	Endurance - Endurance is the mental and physical stamina that is measured by your ability to withstand pain, fatigue, stress, and hardship. For example, enduring pain during a conditioning march in order to improve stamina is crucial in the development of leadership.
Other-centeredness – Is that spiritual quality that propels one not to ask, "What's in it for me, but what's best for the rest." In other others, other-centered people understand that it's not about us, it's all about the team.	Unselfishness - Unselfishness means that you avoid making yourself comfortable at the expense of others. Be considerate of others. Give credit to those who deserve it.
Crush fear – Is the spiritual ability not to cave under the pressure of distress. It is the ability to take counsel not from the whispers of self-doubt but rather acting wisely and boldly on the premise of self-sacrificing love in the fog of war with moral clarity.	Courage - Courage is what allows you to remain calm while recognizing fear. Moral courage means having the inner strength to stand up for what is right and to accept blame when something is your fault. Physical courage means that you can continue to function effectively when there is physical danger present.
The Purifying factor - Is that spiritual quality the causes one to seek self-improvement and to maintain a regiment that removes from the soul unworthy motives that would undermine their purpose, their family and overall mission readiness.	Tact - Tact means that you can deal with people in a manner that will maintain good relations and avoid problems. It means that you are polite, calm, and firm <sup>5</sup> .

*Table 1 The Fruit of Marine Corps Spirituality*

That influencer is very fortunate because that Marine possess a spiritual quality that propels one not to ask, "What's in it for me, but what's best for the rest?" They lean in with this question because at the end of the day their spirit informs them that it's not about us, rather it's

<sup>5</sup> Air Univeristy 2014. "Marine Corps Leadership Traits." *Strategic Leadership Studies*. Feburary 11. Accessed Feburary 27, 2016. <http://leadership.au.af.mil/sls-skil.htm#marines>

all about the team. The person in charge is fortunate because that Marine has an ability not to cave under the pressure of distress. During such moments, that warrior's spirituality reminds them to take counsel not from the whispers of self-doubt but rather to act wisely and boldly on the premise of self-sacrificing love particularly in the fog of war with moral clarity. The Commander is indeed fortunate to have a Marine whose propensity is to seek self-improvement and to maintain a regiment that removes from the soul unworthy motives that would undermine their purpose, their family and overall mission readiness.

### **Spiritual Synergy**

When a command is afforded an opportunity to anchor down within the depths of the above intangible force, that unit experiences a sense of spiritual synergy. Covey explains that, "...Synergize is the habit of creative cooperation. It is teamwork, open-mindedness, and the adventure of finding new solutions to old problems. But it doesn't just happen on its own. It's a process, and through that process, people bring all their personal experience and expertise to the table. Together, they can produce far better results than they could individually. Synergy lets us discover jointly things we are much less likely to discover by ourselves. It is the idea that the whole is greater than the sum of the parts. One plus one equals three, or six, or sixty--you name it."<sup>6</sup> In the context of warfighting where lives constantly weigh in the balance and the opposition continues to evolve, it is imperative to coalesce around a construct that can provide the competitive edge. To this end, perhaps it was the presence of spiritual synergy (*the irreplaceable force that ignites afire the being of a warrior to walk out self-sacrificing love, other-centeredness, to crush fear and to constantly purify one's soul from unworthy motives*) within the Corps that convinced General Lejeune to conclude that, "...It is indeed true that in war the spiritual is to the material as three or even four to one."<sup>7</sup>

### **The Globe**

The second discovery to unearth in this *hermeneutical* study revolved around the symbolism of the globe. Though this component of the Marine Corps emblem points toward a readiness to serve in any part of the world, for purposes of this study the globe will denote the core ethic of a Marine. It should be noted at this point that the core ethic, virtue or character of a warrior is tied directly to their respective anchors of spirituality. General Mundy elaborates upon this assertion when he endeavored to answer the question, "What is it that makes Marines?"

Within his response, the General made it a point to mention that spirituality

...Is not something you can touch, or measure, or even explain. It is a mystique, a spirit – the spirit of the Corps. Ultimately, this spirit depends not on my words, or any Commandant's words, or upon some prescription, but on the labor and dedication of those who serve in the Corps... It is this spirit that forms the character of our Corps. It is the foundation of our cohesion and combat effectiveness, and it is what gives Marines that swagger, confidence, and hardness necessary for victory<sup>8</sup>.

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<sup>6</sup> Covey, Stephen R. 2012. *The 7 Habits of Highly Effective People Habit 6: Synergize*. April. Accessed March 1, 2016. <https://www.stephencovey.com/7habits/7habits-habit6.php>.

<sup>7</sup> Lejeune, J. A. (1930). *The Reminiscences of a Marine*. Philadelphia: Dorrance and Company. P. 440.

<sup>8</sup> Carl E. Mundy, J. (March 1993). What Is It That Makes Marines? *Marine Corps Gazette*, 14 - 15.

<b>Marine Corp Leadership Traits</b>
Knowledge - is the understanding of a science or art. Knowledge means that you have acquired information and that you understand people. Your knowledge should be broad, and in addition to knowing your job, you should know your unit's policies and keep up with current events.
Integrity - means that you are honest and truthful in what you say or do. You put honesty, sense of duty, and sound moral principles above all else
Judgment - is your ability to think about things clearly, calmly, and in an orderly fashion so that you can make good decisions.
Decisiveness - means that you are able to make good decisions without delay. Get all the facts and weight them against each other. By acting calmly and quickly, you should arrive at a sound decision. You announce your decisions in a clear, firm, professional manner <sup>9</sup> .

*Table 2 The Character of the Corps*

If in fact it is the spirit that forms the character of the Corps, what then is it and what are her traits? The character of the Corps can be defined as *the aftermath of a Marine's spirituality which leads to a continuous refinement of knowledge, integrity, judgment and decisiveness to lead in the fog of war*. In a similar fashion to spirituality, the major qualities of the character of the Corps were abstracted from leadership traits in the publication *Leading Marines*. More specifically, four key constructs seem to empower the Lance Corporal to function ethically in the context of a four block war. Such traits helped operators to boldly implement policy and strategic planners to understand the very nature of the conflict. As outlined in Table 2, the first trait is knowledge. This ability to persistently acquire information about self, others and one's profession is perhaps the crux of leadership. It is at this point that the warrior understands that we don't see the world as it is but rather how we are. If a Marine's self or other knowledge base is skewed, then so will be the path in which they lead others.

The second trait is integrity which translates in Latin as *Integritas*. The overall implication of this term is soundness, completeness or wholeness. If a ship, to borrow a naval expression, lacks *integritas*; it can potentially be a hazard as long as it remains afloat. This status will result in water slowly maneuvering within the cracks of the vessel. Though this leak will not be an issue for a period of time, it will eventually sink that ship in a public and devastating manner if left unchecked. In like manner, if a Marine venture into a battlefield or life dilemma, the strength of their *integritas* will ultimately determine the outcome. In unison with integrity is the third trait of the character of the Corps – judgment. Tichy and Bennis best describes the significance of this quality by suggesting that, "... the single most important thing that leaders do is make good judgment calls. In the face of ambiguity, uncertainty and conflicting demands, often under great time pressure, leaders must make decisions and take effective actions

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<sup>9</sup> Air Univeristy 2014. "Marine Corps Leadership Traits." *Strategic Leadership Studies*. February 11. Accessed February 27, 2016. <http://leadership.au.af.mil/sls-skil.htm#marines>

to assure the survival and success of their organization.”<sup>10</sup> The ability to think clearly and calmly under pressure can literally save a life and be the difference between defeat and victory. The final aspect of the character of the Corps, is somewhat of an offshoot of Judgment. Namely, decisiveness is the ability to enact sound judgment at the blink of an eye. This urgency to act whether on the battlefield or in the boardroom is what separates a Marine from others. This ability to quickly size up a situation, delineate a measured course of action and execute is perhaps one of the leading variables of this warfighting organization’s greatness.

### **The Eagle**

The third discovery to surface upon this *hermeneutical* process revolved around the symbolism of the eagle. Though this metaphor represents the United States, for the intent of this study the eagle will be an allegory of the profession of arms indigenous to the Marine Corps. The essence of the Marine Corps profession of arms can best be summarized by General Lejeune’s first white letter to the fleet. It should be noted that the ensuing words were penned in the context of a massive reduction of force from more than seventy thousand to less than twenty thousand and the Corps was spread throughout the globe. It was in this context that Lejeune states

In the first place, I want each of you to feel that the Commandant of the Corps is your friend and that he earnestly desires that you should realize this. At the same time, it is his duty to the Government and to the Marine Corps to exact a high standard of conduct, a strict performance of duty, and a rigid compliance with orders on the part of all the officers...The prestige of the Marine Corps depends greatly on the appearance of its officers and men. Officers should adhere closely to the uniform regulations, and be exceedingly careful to be neatly and tidily dressed, and to carry themselves in a military manner. They should observe the appearance of the men while on liberty, and should endeavor to instill into their minds the importance of neatness, smartness and soldierly bearing...You are the permanent part of the Marine Corps, and the efficiency, the good name, and the esprit of the Corps are in your hands. You can make or mar it.<sup>11</sup>

In light of the above comments, how should one define a Marine Corps profession of Arms and what exactly did Lejeune mean by you can make or mar it? An analysis of the “Kindly and Just” white letter seemingly overlaps with the remaining leadership traits as outlined in the document *Leading Marines* and depicted in Table 3. To this end, a Marine Corps profession of Arms can be defined as *a vocation that endeavors to defend the efficiencies of the Corps with loyalty, dependability, initiative, bearing and justice.*

When a Marine makes the choice to exercise loyalty they preserve traditions. Every time that Marine renders or returns the honors of a sharp salute, offers unwavering fidelity to that Marine on their left and right or they willing take a bullet for the country – the Marine Corps profession of Arms comes alive. When a Marine makes the decision to perform their duties and demonstrates dependability up and down the chain of command – the Marine Corps profession

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<sup>10</sup> Tichy, Noel M., and Warren G. Bennis. 2007. *Judgment: How winning leaders make great calls*. New York: The Penguin Group.

<sup>11</sup> Lejeune, John A. 1922. "Kindly and Just." *Letter No. 1*



of Arms renews. When a warrior sees a problem lingering without calling a meeting to contemplate a solution and they take the initiative to become the answer – the Marine Corps profession of Arms stands a little taller. When a Marine conduct themselves in a manner that brings great credit to their family, unit and the nation without fanfare – the Marine Corps profession of Arms lives on. When cowardly acts are carried out on the interest and people of America and that Marine leans forward to render justice – the entire world pauses to behold the Marine Corps profession of Arms at work. It is this profession of Arms that causes our enemies to fear, our friends to remain loyal and her citizens to say – thank you for your service.

The Marine Corps Profession of Arms
Loyalty – means that you are devoted to your country, the Corps, and to your seniors, peers and subordinates... You owe unwavering loyalty up and down the chain of command, to seniors, subordinates and peers.
Dependability – means that you can be relied upon to perform your duties properly. It means that you can be trusted to complete a job. It is the willing and voluntary support of the policies and orders of the chain of command. Dependability also means consistently putting forth your best effort in an attempt to achieve the highest standards of performance.
Initiative – can be defined as taking action even though you haven’t been given orders. It means meeting new and unexpected situations with prompt action. It is using resourcefulness to get something done without the normal material or methods being available to you.
Bearing – is the way you conduct and carry yourself. Your manner should reflect alertness, competence, confidence and control.
Justice – is defined as the practice of being fair and consistent. A just person gives consideration to each side of a situation and bases rewards or punishments on merit.

Table 3 The Marine Corps Profession of Arms

### From the Halls of Montezuma

Thus far a critical analysis has been applied to documents like, *Leading Marines*, *The Reminiscences of a Marine* & various documents from renowned Marine Leaders to offer a logical response to the question, “How did the Marines of history manage to keep her honor clean?” A plausible explanation to this inquiry seems to hinge on the spirituality (Anchor), the character of the Corps (Globe) and the profession of Arms (Eagle). This historical ideology of the Marine Corps suggest that each construct was uniquely joined to the other. Stated differently, this *irreplaceable force that ignites afire the being of a warrior to walk out self-sacrificing love, other-centeredness, to crush fear and to constantly purify one’s soul from unworthy motives* seemingly was the bedrock in which the character of the Corps emerged. In a similar vein, the *continuous refinement of knowledge, integrity, judgment and decisiveness to lead in the fog of war* seemingly became the catalyst for a Marine to walk out the Profession of Arms. This basic yet balanced approach to battlefield engagement gave the Corps the competitive edge from the Halls of Montezuma to the end of the industrialized age.

## **To the e-shores of Tripoli**

Conventional wisdom suggests that the nation officially landed on the “e-shores” of the information age in the 1970s. It was during this timeframe that the Department of Defense conceptualized and implemented the internet as a strategic tool of engagement. Not only did this gesture open the door of creative possibilities in other ventures, it also made the world flat and the quest for information supreme. Such a hunt motivated the likes of Mr. Bill Gates to cast a simple but provocative vision, “A computer on every desk, in every home, running Microsoft software.” Such a focus coupled with the barrage of other media, smart phones, and thirst for real-time news has transformed the American way of life.

Instead of relying upon old-fashioned virtues like hard work, institutions of faith and traditional family structures to forge values like that of the industrialized age, the tenet of this generation seems to be forged by google, smart phones, texting, technology and other digital outlets. The unattended effect, however, of this trend seems to have created a new set of philosophies. The Pew Research Center illustrates this point when their study found that Millennials “...are relatively unattached to organized politics and religion, linked by social media, burdened by debt, distrustful of people, in no rush to marry – and optimistic about the future.”<sup>12</sup> This Millennial ethos of being unattached to traditional norms, distrustful of others yet linked by social media may present a degree of tension if it is not navigated with wisdom.

This tension may manifest itself in the life of the Millennial Marine when it’s time to render traditional military courtesies. In other words, if a person has the natural propensity to be distrustful of other people, then one shouldn’t be too surprised if a Marine is not enthused to exercise instant willingness and obedience to orders. A legitimate internal conflict may be the order of the day for a Marine to be told to exercise good judgment and not post coarse content about themselves on social media. Such an assertion would not only be a foreign concept but it may go against core values since this has been a way of life from infancy. Additionally, it may be an oxymoron for warriors of the informational age to embrace terms like, *esprit*, when they are unattached to anchors of spirituality, communities that are not virtual and avoid long term committed relationships. To this end and in light of this tension, the question now becomes, “How should the Corps better prepare the institution and her warriors to successfully storm the metaphorical e-shores of Tripoli?”

A plausible answer to the above question may reside within the very behavior of the informational warrior. Namely, in spite of being unattached and distrustfully of others; it should be noted that they willingly volunteered to stand on those yellow footprints at boot camp. Since they decided to join the Marine Corp, could it be that they long to be transformed to the Marine way of life or is it safer to surmise that this generation will transform the Corps? The mere fact that this publication and others are being written may imply that a more reasonable answer lays somewhere in the middle and this moment calls of a relevant model that will preserve history yet embrace the future. As such, the ensuing dialogue will present a revitalized training curriculum to help informational Warriors embrace the Marine Corps way and to help the Marine Corps to embrace this era.

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<sup>12</sup> Pew Research May 2014. *Millennials increasingly are driving the growth of 'nones'*. 2015 12. Accessed March 5, 2016. <http://www.pewresearch.org/fact-tank/2015/05/12/millennials-increasingly-are-driving-growth-of-nones/>.

## The Marine Mandate

Though millennials are unattached, distrustful of others and linked by social media; they made a choice to join the Marine Corps and are optimistic about the future. This seed of hopefulness can either flourish into the next generation of ethical warfighters or simply wither away. The determining factor of that Marine's future hinges largely upon the ability of their leaders to properly train and educate them. Lejeune underscored this mandate when he wrote

The relation between officers and enlisted men should in no sense be that of superior and inferior not that of master and servant, but rather that of *teacher and scholar*. In fact, it should partake of the nature of the relation between father and son, to the extent that officers, especially commanders, are responsible for the physical, mental, and moral welfare, as well as the discipline and military training of the men under their command who are serving the Nation in the Marine Corps. The recognition of this responsibility on the part of officers is vital to the well-being of the Marine Corps. It is especially so for the reason that so large a proportion of the men enlisting are under 21 years of age. 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 the service they should be far better men physically, mentally and morally than they were when they enlisted. To accomplish this task successfully a constant effort must be made by all officers to fill each day with useful and interesting instructions and wholesome recreation for the men. This effort must be *intelligent and not perfunctory*, the object being not only to eliminate idleness, but to train and cultivate the bodies, the minds, and the spirit of our men [emphasis mine].<sup>13</sup>

Three key points can be abstracted from General Lejeune's Marine Corps Order No. 29 – Relations between Officers and Men. First, the language back then reflected the political realities of the 1920s – women were not yet apart of the ranks. But for this publication, it should be noted that terms like men and father can be used interchangeably with women and mother. Secondly, Lejeune places somewhat of a Marine mandate on officers, especially commanders, to become an educator. This effort, thirdly, to educate American's treasure particularly in their formative years should have the appropriate technique and delivery. Namely, officers should not facilitate learning from a position of superiority but rather one's deliberation should be parental or that of a teacher and scholar. Moreover, such an effort should be clever and not *check-the-box* with the intent to develop whole Marine - mind, body and spirit.

The possible problem with the above mandate, however, is that Marine commanders and officers are primarily trained on the art of warfighting and not necessarily on the science of adult education. In other words, leaders are given the responsibility of conducting Professional Military Education (PME) in the command but were not given the tools and the wisdom to do it more efficiently. As a result of this institutional blind spot, the PME's take on more of a perfunctory or *check-the-box* sensation to them. In light of this assertion, perhaps it would be a

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<sup>13</sup> John Lejeune 1920. *Relations between Officers and Men*. Washington, DC: Marine Corps Order No. 29

logical gesture to repackage Lejeune's *teacher and scholar* with a learning theory designed to transform an informational citizen into a 21<sup>st</sup> Century Marine?

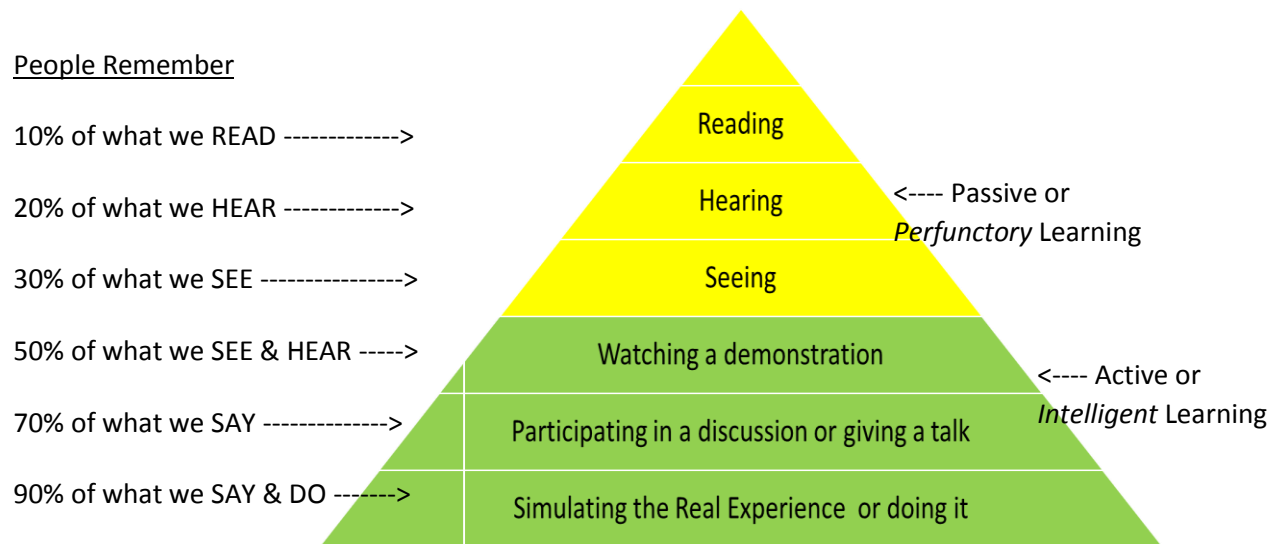


Figure 2 Dale's Learning Cone

### The 21<sup>st</sup> Century Teacher & Scholar Model

Dale's Learning Cone could possibly serve as a complimentary tool to assure, in the sentiments of Lejeune, that command learning remains *intelligent and not perfunctory*. As depicted in Figure 2, the retention of knowledge fluctuates with the various methods of scholarship. For example, Cone contends that learners remember only ten percent of what they read and twenty percent of information received from your typical lecture. This percentage increases to thirty when an instructor strategically incorporates visual aids like figures, charts and other static displays. These forms of learning platforms at best foster passive learning. Passive learning can be defined as a

...Type of learning in which it is assumed that the students will enter the course which they want to study with open minds, which are like empty vessels or sponges, and the teachers will merely fill the minds of the students with knowledge...<sup>14</sup>

Though the passive approach is easier for the teacher and takes less effort, it can be costly as well as not effective. That is, the overall body of knowledge seems to agree that students don't grow, they are reluctant to ask clarifying questions and become bored by such levers.

The other side of the passive learning construct is Cone's description of active learning. Active learning "involves the learning by being engaged in the instructional process by means of

<sup>14</sup> Heath, Elena. 2014. "Prezi." *Active vs. Passive Learning*. November 6. Accessed March 14, 2016. <https://prezi.com/m/oguxiz0h5hh8/active-vs-passive-learning/>.

such activities as exploring, analyzing, communicating, creating, reflecting, or actually using new information or experiences.”<sup>15</sup> As outlined on Figure 2, fifty percent of information is retained when a learner engages with props like videos and guided discussion. Seventy percent of instruction resonates when students are allowed to lead teach back sessions or are encouraged to analyze problems in small groups. Ninety percent of instructional data is received when the student is allowed to demonstrate the information. All in all, if this warfighting organization is to replicate Lejeune’s *Teacher & Scholar* model in today’s context, then it would behoove influencers to become more cognizant of the discipline of adult education. For at the end of the day, this very method could be the difference between battlefield victory or blunder.

### **L.E.A.P into the Future**

This study began by investigating the query, “How did the Marines of history manage to keep her honor clean?” It was argued through the lens of doctrine and publications of renowned Marine leaders that the Corps utilized *spirituality* (Anchor), *the character of the Corps* (Globe), and *the profession of Arms* (Eagle) to serve above reproach. Since this aspect of the study has been resolved, the final component of this publication will endeavor to provide an answer to the second part of the research question, “How can this methodology help the Corps of the future to build resilient warriors in an Information Age?”

As a result of the current ethos of those joining the Corps, it would be a logical step to launch an innovative program that is proactively designed to revitalize a Marine’s *spirituality*, *the character of the Corps* and the *Marine Corps Profession of Arms*. Such a model can be referred to as the Lejeune Ethical Arming Project (L.E.A.P). LEAP fuses the active side of Cone’s learning ideal with Lejeune’s counsel to embrace a *teacher & scholar* style of facilitation as opposed to that of a *superior and inferior*. Moreover, this two to three-block seminar will utilize proven historical traits to help the 21<sup>st</sup> century warrior to be molded afresh into the Marine way of life. The intent of the following curriculum is not prescriptive due the respective nuances of each command. On the contrary, the ensuing framework is a possible description of a program of study to help train and cultivate the mind, body and spirit of a Marine.<sup>16</sup>

### **Location**

When possible, it is recommended to conduct LEAP at a central location in civilian attire. This gesture can help to establish a teacher and scholar training atmosphere as well as create an atmosphere of academic learning. Moreover, the attendance should as much as possible not exceed fifty people each class and should be populated by rank. The ideology behind the class capacity is undergirded by theory. That is, research shows that learning decreases drastically when the class is greater than fifty. Additionally, due to the military bearing aspect, the makeup of the class should be rank-centric. This move could possibly help to cultivate a transparent and confidential discussion about some difficult topics.

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<sup>15</sup> Heath, Elena. 2014. "Prezi." *Active vs. Passive Learning*. November 6. Accessed March 14, 2016. <https://prezi.com/m/oguxiz0h5hh8/active-vs-passive-learning/>.

<sup>16</sup> John Lejeune 1920. *Relations between Officers and Men*. Washington, DC: Marine Corps Order No. 29

## **Block One – Anchoring (The Tactical Version)**

**NOTE: Operational & Strategic Templates are available on request.**

**The Case Study:** After a few years of working odd jobs in his hometown, twenty-one-year-old Jamie decides that there is more to life than working for minimum wages and hanging out with friends that seemed content with doing nothing with their lives. Though he deeply desired to go to college, his parents just could not afford it. As a result of being raised in a lower middle-class section of America, Jamie had plenty of opportunities to engage in more mischief. Though his family were devoted Republicans and Evangelical Christians, Jamie didn't share his family's ideology. In fact, most of his pastime is spent on social media, working on cars, paying off credit cards and working out. As fate would have it, he bumps into a Marine Recruiter in uniform at the Mall one day. A conversation emerged that made him recall that his grandfather served as a Marine and he made the commitment to enlist. After all, this was his ticket out of his hometown. After a few weeks of boot camp, this recruit was really struggling. He struggled over the fact that he was away from home for the first time and surrounded by other people that were different from himself. He struggled internally and wasn't too sure of himself or the decision he made to become a Marine. He struggled around this guy named Drill Sergeant who loved to call him out by name. The Drill Sergeant in so many words instructed Jamie to fix himself, pull it together or get out of his Marine Corps! The Drill Sergeant has tried nearly every method to motivate this recruit to push beyond limitations to no avail. This recruit is sent to you to help him "find himself" and to "get himself together" before his kicked out of boot camp.

**The Facilitator:** Whomever the command selects to facilitate the LEAP seminar should be thoroughly acquitted with adult learning as well as the teacher and scholar approach of training. While inviting the class to break off into ten groups of five Marines, the facilitator will ask each group to select a spokesperson as they work through the case study to wrestle with the following assignment.

**Resources:** Position post-it note pads and dry erase markers throughout the classroom.

**Case Study Assignment (15 min):** (1) While in small groups, come to a consensus whether or not you think Jamie will make it out of boot camp. Be sure to defend your answer with examples. (2) Outline the five reasons why some Marines struggle and are dismissed from training. (3) If this recruit were brought to you by the Drill Sergeant to help him "find himself" and "get himself together", please devised a collective plan as group to aid this Recruit to overcome.

**Case Study Debriefing (15 min):** Randomly ask a group to debrief their assignments. Instead of this being a mechanical exercise, feel free to ask further probing question to stimulate thought and group discussion. The facilitator should use their best judgement to encourage a respectful discussion while at the same time raising questions about spirituality without lecturing. Once each group has completed teaching back, be sure to be affirming to all responses. This "ice breaker" can set the stage to conduct an inclusive conversation about spirituality.

\*At the completion of the teach back session, the facilitator can locate appropriate videos, exercises and implement guided discussion based upon the following constructs.

**Anchor Question 1:** What does spirituality mean to you and can this help a Marine to overcome life challenges?

**Anchor Question 2:** (While displaying General Lejeune's assertion of there is no substitute for the spiritual in warfare) What did General Lejeune mean by this quote?

**Anchor Question 3:** Give examples of a Marine displaying self-sacrificing love and explain how others can replicate this virtue.

**Anchor Question 4:** Other-centeredness is a leadership trait that propels a Marine not to ask, "What's in it for me, but what's best for the rest." Why do some people prefer a self-centered lifestyle as opposed to other-centeredness and how can the virtue of other-centeredness be cultivated in us?

**Anchor Question 5:** Identify three courageous Marines and explain why they are courageous. How can Marines today learn to better crush fear and lead in the fog of war with moral clarity?

**Anchor Question 6:** What does it mean to seek self-improvement and why is this important to warfighting?

**Anchor Question 7:** How can a Marine purify themselves from unworthy motives that can undermine their purpose, their family, and overall mission readiness?

## **Block Two – The Character of the Corps (The Tactical Version)**

**The Case Study:** (The facilitator begins this block of instruction by informing the class that Jamie has made it successfully through boot camp and now is facing a major ethical dilemma. After setting the stage, the facilitator will show the CNN clip "The Killings at the Canal")

**Resources:** The usage of the turning point polling software is recommended. Once the software is uploaded the following question can be displayed:

**The Character of the Corps Question 1:** In your honest opinion, what was the main contributor to this mishap?

- A. Blind Loyalty
- B. Leadership
- C. Combat Stress
- D. Something Else

**Case Study Assignment (15 min):** In small groups, (1) discuss why your peers voted accordingly and be sure to explain the why behind the respective responses. (2) List the top five reasons why some Marines behave unethically and consequently get relieved of duty. (3) As a group, come to a consensus on how this ethical mishap can be mitigated in the future and be sure to explain how this impacts warfighting internationally.

**Case Study Debriefing (15 min):** Randomly ask a group to debrief their assignments. Instead of this being a mechanical exercise, feel free to ask further probing questions to stimulate thought and group discussion. The facilitator should use their best judgement to encourage a respectful discussion while at the same time raising questions about the *Character of the Corps* without lecturing. Once each group has completed teaching back, be sure to be affirming to all responses. This “ice breaker” can set the stage to conduct a more in-depth and inclusive conversation about the *Character of the Corps*.

\*At the completion of the teach back session, the facilitator can locate appropriate videos, exercises and implement guided discussion based upon the following constructs.

**The Character of the Corps Question 2:** What is knowledge and why is it essential to warfighting?

**The Character of the Corps Question 3:** What is integrity, how is it strengthen and why is critical to the mission?

**The Character of the Corps Question 4:** How sound was the judgement of Jamie in the video? How does one develop good judgement on and off the battlefield? Can a leader recover from a poor judgement call – explain.

**The Character of the Corps Questions 5:** What is decisiveness and why does the Marine Corps value this an important leadership trait?

### **Block Three – The Marine Corps Profession of Arms (The Tactical Version)**

**The Case Study:** (The facilitator begins this block of instruction by reminding the class that we live in the information age and technology has been with many of us since infancy. After setting the stage, the facilitator will display a snapshot of a Solider taken a picture of herself hiding during colors. On the bottom of the snapshot, the solider essentially defends her position and states that saluting the flag is overrated.)

**Resources:** Locate this snapshot online and incorporate into Power Point. Once this is displayed, use turning point software to uploaded the following question:

**The Marine Corps Profession of Arms Question 1:** In your honest opinion, should this solider be reprimanded for posting the above photo of herself on social media?



- A. No – what’s the big deal?
- B. Yes – this bring discredit on herself & the command
- C. It depends

**Case Study Assignment (15 min):** In small groups, (1) discuss why your peers voted accordingly and be sure to explain the why behind the respective responses. (2) List the top five reasons why some Marines get in trouble with social media. (3) As a group, come to a consensus if social media makes or mars the Profession of Arms.

**Case Study Debriefing (15 min):** Randomly ask a group to debrief their assignments. Instead of this being a mechanical exercise, feel free to ask further probing questions to stimulate thought and group discussion. The facilitator should use their best judgement to encourage a respectful discussion while at the same time raising questions about the *Profession of Arms* without lecturing. Once each group has completed teaching back, be sure to be affirming to all responses. This “ice breaker” can set the stage to conduct a more in-depth and inclusive conversation about the *Marine Corps Profession of Arms*.

\*At the completion of the teach back session, the facilitator can locate appropriate videos, exercises and implement guided discussion based upon the following constructs.

**The Marine Corps Profession of Arms Question 2:** What does it mean to loyal to your country, the Corps, your chain of command and your peers? Are there times that you have to break this loyalty – explain.

**The Marine Corps Profession of Arms Question 3:** Partnership with someone and tell them about the most dependable Marine that you know. Explain in detail why this person is this way, why you admire this person and what can you learn from them?

**The Marine Corps Profession of Arms Question 4:** In small groups, recount a moment in the fog of war that a Marine displayed initiative. Be sure to define the term and explain what others can learn from them today.

**The Marine Corps Profession of Arms Question 5:** What did General Lejeune mean when he wrote in Order No. 1, “You are the permanent part of the Marine Corps, and the efficiency, the good name, and the esprit of the Corps are in your hands. You can make or mar it.”

**The Marine Corps Profession of Arms Question 6:** What is justice and why is it so important to warfighting?

**The Marine Corps Profession of Arms Question 7:** If you had to select one leadership trait to cultivate a strong Marine Corps Profession of Arms, which word would you select and why? Loyalty, Dependability, Initiative, Bearing or Justice?

\*The capstone assignment of LEAP is to charge each group to design a unique small unit training curriculum that includes *spirituality* (anchor), *The Character of the Corps* (globe) and *the Marine Corps Profession of Arms* (eagle) to build resilient warriors. This project will be presented to class at the appointed time and will further help the student to internalize the findings of this study.

## **Conclusion**

The above three-block period of instruction is again just a broad framework to help the appointed facilitator to think more critically and help to teach the findings that were unearthed in this study. More specifically, it was discovered through the lens of doctrine and publications of renowned Marine leaders that the Marine Corps of history utilized *spirituality*, *the character of the Corps*, and *the profession of Arms* to keep her honor clean. Additionally, it was established that the Marines of the informational age enter the Corps unattached to traditional institutions of faith, they are distrustful of others, deeply in debt, connected by social media but hopeful for the future. Such optimism can be positively cultivated if leadership were to embrace a more effective model to build the 21<sup>st</sup> Century Marine. One possible prototype, LEAP, was delineated with three-blocks of instruction. The chief hope of this body of work is to stimulate an ongoing discussion on what makes the Marine Corps great. In the opinion of this researcher, much like our country, this warfighting organization's greatness is deeply connected to her spirituality. For it is the Spirit of the Corps that compels one to serve, it is the Spirit of Corps that empowers a Marine to lay down their life for freedom's sake and it is the Spirit of the Corps that enables that warrior to walk in integrity as well as take pride in their *Profession of Arms*. The torch of leadership has been passed, the eyes of the nation are watching and this moment beckons for a response from General Lejeune. To reiterate, he asserted that, "You are the permanent part of the Marine Corps, and the efficiency, the good name, and the esprit of the Corps are in your hands. You can make or mar it."