Spring 4-2014

Investigation of the Influence of the Socratic Method on Leadership Skills among JROTC Cadet Leaders at a Military Boarding School

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A Dissertation submitted to the Education Faculty of Lindenwood University

in partial fulfillment of the requirements for the

degree of

Doctor of Education

School of Education

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This dissertation has been approved in partial fulfillment of the requirements for the degree of

Doctor of Education

At Lindenwood University by the School of Education

Dr. Lynda Leavitt, Dissertation Chair	Date 4/17/2014
Dr. Graham Weir, Committee Member	Date 4/17/14
Dr. Sherrie Wisdom, Committee Member	Date 4-17-2014

Declaration of Originality

I do hereby declare and attest to the fact that this is an original study based solely upon my own scholarly work here at Lindenwood University and that I have not submitted it for any other college or university course or degree here or elsewhere.

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Signature:  Date: April 17, 2014

Acknowledgements

I owe a tremendous amount of gratitude to several people who assisted me throughout this research study. I would like to first extend my heartfelt thanks to my Dissertation Chair, Dr. Lynda Leavitt. It was her wonderful support and enthusiasm about my research topic that gave me the motivation to carry on and complete this project. Moreover, her own intellectual curiosity and interest about leadership, military education, and the Socratic Method cajoled me into first thinking about this research study. I will always be grateful to her. I wish to thank two other professors - Dr. Graham Weir and Dr. Sherrie Wisdom. While they were important members of my Dissertation Committee, they also were my teachers in this doctoral program. I thoroughly enjoyed their classes and dedication in helping doctoral students. I also wish to offer my gratitude to Dr. Beth Kania-Gosche, my Capstone III professor. Throughout this process, she gave me sound advice and direction in the writing of this dissertation. I would like to extend sincere thanks to my colleagues, friends, and loved ones for their patience, time, and support throughout this endeavor. Lastly, I wish to thank my parents. As always, their love, guidance, and wisdom helped me understand and strive for the highest, most noble things in life.

Abstract

The purpose of this action research study was twofold: 1) to investigate the role the Socratic Method of teaching had (if any) on the leadership skills of Junior Reserve Officer Training Cadet (JROTC) leaders at a military boarding school in the Midwest, United States, and 2) to determine if there was any change in the researcher's teaching while implementing the Socratic Method to his JROTC Cadet leaders in his Western Intellectual History class. The researcher defined leadership based on the Five Leadership Practices derived from the Student Leadership Practices Inventory. These practices consisted of Model the Way, Inspire a Shared Vision, Challenge the Process, Enable Others to Act, and Encourage the Heart. Through the collection of data via a pretest and posttest on the leadership skills of the cadet participants, student weekly journal entries, the researcher's weekly journal entries, classroom observations, an end of the year questionnaire concerning the cadet participants' self-perceptions of their leadership development, and video-recordings of Socratic discussions, the researcher was able to ascertain the development of leadership skills and his own pedagogical development. The data supported that the cadet participants perceived an improvement in their leadership skills after engaging in the Socratic Method in Western Intellectual History class. Moreover, themes that emerged from the journal entries and answers to the end of the year questionnaire aligned with the leadership characteristics in the Five Leadership Practices. Furthermore, the data revealed that the researcher's pedagogical experience, specifically in lesson delivery, changed during the time he used the Socratic Method of instruction in his Western Intellectual History class.

Table of Contents

List of Tables

Chapter One: Introduction

Napoleon Bonaparte, French General from 1789 to 1804 and Emperor of France from 1804 to 1814 once said "It is not genius which reveals to me suddenly and secretly what I should do in circumstances unexpected by others; it is thought and meditation" (Department of the Army, 2006, p. 6-1). As Napoleon understood centuries ago, Army leaders must be able to identify problems and ascertain proper solutions to issues that arise in their environments through reflection, thought, and critical thinking (Department of the Army, 2006). A recognized pedagogical method that has enhanced thought, developed critical thinking skills, and promoted the kind of questioning that has challenged accepted ideas has been the Socratic Method (Paul & Elder, 2007). Patnode (2002) argued that ultimately the desire to be a leader comes from within; the Socratic Method assists aspiring leaders in finding the motivation for that endeavor. Tucker (2007) suggested that the Socratic model of instruction strengthens the various roles modern-day leaders perform.

Similar to the military's desire to train leaders, college preparatory military schools emphasize leadership development. The military academy in the Midwest, United States in which served as the setting for this study placed a high priority on the training of young men to be leaders. The academy's mission statement asserted that its "structured environment empowers young men to unlock their potential through a program of academic excellence, character, social development and leadership training within a structured environment" (Cadet Handbook, 2013, p. 3). The academy also argued in its vision statement that it developed cadets who 1) have the moral fiber and self-discipline to achieve their personal goals; 2) the academic skills to be successful in college; and 3)

the physical, ethical, academic and social skills acquired at the academy in order to succeed in life (Cadet Handbook, 2013, p. 3). The principles and goals articulated in the mission and vision were made manifest in the academy's college-preparatory curriculum, the Junior Reserve Officer Training Corps' Program (JROTC), and the Cadet Life program.

The academic curriculum offered at the study site, which will be referred to as Midwest Academy, consisted of 24 credits required to graduate with a high school diploma. Classes in mathematics, science, social studies, world languages, English, and Military Science were required for all cadets who boarded at the school. Cadets who did not board at the academy could choose not to take Military Science. Cadets had to be accepted into a specific liberal arts college or university in order to graduate from the academy.

The JROTC program at the academy was a prominent component to the education of a cadet; with JROTC classes held every day. High school cadets earned monthly grades in JROTC classes and followed the program's requirements as they related to military drill, customs and courtesies, and military reviews. The cadets were subject to regular inspections by the JROTC staff and could rise through the JROTC leadership ranks if so desired.

The academy's Cadet Life program consisted of extracurricular activities and a boarding program. As an integral part of cadet life, administrators, residential staff, and teachers would sponsor weekend excursions, campouts, sporting events, and field trips.

Cadets attended the Midwest Academy, located in the United States, from all over the world. The demographics for the 2012-2013 school year were as follows: students

self- identified as African American were 23% of the population and 39% of the cadets were international with an average SAT score of 1511 out of a total of 2400 (Boarding School Review, 2013, para. 2). Forty percent of the cadets received financial aid, with an average grant package of $7,500, and ninety-seven percent of the cadets lived on campus (Boarding School Review, 2013, 2013, para. 2). The teacher to student ratio was 1 to 7, and seventy-three percent of the teaching faculty held advanced degrees (Boarding School Review, 2013, para. 2).

Statement of the Problem

Miller (2004) wrote that most military institutions understood the importance of free-flowing discussion in order to arrive at agreed upon skills that ultimately were needed to win wars. However, difficult issues arise when the Socratic Method is implemented in a military context. Miller (2004) noted that

> Putting that theoretical model to work – that is, developing soldiers who possess the right virtues – requires Socratic dialogue between instructors and students. Unfortunately, the theory of Socratic dialogue often clashes with the practice of military institutions as trainers of soldiers. The belief that one must train soldiers to be virtuous can and often does result in an atmosphere in which instructors present the dictates of morality as revealed truth, an atmosphere which leads to knee-jerk moral certainty and which actively discourages open discussion of ethics. Putting theory into practice, then, requires that an institution reject the training mentality in favor of Socratic inquiry. (p. 199)

Administrators and educators at the academy in the Midwest, United States were fully aware of the position asserted by Miller (2004). From the researcher's perspective

the academy's JROTC program traditionally taught the cadets through the lecture format. JROTC instructors, along with the teaching staff, worked to include pedagogical methods beyond the direct instruction and learning for recall used at the academy. However, in the researcher's experience the implementation of the Socratic Method had been an undeveloped teaching methodology in the academy's curriculum.

It is for this reason the researcher felt it important to investigate how effective the Socratic Method could be for cadet leaders. Cadet leaders at the academy regularly made leadership decisions that included critical thinking, team work, collaboration and rational thought. Consequently, the researcher wanted to discover if the Socratic Method assisted in this.

Overview of the Methodology

This study explored, through the methodology of action research, the relationship between the pedagogical technique identified as the Socratic Method and the development of leadership skills among students involved in the Junior Reserve Officer's Training Corps (JROTC) program at a military boarding school in the Midwest, United States. This research study investigated the researcher's pedagogical use of the Socratic Method, examining the areas of assessment design, lesson design, and lesson delivery.

The Socratic Method has allowed students to strengthen their thinking skills and collaborate with one another (Ablad, 2008).) Academic activities require students to analyze difficult and obscure viewpoints, challenge held assumptions, explore so-called truthful claims, and critically analyze the thoughts of other thinkers; all components of the dialogue that occurs during the Socratic Method guided by questioning that is focused, analytical, and thought-provoking (Paul & Elder, 2007). The Socratic Method

has been implemented in a variety of educational and professional domains, to include teacher education programs, non-traditional student education, business programs, and medicine (Solovyova, 2007).

According to Ferrance (2011), action research "is a process in which participants examine their own educational practice systematically and carefully, using the techniques of research" (p. 4). Moreover, educational leaders and instructors are finding action research to be a common and popular method (Ormrod, 2003). Action research helps instructors and school leaders make appropriate, well thought out decisions concerning school issues (Ferrance, 2011). Glassman, Erdem, and Bartholomew (2012) claimed action research "is a form of social inquiry through which members of social groups interact with one another, engage in open dialogue about their intergroup relationships, and collectively participate in a learning process to create social change within their communities" (p. 274). Ozanne and Saatcioglu (2008) agreed and suggested that action research is about providing "workable solutions to immediate concerns" "develop[ing] local human capacities" (p. 424).

The researcher utilized several tools to gather qualitative data for this study. Participants were enrolled in the researcher's Western Intellectual History course. Data was provided from journals in the form of response to the works discussed in the course. The researcher also wrote weekly journal entries either in the form of free-writing or responding to the same questions posed to the cadet participants. The researcher used a Socratic Method Observation Instrument when observing cadet leaders participating in the Socratic Method in the researcher's Western Intellectual History class. Lastly, cadet

participants were involved in answering end of year questions that were based on their views of leadership, leadership decision-making and the Socratic Method.

Data was also provided through use of digital video-recordings to allow the researcher to assess his own pedagogy and cadets' levels of participation in the Socratic Method routine.

Rationale

Researching the influence of the Socratic Method on leadership skills of 11th and 12th grade JROTC cadet leaders could educate JROTC instructors as to the influence it may have on cadets' leadership skills. Results from the data may be used to inform JROTC leadership and instruction about the Socratic Method as a teaching and learning model. Moreover, new information based on this study may add to the minimal research on military organizations and the Socratic Method in the development of military leaders. Military Boarding School Instructors who employ the Socratic Method in the future may refer to this research study's results on the implementation of the Socratic Method in the classroom.

Prior to this study, the academy traditionally focused on the JROTC program as the domain in which leadership was taught and practiced. The JROTC curriculum consisted of classroom work, physical training requirements, military drill, military reviews, and leadership training in non-academic settings. Every high school cadet who resided at the academy was assigned a JROTC course. A cadet who entered the academy for the first time, whether as a freshman, sophomore, junior, or senior, enrolled in a course called Leadership Education and Training One (LET I). As he matriculated through the high school program, he would take LET II, LET III, and LET IV

respectively. Each cadet was given a textbook entitled *Leadership Education and Training (LET)* and assigned a manual entitled *Army Leadership: Competent, Confident, and Agile.* The rest of the coursework taken by the cadets included standard college-preparatory courses in mathematics, world languages, English, science, and history. There were electives in music, band, art, computer studies, and business. Cadets at the academy were required to earn 24 credits in order to earn a high school diploma.

Teaching faculty used a variety of teaching methodologies and theories, however, the researcher perceived the educational ethos as student-centered at the researched environment. Teachers implemented project-based learning, instructional technology, and collaborative work in their classes. Since the academy was private, it did not follow mandates from a Midwest State Department of Education or Federal mandates overseeing academic achievement, such as the No Child Left Behind Act (NCLB). While class discussions were conducted, in the researcher's experience, there was little knowledge or practice of the Socratic Method of instruction among the teaching faculty at the academy.

As both the Dean of Academics and an instructor in a course called Western Intellectual History at the academy, I, the researcher, was interested in improving the quality of my teaching instruction, student learning, and leadership training among our cadets. Of particular interest was how, or if, leadership was developed among cadets in an academic setting through the practice of the Socratic Method in a Western Intellectual History course.

Research Questions

This study was designed to support the following research questions:

1. How does the Socratic Method of learning develop leadership skills among 11th and 12th grade JROTC cadet leaders at a private, military boarding school?

2. What are the changes (if any) in the instructor's pedagogy when using the Socratic method of learning to develop leadership skills among 11th and 12th grade JROTC cadet leaders at a private, military boarding school?

Limitations of the Study

Maxwell (2005) cited Merriam as suggesting that the raison d'etre of a qualitative research study is in the process as opposed to the outcome. However, while Maxwell (2005) clearly observed that qualitative research concerns itself with the results or outcomes of a research study, it nonetheless concentrates on "getting at the processes that led to these outcomes, processes that experimental and survey research are often poor at identifying" (p. 23). Qualitative researchers observe unexpected phenomena and have a clear comprehension of the process as it is practiced when the phenomenon is occurring (Maxwell, 2005). Fraenkel and Wallen (2003) touched upon this:

> Qualitative researchers are especially interested in how things occur. Hence, they are likely to observe how people interact with each other; how certain kinds of questions are answered; the meanings that people give to certain words and actions; how people's attitudes are translated into actions; how students seem to be affected by a teacher's manner, or gestures, or comments; and the like. (p. 432)

Though the researcher wanted the cadets in this study to develop their leadership skills through their participation in the Socratic Method, bias was minimized as the researcher observed, collected, and analyzed the data without a preconceived idea of what the results would be. As Frankel and Wallen (2003) noted:

> Qualitative researchers do not, usually, formulate a hypothesis beforehand and then seek to test it out. Rather, they tend to "play it as it goes." They spend a considerable amount of time collecting their data (again, primarily through observing and interviewing) before they decide what are the important questions to consider. (p. 432)

As the researcher and teacher, I observed my students throughout the spring of 2012 and the 2012-2013 school year, observing and recording the experiences as they occurred. The researcher served a dual role as both the primary investigator and the teacher while participating in reflective practice to gauge a possible change in teacher questioning, facilitation of conversation, lesson design, and student assessment. The cadets might have sensed that the teacher wanted them to develop their leadership skills through the Socratic Method. Consequently, they most likely would have written journal entries that reflected that desired outcome of the researcher. Moreover, the cadet leaders during both academic years might have answered the end of the year questions about the relationship between the Socratic Method and leadership with the intention of pleasing the researcher.

Definition of Terms

Action Research –

> a reflective process that allows for inquiry and discussion as components of the "research." Often, action research is a collaborative activity among colleagues as they search for solutions to everyday, real problems experienced in schools, or are looking for ways to improve instruction and increase student achievement. Rather than dealing with the theoretical, action research allows practitioners to address

> those concerns that are closest to them, ones over which they can exhibit some influence and make change. (Ferrance, 2011, p. 4)

Cadet - a "high school student enrolled in the leadership and citizenship activities through Junior Reserve Officers Training Corps" (Junior Reserve Officer Training Corps, 2005, p. 4).

Cadet Officer – a "high school student enrolled in the leadership and citizenship activities through Junior Reserve Officers Training Corps" (Junior Reserve Officer Training Corps, 2005, p. 4) who manages and leads cadet subordinates.

Junior Reserve Officers' Training Corps - "a program that teaches high school students the values of good citizenship while giving them an introduction to the U.S. Army" (Junior Reserve Officer Training Corps, 2005, p. 4).

Leadership - "the ability to influence, lead, or guide others so as to accomplish a mission in the manner desired" (Junior Reserve Officer Training Corps, 2005, p. 9).

Socratic Method –

> moving people along—in a direction they want to go. It's not coercion, or manipulation—it's a means to help people see the world around them, and how they think about it, more clearly. The "moving" is done by guiding and, when necessary, nudging people to examine those things they take for granted such as their assumptions, beliefs, experiences, and paradigms. The Socratic Method uses questions to challenge these things, to check their accuracy and their completeness. Through these questions the Socratic Method guides people on a journey of discovery, and moves them toward greater understanding and increased performance. (Patnode, 2002, p. 48)

The Student Leadership Practices Inventory - a self-assessment that "offer[ed] students a method for accurately assessing their leadership skills based on the Five Practices of Exemplary Leadership, by measuring the frequency with which they engage in 30 behaviors that research shows lead to the best leadership outcomes" (Kouzes & Posner, 2013, para. 3).

Western Intellectual History - defined by the researcher for the purposes of this study as a junior and senior level course that analyzed the perennial writings and thoughts of the Western philosophers and thinkers through the Socratic Method of teaching and learning.

Summary

This research study involved collection and analysis of data and information on how the practice of the Socratic Method may have influenced leadership traits among high school JROTC cadet leaders at a military boarding school in the Midwest, United States. The researcher believed that the implementation of the Socratic Method in military boarding school classrooms had the possibility to offer a new and vibrant approach in inculcating leadership skills among high school cadets. The results of this research study may add to the literature concerning the use of the Socratic Method in military organizations, particularly through JROTC programs.

Through the implementation of the Socratic Method as an instructional method, Junior Reserve Officer Training Corps cadets had the opportunity to practice open dialogue, respect others who were participating in the dialogue and develop the intellectual courage to struggle with weighty issues. Lastly, this study may add to the existing literature on the application of the Socratic Method related to instructional

changes and teacher pedagogy in the areas of teacher questioning, lesson design, lesson delivery, assessment design, assessment delivery, and student questioning.

Chapter Two: The Literature Review

The Socratic Method has been noted within the literature as an ancient methodology that has had lasting positive impact on the moral life and critical thinking skills of individuals (Ablad, 2008; Chorzempa & Lapidus, 2009). Furthermore, the literature also revealed the role the Socratic Method played in the development of teacher pedagogy and military leadership (Chowning, 2009; Lim et al., 2006). The review of the literature included a biographical account of Socrates; his mission, life's work, and method of teaching. Ancient and modern accounts of the Socratic Method were also discussed. Numerous research studies were included noting the effects of the Socratic Method on pedagogy and learning. Research on current military leadership theory, its association with the Socratic Method, and information on the Junior Reserve Officer's Training Program were also included in the literature review.

Socrates

Socrates (469 B.C.E.-399 B.C.E.) was born in Athens, Greece and considered as one of history's most important philosophers (Law, 2007); and regarded by McPherran (2011) as a moral philosopher of the highest caliber. Waterfield (2009) wrote that Socrates "is widely lauded as one of history's wisest men, a reputation forged by his pupil Plato" (p. 24). Socrates' philosophical investigations led to new ideas concerning ethics, values, definitions of words, and spiritual matters (Morrison, 2011). As opposed to merely philosophizing about the cosmos, Socrates focused his intellectual pursuits toward eudaimonia, translated as human happiness (McPherran, 2010). McPherran (2010) continued by arguing "philosophical analyses and understandings, and ethical decisions and conduct, should be both justified and explained by reference to human flourishing (or

'happiness')" (p. 530). Stewart and Blocker (2006) claimed that Socrates was the first philosopher to use an analytical method of inquiry that eventually came to be known as the "Socratic Method."

A veteran of the Peloponnesian War, it was thought that Socrates came from the lower classes of Greek society, but evidence suggested that he actually was a member of the upper class. Offor (2012) wrote that Socrates cared little for his appearance, or material possessions and spent the majority of his life roaming the streets of Athens in search of the good life (Hughes, 2010). In the *Apology*, Plato recorded how Socrates' close friend, Chaerephon, learned from the Oracle of Delphi that Socrates was the wisest of all people (Waterfield, 2009). Socrates' puzzlement at this led him to engage in dialogue with those most knowledgeable and philosophical (Waterfield, 2009). Socrates' bewilderment in the oracle's message was validated in that he could find no one committed to the philosophical life and hence, he alone understood that the only thing he knew was that he knew nothing (Waterfield, 2009). In 399 B.C.E., Socrates was put to death by the Athenian establishment for corrupting the youth (Cohen & Fermon, 1996), and disrespecting Athens' gods and creating new ones (Hughes, 2010).

We know of Socrates primarily through three ancient sources: Xenophon, Aristophanes and Plato (Dorion, 2011). Xenophon (c. 425-354 BCE), an Athenian who actually came into contact with Socrates as a young boy, was second only to Plato in the number of texts he wrote on the famous philosopher and was highly esteemed among the classical thinkers from Cicero to Rousseau (O'Connor, 2011). Indeed, the Florentine thinker Niccolo Machiavelli referenced the thinking of Xenophon more than the philosophies of Plato and Aristotle (O'Connor, 2011). Along with possessing a

formidable intellect, Xenophon exhibited military talents by rallying Greek mercenaries in an impending battle before the gates of Babylon (O'Connor, 2011) and later mastered the writing of prose. In his writings, Xenophon claimed that no one was more moral, upright and judicious than Socrates (Waterfield, 2009). His writings about Socrates included the *Symposium*, *Apology of Socrates*, *The Oeconomicus* and *Memorabilia* (O'Connor, 2011). Bruell (1987) suggested that Xenophon shared Socrates' desire to discover the best way of life, without fully embracing Socrates' ultimate answer. Yet, O'Connor (2011) wrote that Xenophon never delved into the philosophical implications of Socrates' life and work as much as Plato seemed to have done.

Aristophanes (446 B.C. – 386 B.C.E.) was a well-known comic playwright who critiqued and made sport of major Greek leaders of the day (Hughes, 2010). His play, *The Clouds*, written in 423 B.C.E., included Socrates as an important character (Hughes, 2010). In this play, *Strepsiades*, a farmer who had accrued a good amount of debt partially due to his son, Phidippides' lavish lifestyle, sent Phidippides off to Socrates' school to avoid paying the debts. When Phidippides refused, Strepsiades decided to enroll in the school. It is at this school where Aristophanes ridicules Socrates. Strepsiades witnessed students discussing the distance a flea can jump and learned of Socrates discovering a way to steal outerwear as a way to pay for dinner (Konstan, 2011).

The most influential of the three writers who included Socrates as a central character was Plato (427 B.C.E. – 347 B.C.E.). Plato was from an aristocratic family and studied under Socrates from 470 B.C.E. to 399 B.C.E. and first met Socrates in 407 B.C.E. (Rejai & Phillips, 2002). It was during this momentous time in his life that he began writing his dialogues (Rejai & Phillips, 2002). Doring (2011) commented:

"there is strong reason to think that no other Socratic brought the potential contained in the Socratic dialogue to such fruition and full development as Plato did, with respect to both literary form and philosophical breadth and depth" (p. 27).

According to Strauss and Cropsey (1987), Plato never directly referred to himself since Plato's characters were always the ones speaking. Based on this, Strauss and Cropsey (1987) concluded "Strictly, there is then no Platonic teaching; at most there is the teaching of the men who are the chief characters in his dialogues" (p. 33). While Socrates was always a character in Plato's dialogues, he was not always the main figure (Strauss & Cropsey, 1987).

In the *History of Political Philosophy*, Strauss (1987) wrote the Platonic dialogues exhibited how "Socrates engaged in his most important work, the awakening of his fellow men and the attempt to guide them toward the good life which he himself was living" (p. 33). Griswold (2011) agreed and argued that Socrates demanded that humans seek out knowledge of the best or greatest things and be guided by it. According to Long (2011) the ancients viewed Socrates' philosophical investigations as a paradigm shift toward an inquiry into ethical behavior and the use of reason as the only way to sound judgment.

Socrates left no written works, or systematic thinking, but through questioning and discussions with his friends, sought exacting definitions to various subjects; he believed philosophy was a way one lived his or her life (Stewart & Blocker, 2006). The discussions and investigation into the nature of things would often elicit responses from his interlocutors that were illogical and inconsistent in thought (Stewart & Blocker, 2006). Tucker (2007) noted that Socrates referred to himself as an "intellectual midwife,

whose questioning delivered thoughts of others into the light of day" (p. 1). Bloom (1993) claimed that Socrates was a "master psychologist" and "witch doctor of souls" who understood the struggles and stirrings of his companions and convinced them that he could disabuse them of their confusion and perplexity. Hughes (2010) wrote that "He embraced paradox; he delighted in the essence of what it is to be human, in the extremes of the human life as lived" (p. 360).

Recognizing a more positive treatment of Socrates' interlocutors, Mintz (2007) claimed that Socrates was quite sensitive and cognizant to the relational experience between student and teacher. Orig (2006) claimed that Socrates engaged philosophical discussion with those he had a desire to educate. For Socrates, "learning was a social activity that drew both teacher and student to a simultaneous task of discovery" (Orig, 2006, pp. 2-3).

In the Platonic dialogue, *Protagoras*, Orig (2006) commented that Socrates exhibited his willingness to accept Protagoras' belief that one could teach excellence. Socrates was debating with the sophist, Protagoras in what was considered the most dramatic of the dialogues (Cooper, 1997). Socrates did not think excellence could be taught, while Protagoras believed it could be. Socrates ended up sympathizing with Protagoras' thoughts on human excellence and after the discussion; the entire subject was revisited (Cooper, 1997).

Commenting on the methodology, Socrates used serving as a facilitator in his discussions, the ancient historian Xenophon (430 B.C.E.-354 B.C.E.) recorded when involved in disputations with others, how Socrates would go "back to the assumptions underlying the whole dispute by raising the question 'what is…' regarding the subject

matter and by answering it step by step; in this way the truth became manifest to the very contradictors" (Strauss, 1964).

Barr (1968) found that Socratic discourse was not in the spirit of debate but of inquiry. In Book I of Plato's *Republic,* Thrasymachus, an interlocutor and antagonist in the Platonic dialogue, debated and argued with Socrates in order to win the discussion (Barr, 1968). Thrasymachus forcefully interjected himself in a dialogue with Socrates, with the initial conversation being argumentative (Zuckert, 2006). Socrates exclaimed that the outburst frightened him (Lane, 2011). Thrasymachus thought that Socrates' knowledge could not withstand scrutiny from others (Lane, 2011). In the discussion, Thrasymachus argued that justice is to the advantage of the stronger (Zuckert, 2006). In usual fashion, Socrates asked Thrasymachus if "whether by stronger he [meant] superior bodily strength and a corresponding need for more food" (Zuckert, 2006, p. 19). While Thrasymachus was bothered by the question, he nonetheless, answered by claiming that he was referring to the strength of those who held power and establish laws. Socrates challenged that position by wondering if lawmakers and rulers sometimes made incorrect choices and decisions (Zuckert, 2006). Thrasymachus responded by asserting that rulers do not act and decide incorrectly, they are influenced by the knowledge they attain. Socrates disagreed with Thrasymachus' position that justice resides in those who are strongest (Lane, 2011). Socrates then refuted his argument by shifting the focus from the ruler to those being ruled (Zuckert, 2006). He noted that the captain of a ship leads primarily for his sailors, not himself. In response, Thrasymachus lashed out at Socrates with an insult and claimed that common sense dictated that a shepherd takes care of his sheep for selfish reasons i.e. to eat the meat or make money from shearing them (Zuckert,

2006). Socrates noticed that Thrasymachus kept changing his position (Zuckert, 2006). First Socrates argued that justice was to the advantage of the stronger, then agreed that "an art benefits those subject to it, not the artist or knower" (Zuckert, 2006, p. 21). Lastly, Socrates pointed out that Thrasymachus now believed that "injustice is the best for those able to do it, and that those who are weak declare what is just in an attempt to protect themselves from the strong" (Zuckert, 2006, p. 21). Socrates did not view Thrasymachus as his opponent in a debate – as Socrates' desire was to arrive at the truth of things through understanding and dialogue (Barr, 1968).

Cleveland (2008) commented in *The Euthyphro,* Socrates was willing to continue a conversation with a Greek named Euthyphro about the nature of piety even though the initial discussion ended inconclusively. Socrates was in the agora of Athens waiting to hear charges of impiety against him by three Athenian citizens. It was during this time that Socrates met Euthyphro who had just dealt with charges of murder against his father for killing a servant. Greek society would have considered what he did to be an impious act. However, Euthyphro believed he knew the desires of the gods and had a clear understanding of piety (Cooper, 1997). Since Socrates needed to defend himself from his accusers, he was interested in learning from Euthyphro about his definition of piety. (Cooper, 1997). Euthyphro defined piety as being able to prosecute those, even loved ones, who committed unlawful acts (Calef, 2007). By the end of the dialogue, Euthyphro believed that piety was "knowing how to sacrifice and pray and giving the gods honor, reverence and gratitude" (Calef, 2007).

The Elenchos

Dialogues where Socrates refuted the so-called knowledge of the interlocutors in order to rid them of their ignorance or learn from them if they possessed knowledge was termed the *elenchos* (Benson, 2011). Benson (2011) claimed:

> Those episodes in the Socratic dialogues in which we [found] Socrates examining the reputed wisdom of interlocutors in order to persuade them of their ignorance (if they revealed not be wise) or to learn from them (if they are revealed to be wise) [could] be identified as instances of Socrates' distinctive practice. So identified, this distinctive practice [was] the Socratic elenchos. (p. 182)

From Attic to modern demotic Greek, the word "elenchos" has been used as a noun, verb and adjective, while Homer used the word to mean 'disgrace', 'shame', and 'reproach'. Homer sought to bring to light in his writings those characters who exhibited shame and dishonor in their actions (Furlani, 2002).

The Socratic elenchos began with the interlocutor putting forth his belief or position. As the dialogue continued, the interlocutor would further advance his beliefs (McPherran, 2010). Through the dialectical exchange with Socrates, the interlocutor would finally admit that the latter positions he held could not include the initial belief he espoused at the beginning of the dialogue (McPherran, 2010). Socrates revealed that the interlocutor's initial position was inconsistent with his value-system and lacked the knowledge to advance his initial moral belief (McPherran, 2010). Ultimately, the goal of the Socratic elenchos was propaedeutic. In other words, the interlocutor was freed from false opinions and had an opportunity to re-examine the first principles of things (Furlani, 2002). Solbakk (2004) suggested "it [became] clear that the primary function of the

elenchus[was]to inflict negative learning, through the painful process of uncovering inconsistent or unfounded beliefs"(p. 101).

The elenchos was practiced in the Platonic dialogue *The Meno*. Meno, a Greek aristocrat and member of one of the most respected families of Thessaly, wondered if virtue could be taught, or if its source came from nature, practice, or birth (Cooper, 1997). After discussing the issue with Socrates, Meno's slave entered into the conversation – and Socrates asked the slave questions about geometric shapes. Although the slave never studied geometry before, prodded by Socrates' questions, he came to know the answer to the problem in geometry (Cooper, 1997).

Of the 34 interlocutors in Plato's dialogues, 21 claimed some form of knowledge or wisdom (Benson, 2011). There were no interlocutors in any dialogue that revealed true wisdom and there were only seven examples where the interlocutor was convinced of his own ignorance (Benson, 2011). In almost every case, Socrates was willing to learn from his interlocutor if he possessed true knowledge or chose to challenge the interlocutor if he exposed his lack of knowledge (Benson, 2011).

Ironically, Rabieh (2006) argued that the reader of Socratic dialogues must closely follow the conversations between the characters and pay particular attention to the illogical arguments posed by Socrates. Rabieh (2006) continued by arguing, "For when Socrates makes bad arguments, their very inadequacy may be designed to teach us something" (p. 24).

History of the Socratic Method

Influenced by the philosophical investigations of Socrates, Immanuel Kant, and Jackob Fries (Altorf, 2011), Leonard Nelson (1882-1927) implemented the Socratic

Method of inquiry while developing his own political and social philosophy (Moir, 2004). Based on Kantian and Friesian philosophical thought, Nelson believed that the Socratic Method began with experience and argued that Socratic dialogues could not entertain mere hypothetical notions (Altorf, 2011). Instead, participants engaged in Socratic discussions, personal examples, and beliefs drawn from daily experiences. The facilitator of the Socratic dialogue was responsible for the application of the Socratic teaching methodology, but not the subject material (Moir, 2004). Through the dialogue, the facilitator and his or her students discovered a collective or universal outlook on ethics that could educate participants in ethical decision-making (Moir, 2004).

Socratic dialogues began with a concrete, realistic example – with all participants in the dialogue committed to accepted definitions in order for it to be productive (Lebon, 1999). Using the example of tolerance in a Socratic dialogue, Nelson (1882 - 1927) termed the method “Regressive Abstraction” (p. 14). Deviating from both inductive and deductive reasoning, it delved into “assumptions and presuppositions that have to be true for the example – which has been agreed by all to be a good example of tolerance – to actually be an example of tolerance” (p. 14).

The Socratic dialogue espoused by Nelson was universally accepted and practiced in Germany (Moir, 2004). Nelson believed that Socratic dialogue would develop more thoughtful citizens and bolster education and political activity (Van Rossem, 2006). The Philosphisch-Politische Akademie (PPA), a political and philosophical organization founded by Nelson in 1992, was committed to researching and articulating political and philosophical phenomena; the organization also championed the Socratic Method of learning. For instance, the PPA helped fund literature on the Socratic dialogue to Turkish

people residing in Berlin (Moir, 2004). Since 1997, the Society for the Furtherance of Critical Philosophy (SFCP) has sponsored Socratic dialogues at schools in London, England. It has been discovered that this teaching approach works well with British students from the ages of seven through 11 and even higher grades (Moir, 2004). Along with the Socratic Method influence in Germany and England, Van Rossem (2006) has asserted that the Socratic Method has had an impact in countries from around the world.

Nussbaum (2010) wrote that the Socratic way of education represented a response to a passive, rote form of learning in history. It was Jacques Rousseau's *Emile* (1762) that gave rise to the Socratic form of education in Europe (Nussbaum, 2010). Rousseau's subject, Emile, grows into a critical, independent thinker who does not merely accept the instructor's dogmatic views. The Swiss educator, Johann Pestalozzi (1746 – 1827) believed that in order for the child to truly learn, he or she must be intellectually curious; the Socratic spirit is evident as children are engaged and excited about what they are learning (Nussbaum, 2010). Friedrich Froebel (1782 – 1852), founder of the "kindergarten" embraced the Socratic form of education by, as Nussbaum (2010) indicated, "eliciting and cultivating the child's natural abilities through supportive play" (p. 60). Bronson Alcott (1799 – 1888), founder of the Temple School in Boston in 1834 endorsed teaching methods that emphasized questioning and reflection on one's thoughts and ideas (Nussbaum, 2010). Horace Mann (1796 – 1859) sought to educate students through inquiry as opposed to recall and embraced the Socratic Method by introducing discussion-based classes at Antioch College, the first college to do so in the United States (Nussbaum, 2010). Nussbaum (2010) wrote that John Dewey (1869 – 1952) "changed the way virtually all American schools understand their task" (p. 64). He believed students

should be the masters of their learning and study within an environment that valued curiosity and engagement (Nussbaum, 2010). As Nussbaum (2010) recounted "Socrates remained a source of inspiration for him, because he brought lively rational and critical engagement to democracy" (p. 65).

Tredway (1995) saw the importance of applying the Socratic Method in classrooms. Based on brain research that was conducted at the time, schools needed to stress academic activities that "encourage[d] students to talk about their emotions, listen to their classmates feelings, and think about the motivations of people who enter their curricular world" (Tredway, 1995, p. 26). Tredway (1995) also noted that there was a resurgence of the method in the 1980's, especially with the rise of Mortimer J. Adler's Paideia Proposal. However, the teaching method was not widely used in schools at the time (Tredway, 1995).

A former professor at the University of Chicago, Adler included the Socratic way of teaching as one of his three pronged teaching techniques (Orig, 2006). Author of *The Paideia Proposal: An Educational Manifesto,* Adler proposed a method of instruction that was 'maieutic,' to wit it was a teaching methodology that facilitated the birth of ideas (Copeland, 2005). Adler argued that teachers must ask questions, facilitate discussions and shepherd their students to higher levels of understanding (Copeland, 2005).

Paideia education stressed three types of teaching. First, there is didactic instruction where the instructor is covering the content material. The instructor then follows a coaching method of teaching that guides the student in study skills and lastly, the instructor must use Socratic questioning (National Paideia Center, 2013). Potter (2013) wrote that 20% of the teacher's instruction should be on didactic teaching, 40%

should be on coaching, and 40% should focus on Socratic seminars. Bailey (2014) commented that only 10% of a student's learning should come from the knowledge of the teacher, the rest should be discovered by the students.

Besides the National Paideia Center, the Socratic Method has been practiced by various educational organizations and institutions such as St. John's College, The Center for Socratic Practice, the Touchstones Project, Junior Great Books, and the Coalition of Essential Schools (Copeland, 2009). Buchanon, one of the founders of St. John's College, coined the term "Socratic seminar" to indicate the method of instruction used at the college (Copeland, 2005). As philosophical supporters of Mortimer J. Adler, Scott Buchanon and Stringfellow Barr re-structured the struggling school's curriculum in 1937 and Buchanon implemented a course of study that consisted of classical books of western civilization and implemented a teaching technique that drew on Socrates, method (Schneider, 2012). St. John's opened a second campus in Santa Fe, New Mexico in 1964 (Peters, 2010) that included a unique curriculum prescribed for all students (Carey, 2008). The required books were and still are referred to as the "The Great Books" (Peters, 2010); utilized by instructors who are referenced as tutors and with all classes following a dialogue format (Carey, 2008). While most colleges and universities seek professors specialized in certain academic areas, St. John's required their tutors teach almost every subject (Schwarz, 2011). Brann (1999), tutor and former dean of the college, wrote that the St. John's program looks for students to seriously read, critique, and discuss with each other the ideas found in the books. Brann (1999) further noted "Our classes, while disciplined occasions for detailed learning, are always ready to burst into philosophic

flame, to raise questions of the deepest and most naïve sort" (p. 166). Barr (1968) articulated the nature of Socratic discourse this way:

> Perhaps the first rule of Socratic dialectic was laid down by Socrates: that we should follow the argument wherever it leads. Presumably, this means that some sort of relevance that a court pleading should exhibit (and, even more the forensic eloquence that pleading encourages) are irrelevant to dialectic. The deliberate manner and even more the ponderous manner, are impediments. The name of the game is not instructing one's fellows, or even persuading them, but thinking with them and trusting the argument to lead to understanding, sometimes to very unexpected understandings. (p. 4)

Graybill (2013) identified four elements to the Socratic Method. First, there must be a text to analyze – second, there must be a question that guides the discussion and refers back to the text - third, a leader must facilitate the conversation - and fourth, there must be participants who have carefully read the text, exhibited respect for others in the class and ask questions during discussion. Copeland (2005) wrote that what he calls Socratic circles should consist of an inner and outer circle. The inner circle is where the conversation develops while students in the outer circle have the opportunity to observe the behavior and assess the performance of students in the inner circle (Copeland, 2005).

Paul and Elder (2007) theorized on the nature of the Socratic question during class discussions and noted that the Socratic question was meant to investigate what students were thinking, to determine knowledge of material being covered in class, or to critique a notion or idea. In order for the discussion leader to ask Socratic questions in the three categories of spontaneous, exploratory or focused, they must have adopted "the

Socratic spirit; [that] occur[ed] when one [became] genuinely curious, truly wondering what students [were] and [were] not thinking" (Paul & Elder, 2007, p. 34). According to Hodhod, Kudenko, and Cairns (2009), the Socratic Method assisted students in problem-solving and sparked exciting and thought-provoking discussions in the classroom.

Critical Thinking and the Socratic Method

Ablad (2008) remarked that students' thinking skills were enhanced and their curiosity bolstered through the regular use of the Socratic Method. Chorzempa and Lapidus (2009) wrote that Socratic seminars assisted students in critically analyzing elements of a book. Copeland (2005) remarked that students perceived the method of Socratic dialogue as developing critical thinking skills since questions were often answered with other questions. Research has indicated that Socratic seminars strengthen cognitive skills and foster a desire to learn and engage in critical thinking (Chowning, 2009).

Researchers at Fraser Valley Middle School in southwestern British Columbia discovered that the habitual implementation of Socratic dialogue developed students' meta-cognition and critical thinking skills (Shea, 2008). Socratic seminars were one of three ways to collect data as Shea analyzed students' perceptions concerning history. The purpose of this study was to investigate how using primary sources during Socratic seminars helped students comprehend history in a meaningful way. As Shea (2008) attempted to find out if his students made sense of history, he discovered that they were also conscious of how they were learning.

Salam and Hew (2010) found in their study that students improved their critical thinking as they wrestled with controversial subjects in their social studies class through

blog casting and Socratic questioning. Twenty-seven students from a public school in northern Singapore were involved in the study that consisted of 17 Chinese and 10 Malay students between the ages of 15 and 16, with 15 females and 12 males. Students analyzed political and social issues, answered questions based on the material, recorded their thoughts utilizing a podcast, and then were asked to upload the unedited answers to their blogs. Peers would challenge students' comments on their blogs by using Socratic questioning (Salam & Hew, 2010). The researchers concluded that the student participants found Socratic questioning a useful teaching methodology in self-reflection and during critical analysis by their peers – while each student participant agreed that Socratic questioning enhanced their critical thinking skills (Salam & Hew, 2010).

Le and DeFilippo (2008) developed a reading program using the Socratic Method for first grade students at Hunters Woods Elementary School for the Arts and Sciences in Reston, Virginia. The purpose of this study was for students to develop an interest in poetry and have the experience of exchanging ideas with their peers (Le & DeFilippo, 2008). The researchers utilized the National Standards for the English Language Arts to construct three assessment categories as criteria for their students' improvement. Students applied a variety of techniques to understand, interpret, and appreciate the central themes within each poem. They participated in poetry groups and were expected to improve their understanding and interpretations of poetry (Le & DeFilippo, 2008).

The program consisted of four poetry lessons lasting 45 minutes each. Seven parents participated in the Socratic seminars with their children after completing a training session on the Socratic Method in which they analyzed E.E. Cummings' poem "In Just---" (Le & DeFilippo, 2008). Classroom teachers and parents created six groups

of eight first graders led by the same parent for 45 minutes every other week, where both students and parents were asked thought-provoking questions on the poems being discussed (Le & DeFilippo, 2008). A five-point scale was developed to determine student growth for each of three categories and after analyzing the pre and posttest, the researchers found that students' critical thinking and listening skills improved (Le & DeFilippo, 2008).

In a dissertation project that focused on the Paideia Socratic seminar and its influence on thinking skills and reading, Robinson (2006) observed 20 high school seniors who took an Advanced Placement U.S. History course; and the instructor used the Paideia Socratic Seminar teaching methodology. Through classroom observations, answers to questionnaires, video-recordings, interviews, and notes from students and teachers, Robinson (2006) concluded "that there was evidence of higher level reading and thinking skills during the Seminar process, and that writing samples taken at the beginning, middle and end of the Paideia Seminar indicated observable changes and solidification in reading comprehension" (p. ii).

Carvalho-Grevious (2013) found that the Paideia Socratic Seminar (PSS) approach developed critical thinking skills for students seeking a baccalaureate degree in Social Work. PSS was "an active learning model based on the educational philosophy of Mortimer Adler and the Paideia Group, which [stated] that equity and dialogic learning were crucial elements[s] of a high-quality education" (Carvalho-Grevious, 2013, p. 81). According to the National Paideia Center, PSS is a discussion-oriented teaching method guided by questions over a particular text (Carvalho-Grievous, 2013).

Carvalho-Grevious (2013) sought to discover if PSS could increase critical thinking skills among Baccalaureate Social Work students (BSW) who struggled with their academic work. The study occurred in the researcher's "Seminar in Helping" course taught at a university traditionally for African American students. The study included 27 students – 19 female and eight male. The course was designed to assist students in their social development and to strengthen their critical thinking skills (Carvalho-Grevious, 2013). Carvalho-Grevious (2013) applied the work of Paul and Elder (2007) in developing the standards for critical thinking in this research study.

The researcher concluded that "Participation in the PSS enhanced critical thinking and self-efficacy in completing assignments" (Carvalho-Grevious, 2013, p. 89) and discovered that 12 of the participants earned scores of 80% (proficiency level) on their posttest. Nine of the participants earned scores between 90 and 100% (outstanding level) on their posttest while two of the participants earned 70% on their posttest (satisfactory level) and two did not turn in a posttest (Carvalho-Grevious, 2013).

Nimje and Dubey (2013) claimed that the Socratic Method was influential in college student attendance, learning, lesson assignment completion, and feedback from students. Forty students majoring in Electrical Engineering at Kitt University in Bhubaneswar, India, were involved in an experimental study. The students learned through traditional teaching methods and the Socratic teaching method. The results of the study were contrary to previous studies since they found that attendance and grades were higher for students who learned through a blended learning system (Traditional and Socratic) than those who learned from the traditional teaching model only (Nimje & Dubey, 2013). Those same students also had a higher rate of completing their

assignments and offered more feedback on their teacher's attitude in class than the students who learned from the traditional method of teaching (Nimje & Dubey, 2013).

Moral Reasoning and the Socratic Method

It has been widely held that the Socratic Method is connected with moral reasoning (Lim et al., 2007). Hodhod et al. (2009) wrote that students come to think out moral decision-making by their participation in Socratic dialogue. In the realm of therapeutic counseling, Overholser (2010) argued that therapists guided their patients in making wise decisions about their personal goals using the Socratic Method.

The rigorous examination of ideas and the offering of positions and refutations enabled students to handle human problems and dilemmas effectively (Lim et al., 2007). Wiggins (2011) found that it was not the specific content that inculcated ethics in her students, but the Socratic seminar format that elicited the ethical compass in them. Moir (2004) wrote "Socratic Dialogue offer[ed] the educator a powerful tool to engage both children and adults in critical thinking and the discovery of ethical principles" (p. 29).

Accepting Aristotle's position that humans must come to a self-understanding about the virtues they develop and embrace, Miller (2004) wrote that Socratic inquiry was the vehicle in that endeavor. Tredway (1995) argued that the use of this method developed the ethical dimension of students – and claimed "As students consider different—and often conflicting—ideas, they "make meaning" that is, they think deeply and critically about concepts; look at ethical quandaries; and develop moral principles" (p. 26).

Teacher Pedagogy and the Socratic Method

There were two fundamental components in the use of the Socratic Method found within the literature: the asking of questions and the desired outcome of the discussion. The question asked by the facilitator must be tempered by the goal of the instructor (Patnode, 2002). Paul and Elder (2007) commented extensively on the role of the question in Socratic dialogue. Unlike other forms of questioning, Socratic questioning was defined by being "systematic, disciplined, and deep and usually focused on foundational concepts, principles, theories, issues, or problems" (p. 36). Tredway (1995) identified the teacher using the Socratic Method as a facilitator of conversation – where he or she guides or shepherds the students toward a more in depth understanding of the issues involved, a tolerance for other viewpoints, and a healthy respect for the teaching method. While the teacher is considered a guide, Lapidus (2010) believed it was crucial that he or she not control the conversation.

Cleveland (2008) came to the realization that tutors must see their students as already possessing knowledge that must be unleashed. Socrates (470-399 B.C.E.) believed that his students already had knowledge within them and if they would respond to his questions, that knowledge could be recollected. Tutors must also unlock and uncover the knowledge their students already possess (Cleveland, 2008).

Gose (2009) concluded that college instructors should adopt five Socratic teaching techniques. The first technique involved asking questions based on discussions with interlocutors; second, the teacher should ask more comprehensive questions that connect and synthesize ideas; third, one needed to adopt the role of devil's advocate and employ the use of comedy during the dialogue; fourth, the instructor needed to be

conscious of the dynamics of the group during the dialogue; and finally, one needed to take advantage of the different voices and personalities in the group (Gose, 2009). The teacher was viewed as an authority figure, facilitating conversation, setting the parameters and assessing the students (Brownhill, 2002). While it was clear that the teacher held a high level of responsibility in the dialogue, he or she must not create an environment where the students are too dependent upon the role of the teacher. Socratic teachers must initiate and motivate students to develop their own ideas and intellect (Brownhill, 2002). Morrell (2004) agreed arguing that a possible negative consequence to the Socratic Method was the teacher being perceived as the all-knowing Socrates.

Ruppel (2003) discovered that implementing a modified form of the Socratic Method improved his Economics students' class engagement, grades, and persistence in his Microeconomics class. The modification of the Socratic Method was for the facilitator to ask questions that were enumerated and ordered – eliciting answers from the students that would reflect information had he delivered during a lecture. Ruppel (2003) witnessed his students' increase their attentiveness and engagement and concluded after four weeks that student participation increased due to the use of a modified form of the Socratic Method (Ruppel, 2003).

In a high school United States Government class, Newstreet (2008) experienced increased participation during class and "using literature to connect history with current events" (p. 12) via the Socratic Method. Students read historical writings such as the Declaration of Independence, and Longfellow's "Paul Revere's Ride." They also watched a Broadway production of *1776* and analyzed the discussion using Flander's Observation Grid. Newstreet (2008) found thought-provoking comments based on the questions she

asked to the readings and the musical. After fully critiquing the videotape, Newstreet (2008) concluded that her students, while involved in the Socratic Method, were "articulate and reasoned in their discussion" (p. 12).

Military Leadership, JROTC, and the Socratic Method

Thomas (2009) argued that given the kind of enemy the United States must now contend with, military leadership will need to develop skills more aligned with "the leadership of Lewis and Clark than Patton" (p. 1). Today's military leaders must disenthrall themselves of control and structure and adopt skills in creativity, flexibility, and critical thinking (Richardson, 2011) while also embracing open dialogue from their staff and encouraging a collaborative and learning environment (Department of the Army, 2006). Pape (2009) agreed and argued that the United States Army leadership in the 21st century must be "characterized by collaboration and cooperation as much as it is by direction and decision" (p. 101). Perez (2011) echoed this viewpoint writing that General Petraeus, the person responsible for the U.S. Army's *Field Manual 3-24* counter insurgency program, asserted that military leaders needed to ultimately get the large, strategic ideas correct. Perez (2011) further cited Petraeus by writing that ideas develop differently than the process utilized by Isaac Newton in which an apple supposedly hits him on the head, instead big ideas are born from little ideas that grow from free and open discussion with colleagues (Perez, 2011). Petraeus recounted that his team "sought to create situations in which individuals could thrash out different ideas" (p. 46). Petraeus also had believed that the regular debates and discussions culminated in lucid and thought-provoking thoughts that also assisted in the execution of the project (Perez, 2011).

In studying leadership development for U.S. Army Reserve noncommissioned officers, Army leadership training is in essence transformational. Army leaders must be able to successfully work with others, enlarge beliefs, expand perceptions, and participate in productive discourse with others (Grabarczyk, Higley, & Taylor, 2008). That last point is further elucidated in Field Manual 6-22 (2006) where the Department of the Army (2006) argued that military leaders foster soldiers to discuss issues openly, pondering and respecting various viewpoints and ideas.

Carey (2008) argued that a serious, rigorous liberal arts college education was essential for enhanced leadership skills in the military. The person who joined the military was considered a serious, goal-oriented person, who should seek and work towards nobler goals than merely the mediocre quest for wealth and other finite things (Carey, 2008). When the military officer engaged in a liberal arts education, he or she participated in rational thought and discourse, respected diverse views, served as role models and were more effective leaders. Carey (2008) continued

> A clear-eyed recognition of the limits of what we can know and what we can count on others agreeing with us about, a recognition that comes from the philosophical investigation of the nature of knowledge, contributes mightily to the tolerating of opinions that are at odds with our own. (p. 17)

The United States Army, Navy and Marine Corps have emphasized the need for adaptability in their leadership training (Thomas, 2009). With this in mind, Thomas (2009) argued the importance of the Socratic Method as a teaching technique that breaks the pattern of conformity and goes beyond the traditional lecture and assessment curriculum. According to Tucker (2007), “Leadership in the twenty-first century has

many emerging challenges, and leaders require tools to meet those tests. Taking lessons from an ancient technique for self-inspection provides one such tool for modern leaders to use in their many roles" (p. 3).

By facilitating a Socratic dialogue, the leader can assess students' skills in critical thinking and mastery of the subject discussed. The Socratic Method has provided the leader necessary information about his or her students' intellectual acumen and future development as leaders (Tucker, 2007). Patnode (2002) argued that even though leadership concerns itself with motivating people to act, ultimately the person, not someone else, must initiate that action. The Socratic Method of inquiry is a tool that has assisted in the skill development so people know when and where to move (Patnode, 2002).

Tucker (2007) argued that in the military, an aircraft instructor can teach his student pilots using the Socratic Method. As the instructor educated the student aircraft pilot on various tasks, he or she taught the student about perceptions, plans for operation and reasons for the decisions being made (Tucker, 2007). The method of learning empowered the student to deal with problems in an efficient, productive manner that fostered confidence in the student. Moreover, the student saw his or her instructor as less of a lecturer and more of a person that listened and engaged in discussion (Tucker, 2007).

However, Miller (2004) noted that many military schools embraced pedagogies that were contrary to the Socratic Method of instruction. Military organizations that focused solely on training risked developing military leaders who were dogmatic, uncritical and opposed to any intellectual challenge (Miller, 2004). Williams (2005) identified the leader who possessed the aforementioned qualities as rigid. This type of

leader may be useful when it comes to steadfastness and resoluteness, but in a world where information and reality is constantly changing, flexibility must outweigh rigidity (Williams, 2005).

Chapter 6 of the Department of the Army's field manual known as Field Manual 6-22 or "FM 6-22", emphasized flexibility when identifying the importance of being mentally agile in military leadership. Mental agility was defined as being flexible in decision-making, able to adapt to changing circumstances, and willing to consider and implement new ideas and plans to given situations (Department of the Army, 2006*)*. "FM 6-22" (2006) included material that emphasized "The basis for mental agility is the ability to reason critically while keeping an open mind to multiple possibilities until reaching the most sensible solution" (p. 6-1).

The manual also stressed that the military leader must also use his mental agility in situations that required him or her to confront and respond to problematic situations that occurred during military operations. In order for mental agility to be present and active among military personnel, the leader must create a "climate that encourages team participation. Being able to identify honest mistakes in training [made] subordinates more likely to develop their own initiative" (Department of the Army, 2006, p. 6-2).

The United States Army implemented flexibility and mental agility after the Vietnam conflict. When it went to an all-volunteer force, many doctrinal and training issues had to be re-assessed, as well as societal changes that included racial issues, drug addiction and a weakening economy (Department of the Army, 2006). Army leadership was able to navigate through these issues and challenge accepted Army doctrine in order to improve Army training at all levels (Department of the Army, 2006).

The Junior Reserve Officer's Training Corps' (JROTC) mission was and still is, as the first year JROTC Leadership Education Training states "To motivate young people to be better citizens" (Junior Reserve Officer Training Corps, 2005, p. 9). The JROTC program was founded in 1819, when former Superintendent of the United States Military Academy, Captain Alden Partridge, established the American Literary, Scientific, and Military Academy in Norwich, Vermont (Junior Reserve Officer Training Corps, 2005). Currently known as Norwich University, Partridge educated his cadets in classical and romance languages, law, mathematics, and military history. Moreover, Partridge believed that conjoined to this education was knowledge on how to defend the United States. JROTC programs are currently in over 1,500 schools around the world (Junior Reserve Officer Training Corps, 2005). In 1992, General Colin Powell, Chairman of the Joint Chiefs of Staff, offered a proposal to increase the funding so that JROTC could be implemented in 2,900 high schools across the nation. Through the lobbying efforts of President George Bush and others on his staff and in the Senate, Congress approved the monies that would implement JROTC programs in 3,500 high schools (Funk, 2002).

Rice (2011) suggested that cadets in JROTC programs must become good followers, participate in team-building exercises, wear the JROTC uniform, march correctly, and earn good grades. The curriculum included service learning, military customs and courtesies, information on career options, personal finance, character education, critical thinking, and health and wellness. School leaders have indicated that establishing JROTC programs in schools decreased behavioral issues, curbed truancy and increased graduation rates (Corbett & Coumbe, 2001).

Summary

This review first examined the historical Socrates and his question and answer method of teaching. The summarized literature included research studies that primarily explicated the positive influence the Socratic Method has had on critical thinking and moral reasoning, the crucial dimensions of military leadership. Next, there was information on the influence of the Socratic Method student participation (Newstreet, 2008; Ruppel, 2003), the teacher as a facilitator of discussion (Tredway, 1995), and the art of questioning students (Paul & Elder, 2007). Studies were also provided about the United States military's ideas on leadership and its alignment with the Socratic Method. Views of both civilian and military personnel on leadership theory were included in this literature review. This generally consisted of the view that collaboration, discussion, and critical thinking were important component to military leadership decision-making. Lastly, there was information about the history and leadership curriculum of the Junior Reserve Officer Training Corps program. Chapter Three describes the methodology of the study. Chapter Four notes the results and Chapter Five includes a discussion and recommendations for further research on the Socratic Method.

Chapter Three: Methodology

Overview

The intent of this study was to examine the influence (if any) of the use of the Socratic Method on leadership development among 11th and 12th grade JROTC cadet leaders at a private, military boarding school in the Midwest, United States, referred to in this study as Midwest Academy. The second intent of this study was to examine possible changes in pedagogy experienced by the researcher while employing the Socratic Method.

A pretest and posttest on leadership skills, measured by the Student Leadership Practice Inventory, were administered to the 11th and 12th grade cadets involved in the study during spring, 2012 and the 2012-2013 school year. Data collection included student and teacher journaling through use of free-writing style, student observations by the teacher/researcher through use of the Socratic Method Observation Instrument, video recordings of class sessions, and interview questions at the end of the year.

Problem Statement

Prior to this study there was limited research on the effects of the Socratic Method on leadership development. In particular, the researcher found no research on the use of the Socratic Method in Junior Reserve Officer Training Programs. The purpose of this study was to examine the role the Socratic Method had on JROTC cadet leaders at the academy. The study design allowed the researcher to observe the development of leadership among 11th and 12th grade cadet leaders who were taking a course in Western Intellectual History during spring, 2012 and the entire 2012-2013 school year. The

research study also examined possible modifications in the researcher's teaching methods while employing the Socratic Method in his Western Intellectual History class.

Subjects

The study first began with involvement of participants enrolled as students in the course Western Intellectual History at Midwest Academy during the second semester of spring, 2012. The research study then continued with a focus upon the study participants enrolled in the same course during the 2012-2013 school year. There were three cadets enrolled in spring, 2012; and two out of the three were cadet leaders. There were four cadets enrolled for the 2012-2013 school year, and three of the four were cadet leaders. During spring, 2012, there were two cadet leaders involved in the research study. Cadet 2 (C2) and Cadet 3 (C3) were both in 12th grade and each held a major leadership role in the Midwest Academy structure. Since the Midwest Academy in the United States was an all-boys school, all of the subjects were male. Since this research study was designed within one classroom and one school, it was imperative that a great deal of information about each cadet be included in the study. However, the researcher must also consider the anonymity of participants. Therefore, the details are delivered in general characteristic categories. This included age, geographic location, years at the Midwest Academy, and academic background. This Information will be detailed in Chapter Four.

Sampling Procedure

Cadets voluntarily enrolled in the Western Intellectual History course; and this class was an elective and open to 11th and 12th grade cadets only. The two cadets involved in the study during spring, 2012 were identified as C2 and C3. For the 2012-2013 school year there were four cadets in the class; and three cadet leaders participated

in the study and were identified as C4, C5 and C6. Cadets who volunteered to participate in the action research study who were under the age of 18, required a consent form signed by their parent or guardian. Participants who were aged 18 or older signed an adult consent form.

Classes were held each day of the week, Monday – Friday, with all classes between 38 and 46 minutes in length. Cadets from both the spring of 2012 and the fall and spring of 2012-2013 were assigned a nightly reading of two to five pages in length. The following day an opening question was asked by either the researcher or a cadet. For the first two weeks the researcher began the discussion by modeling an open-ended question. The researcher expected the cadets to understand the type of questions that should be asked by the researcher's modeling.

Research Setting

Enrollment at Midwest Academy was comprised of both international students and those born and raised in the United States. The academy served male students in grades 6 through 12 and offered a military-type structure as its environment. The study was conducted on the campus of the Midwest Academy during spring, 2012, and the entire 2012-2013 school year. Permission to conduct the research was granted to the researcher by the president of the Midwest Academy (see Appendix A). The pre and posttests were administered in the library media center. The cadet journaling, video-recording, and interview questions were conducted in the Primary Investigator's office, which was also the location of the Western Intellectual History class sessions.

JROTC Cadet Officers have leadership responsibilities at the Midwest Academy. A battalion organizational structure was implemented, with the Battalion Commander as

the senior ranking cadet (H.L. Suddarth, personal communication, August 16, 2013). The Battalion Commander leads the battalion at all military formations, delegates responsibilities to his staff, regularly works with the cadet leaders of each company, evaluates his staff and battalion, and is ultimately responsible for the performance of the battalion (Junior Reserve Officer Training Corps, 2005). The Battalion Commander's staff was comprised of the S1 (Battalion Adjutant), S2 (Security and Intelligence Officer), S3 (Operations Officer), S4 (Supply Officer), S5 (Public Affairs Officer) and S6 (Discipline Officer) (H. L. Suddarth, personal communication, August 16, 2013).

The S1 (Battalion Adjutant) is "the administrative assistant to the battalion commander" (Junior Reserve Officer Training Corps, 2005). The S1 maintained the personnel files of all the cadets in the battalion (G.W. Seibert, personal communication, August 17, 2013). There were also four Company Commanders who were also cadet officers; each one oversaw a barracks on campus, and each Company Commander had an Executive Officer. Moreover, each Company Commander had three Platoon Leaders who were responsible for each floor of the barracks (G.W. Seibert, personal communication, August 17, 2013).

The road to becoming a JROTC cadet officer at the Midwest Academy was an arduous one. According to the Midwest Academy's Cadet Handbook (2013):

> All men were born with some power of leadership; this trait has been more clearly developed in some cadets than others. It was in the power of each cadet to develop his own qualities of leadership by following principles which have been found tried and true down through the years. (p. 49)

The Cadet Handbook (2013) stated that a cadet leader must be self-reflective and open to improvement, accept responsibilities and be decisive, have a strong sense of loyalty and duty, and possess the energy and drive to accomplish a mission. The Cadet Handbook (2013) described the cadet leader as selfless, unafraid of failure, and one to exhibit a strong sense of justice. He must always communicate with his staff and accomplish the mission.

Furthermore, cadets "cannot have any major disciplinary infractions" (Cadet Handbook, 2013). A major infraction in the Cadet Handbook (2013) was defined as "any infraction of ten tours or more" (p. 55). A tour is a transgression written by the staff member or instructor describing the inappropriate deed by the cadet (G.W. Seibert, personal communication, December 21, 2013). One tour equals a half an hour of physical training under the direction of an adult staff member (G.W. Seibert, personal communication, December 21, 2013). A cadet cannot have committed an Honor Code violation during the period of time a cadet would be considered for promotion (Cadet Handbook, 2013). The Cadet Honor Code was stated in the handbook as "I am truthful, virtuous, and respectful; I will inspire others to pursue this code" (Cadet Handbook, 2013, p.145).

The academic criterion for promotion as a cadet leader was as follows:
for the ranks of Sergeant and below, a cadet must have a monthly GPA of 2.0 with no failing grade and not have more than two "no homework" noted on his academic record (Cadet Handbook, 2013). For all ranks Staff Sergeant and above, a cadet must have a monthly GPA of 2.5 with no failing grade and not more than two "no homework" on his

academic record. For all commissioned officer positions, a cadet may not have any grade of “D” or “F” for the month (Cadet Handbook, 2013).

A promotion board ultimately determined whether a cadet became an officer. The promotion board met periodically throughout the year, with a final board that met in May to determine the following top positions for the upcoming school year (G.W. Seibert, personal communication, August 17, 2013). The promotion board was comprised of the Commandant of Cadets, Senior Army Instructor, Dean of Academics, Middle School Principal, Athletic Director, Executive Officer, Director of Residential Life, the Evening Assistant Commandant (non-voting), and the Day Assistant Commandant (non-voting) (G.W. Seibert, personal communication, August 17, 2013).

The Commandant reported to the Director of Cadet Life and managed the Assistant Commandants, otherwise known as Mentors. He also ensured that his staff was trained in handling cadets and in dealing with challenging situations (A. K. Groves, personal communication, November 5, 2013). Being ultimately responsible for cadet discipline, the Commandant worked closely with the Dean to ensure gentlemanly behavior among the cadet corps during the academic day (A.K. Groves, personal communication, November 5, 2013). The Commandant also worked closely with the Mentors to ensure that evening time in the barracks was productive and enjoyable, and along with the other members of the promotion board, made recommendations to the President concerning leadership positions. Furthermore, the Commandant also made recommendations to the President concerning cadet expulsions (A.K. Groves, personal communication, November 5, 2013). He developed a plan of action for cadets who

created issues in the academic building or barracks, helped sponsor Drug and Alcohol Awareness programs, and strictly enforced a No-Hazing and Anti-Bullying policy.

The Senior Army Instructor was the Chair of the JROTC Department. As Chair, the Senior Army Instructor (SAI) managed the two retired U.S. Army First Sergeants who, along with the SAI, taught JROTC classes (A.K. Groves, personal communication, November 5, 2013). The SAI, in concert with his staff, was also responsible for cadet inspections that occurred anytime, but were normally held on the weekends. However, the SAI reserved the right to inspect cadets at any time he deemed appropriate (A.K. Groves, personal communication, November 5, 2013). Inspections included living quarters, personal grooming, and the wearing of the cadet uniform. JROTC instruction was built into the academic day and every cadet who boarded was required to enroll in JROTC (A.K. Groves, personal communication, November 5, 2013).

However, JROTC assessment of cadets did not only occur in the classroom. Cadets were assessed by their JROTC instructors during Sunday reviews and inspections. The SAI along with his staff must be evaluated by the Department of the Army (A.K. Groves, personal communication, November 5, 2013). Moreover, the final evaluation of the school's JROTC program occurred in April, when members of the Department of the Army or staff from a college JROTC unit inspected the school's JROTC unit (A.K. Groves, personal communication, November 5, 2013). The SAI's supervisor served as the Director of Cadet Life. However, the Dean evaluated the SAI and his staff's classroom teaching (A. K. Groves, personal communication, November 5, 2013).

The Dean reported directly to the President and attended the bi-weekly Director's meetings (A. K. Groves, personal communication, November 5, 2013). Moreover, the

Dean was responsible for the entire sixth through 12th grade academic program. Hence, he was responsible for the development and improvement of the College Counseling Department, Learning Center, Mathematics Department, Social Studies Department, English Department, English as a Second Language Program, Foreign Language Department, Science Department, and Fine Arts Department (A.K. Groves, personal communication, November 5, 2013). The Dean managed the teachers, and evaluated their classroom instruction both formally and informally. Through specific committees, the Dean developed curriculum and worked toward improving student achievement. The Dean handled immediate cadet discipline, however, if the infractions were serious enough, he would refer them to the Commandant (A.K. Groves, personal communication, November 5, 2013). In concert with the Registrar and Middle School Principal, the Dean developed cadet academic schedules, ensured that the academic building was safe and secure, and delegated responsibilities to his Department Chairs, who made up the Academic Committee that met at least once a month and discussed and made academic decisions.

The Middle School Principal was responsible for the daily administration of the sixth through eighth grade academic program. Consequently, he was responsible for the development and management of the mathematics, social studies, science, and English program in the middle school and also responsible for the development and improvement of middle school teacher pedagogy (A.K. Groves, personal communication, November 5, 2013). The Middle School Principal worked in concert with the Dean to ensure that teaching methods were progressive, innovative, and meaningful. The daily discipline in the middle school was also handled by the Middle School Principal, however, major

cadet infractions were taken to the Dean and ultimately to the Commandant if warranted. The Middle School Principal also managed a budget and attended the bi-weekly School Director's meeting (A. K. Groves, personal communication, November 5, 2013).

The Athletic Director reported to the Dean and managed an athletic budget (A. K. Groves, personal communication, November 5, 2013). He was responsible for the management of the entire athletic program at the academy and was also responsible for the athletic scheduling and transportation to athletic events (Academic Procedural Manual, 2013). The Athletic Director kept close track of the school calendar and informed the Dean and other administrators about upcoming athletic events. The Athletic Director also counseled cadets on behavior and attitude when they were involved in athletics. The Athletic Director also managed the athletic honor club called *M* Club in which Cadets who earned two consecutive varsity letters could then be inducted.

The Executive Officer was the immediate supervisor to the Director of Cadet Life, the Quartermaster Department, Food Operations, Buildings and Grounds, the Cadet Hospital and also took command of the school when the President was absent (A.K. Groves, personal communication, November 5, 2013). The Executive Officer also assisted in the planning of school dances, Alumni events, Homecoming, Fall Family Weekend, and Spring Family Weekend and worked with the Commandant in developing young cadet leaders. He was the liaison to the Midwest Academy's summer camps and worked on special projects for the President (A. K. Groves, personal communication, November 5, 2013).

Assistant Commandants, otherwise known as Mentors, were residential supervisors who normally managed cadet life and discipline in the evenings. There were

two mentors to a company of cadets who would mentors cadets with their social, emotional, and leadership development (G.W. Seibert, personal communication, August 17, 2013). They ensured that there was safety and security in the barracks and reported any behavioral issues to the Commandant. Mentors also assumed the role of counselors and confidants to the cadets (G.W. Seibert, personal communication, August 17, 2013).

Cadets were chosen Officers based upon the recommendations of the aforementioned administrators. The members of the board reviewed the file of each cadet and reviewed specific categories: grades, homework completion, behavior, following orders, fulfilling assigned duties, behaving in a gentlemanly fashion, participation in extracurricular activities and if they displayed a steady, controlled personality (G.W. Seibert, personal communication, August 17, 2013). The board participated in the discussion that was normally led by the Commandant reviewing each cadet who was reviewed for promotion. The decisions on cadet promotions were based on majority vote of those in attendance. Once the votes were determined for each cadet, the Commandant would present the recommendations to the President for approval (G.W. Seibert, personal communication, August 17, 2013).

Internal and External Validity

Fraenkel and Wallen (2003) wrote that internal validity "means that any relationship observed between two or more variables should be unambiguous as to what it means rather than being due to 'something else'" (p. 179). A threat to internal validity was the researcher's bias that the Socratic Method should be used at some level in JROTC leadership training and development. Another threat was the researcher's role as teacher and Dean of Academics to the subject participants. Consequently, subject

participants may have answered questions and responded to the study based on their perceptions of the researcher's desired outcomes. Another possible threat to internal validity was the Hawthorne Effect (Fraenkel & Wallen, 2003).

The Hawthorne Effect occurs when subjects participating in a study sense that they are being given special attention and treatment. This may have occurred in this study, since the researcher provided attention to the subject participants (Fraenkel & Wallen, 2003). Internal validity can also be compromised in this research study since leadership development was already heavily emphasized and taught in various domains at the Midwest Academy. Furthermore, the cadet leaders in this research study already had leadership training in their previous years at the Midwest Academy in the United States.

Salkind (2003) defined external validity as the results of an original study being generalized and applied to other samples and ultimately from the population the original sample came from. External validity can be threatened because there cannot be any generalizability. This study occurred in one classroom and one school of a specific academic description.

Research Design

The researcher took a qualitative, action research and case study perspective. During spring, 2012, the following data collection tools were utilized: a) leadership skills inventory; b) journals (both student and teacher); 3) observation by the researcher through a Socratic Observation Instrument; and 4) end of the year interviews. For the 2012-2013 school year the following tools were used: a) leadership skills inventory; b) journals (both student and teacher); c) observations (instructor of student); d) video-recordings of class sessions; and e) end of the year interviews.

Salkind (2003) noted that in the past 25 years qualitative research has been considered a respectable approach to understanding crucial research questions. The essence of qualitative research was put succinctly by Maxwell (2005). He wrote:

> Design in qualitative research is an ongoing process that involves "tacking" back and forth between the different components of the design, assessing the implications of goals, theories, research questions, methods, and validity threats of one another. It does not begin from a predetermined starting point or proceed through a fixed sequence of steps, but involved interconnection and interaction among the different design components. (p. 3)

McEwan and McEwan (2003) identified action research as user driven research, which was used to improve upon "school-based needs and problems that are impeding the school's progress toward specific goals and ultimately the achievement of its mission and vision" (p. 131). Mertler (2009) agreed and argued further that action research assisted the educator on "insight into better, more effective means of achieving desirable educational outcomes" (p. 12). Boog (2003) maintained that action research was intended to develop the subject's research participants ability to problem solve, improve opportunities for self-actualization, and "to have more influence on the functioning and decision making processes of organizations and institutions from the context in which they act" (p. 426).

Action research began with the philosopher Aristotle (Boog, 2003) and was argued by some that his philosophical endeavors were a result of action research (Eikeland, 2006). In his *Nicomachean Ethics,* Aristotle intelligently explicated the many kinds of human action and the reasons for these actions. Being able to know the good and

apply it in the right situations was called phronesis by Aristotle (Carr, 2006). Eikeland (2006) defined Aristotle's idea of phronesis as a kind of practical wisdom, judgment or prudence.

The implementation of action research in America was engendered by the philosophical movement called pragmatism, the Gestalt-psychologist Kurt Lewin and the psycho-analyst, Moreno (Boog, 2003). However, Glassman et al. (2012) wrote "it is more accurate to think of it [action research] as an ensemble production with a number of social activists, governmental and nongovernmental organizations, and researchers having direct and indirect influences" (p. 273).

The philosophical foundation for the first identified action research study came from John Dewey (Boog, 2003). Several years later Kurt Lewin (1890 – 1947) actually began a practice dedicated to action research (Boog, 2003). Lewin changed the researcher from an outsider, to an active participant while Jacob Moreno, a Viennese psychiatrist, used group work in his studies where the analyst was not an authority figure (Boog, 2003). Steven Corey of the Teachers College at Columbia University was one of the first educators to implement action research and contended that once the scientific method was applied to education and the teacher was actively involved in his or her own research, improvements and change in teaching practice could happen (Ferrance, 2011).

Salkind (2003) defined a case study as a research method that studies a particular subject in a distinctive environment and believed "there is simply no way to get a richer account of what is occurring than through a case study" (p. 213). Case studies utilize a variety of techniques in data collection including: observations, personal interviews, and the analysis of records (Salkind, 2003). Sigmund Freud first used the case study method

which resulted in the progress of his personality development theory and the free association method that dealt with mental disorders (Salkind, 2003).

There are three kinds of case studies: intrinsic, instrumental, and multiple or collective case study. The intrinsic case study places the researcher as the investigator who is fundamentally concerned with an individual or a particular situation (Fraenkel & Wallen, 2003). The instrumental case study describes the investigator as an individual who is interested in more than a particular person or situation; he or she is interested in a case as it relates to a larger issue (Fraenkel & Wallen, 2003). Lastly, there is the multiple or collective case study in which the investigator is involved in several cases simultaneously and the final results are included as part of a larger research project (Fraenkel & Wallen, 2003). For the purpose of this study the researcher defined this case study as intrinsic.

Instrumentation

The Student Leadership Practice Inventory gauged students' leadership through the Five Practices of Leadership: a) Model the Way; b) Inspire a Shared Vision; c) Challenge the Process; d) Enable Others to Act; and e) Encourage the Heart. For each of the five practices, there were six leadership characteristics. The Student Leadership Practice Inventory for the fall and spring of 2012-2013 further articulated each leadership characteristic. For example, whereas the first leadership characteristic for "Model the Way" (Kouzes & Posner, 2009, p. 4) for the spring of 2012 was "Sets a personal example," (p. 4) the same characteristic for the Fall and Spring of 2012-2013 was "Sets a personal example of what he or she expects from other people" (p. 6). For practical

purposes, the researcher chose to list the leadership characteristics (Kouzes & Posner) from the spring of 2012:

> **Model the Way:** a) Sets a personal example; b) Aligns others with principles and standards; c) Follows through on promises; d) Gets feedback about actions; d) Build consensus on values; and e) Talks about values and principles.
>
> **Inspire a Shared Vision:** a) Looks ahead and communicates future; b) Describes ideal capabilities; c) Talks about vision of the future; d) Shows others how their interests can be realized; e) Paints "big picture" of group aspirations; and f) Communicates purpose and meaning.
>
> **Challenge the Process:** a) Develops skills and abilities; b) Helps others take risks; c) Searches outside organizations for innovative ways to improve; d) Asks 'What can we learn?'; e) Makes certain that goals, plans, and milestones are set; and f) Takes initiative in experimenting.
>
> **Enable Others to Act:** a) Fosters cooperative relationships; b) Actively listens; c) Treats others with respect; d) Supports decisions other people make; e) Gives people choice about how to do their work; and f) Provides leadership opportunities.
>
> **Encourage the Heart:** a) Praises people; b) Encourages others; c) Provides support and appreciation; d) Publicly recognizes alignment with values; e) Celebrates accomplishments; and f) Creatively recognizes people. (Kouzes & Posner, 2009, pp. 4-13)

All student participants and the researcher wrote journal entries every Friday during the data collection period. The topics for the journal entries consisted of leadership

and its relation to the specific philosopher being covered, general attitudes and thoughts about the specific philosopher being discussed, responses to specific leadership situations posed to the cadet participants, and any connection to the philosophers' thoughts and the Five Practices of Leadership. In April of 2013, the researcher had three class sessions video-taped for two reasons: to observe any discussion on leadership by the cadet participants and to see if there was any change in the researcher's pedagogy. Lastly, all participants were interviewed (see Appendix C) by the military school's Executive Officer. The Executive Officer asked 20 questions consisting of the cadets' perceptions of their leadership development.

A Socratic Method Observation sheet (See Appendix D), developed by the researcher, was completed by the researcher every Friday. A total of 26 observations occurred and were 46 minutes in length. The researcher measured the students' behaviors during the observations by placing them into three categories: Full Evidence, Some Evidence, or No Evidence. Full Evidence was defined as exhibiting the respective trait four times per a 46 minute class session. Some evidence was defined as exhibiting the respective trait two to three times per a 46 minute observation period. No evidence indicated that the students did not exhibit the trait at all. The researcher developed these categories and definitions to each category.

The purpose of these observations was to collect data regarding the level of six traits developed by the researcher and utilized by the participants in the study: critical thinking, listening skills, respectful behavior, probing questions, encourages thinking and participation in others, ethical behavior and values and principles. The researcher video-recorded three class sessions, which were 46 or 37 minutes in length for each recording.

The purpose of video recording was to later describe any behavior of the researcher that occurred as related to his pedagogy. The researcher also ascertained evidence of possible themes of leadership raised during the discussions, in particular the Five Leadership Practices identified in the Student Leadership Practices Inventory. A staff member employed at the academy, administered to the cadet participants an end of the year questionnaire (see Appendix B).

Data Analysis

Maxwell (2005) noted that the researcher should work on his/her data analysis immediately after questions or observations have occurred. Therefore the researcher analyzed the data immediately after the data collection period ended. The researcher first analyzed the leadership skills of each cadet utilizing the pre/posttest of the Student Leadership Practice Inventory. According to Maxwell (2005) the purpose of coding was not to enumerate things, but to categorize the data in order to compare things in the same category and develop concepts. All major themes were noted from all journal entries and the researcher aligned each emergent theme with the Five Leadership Practices. The researcher used the Socratic Method Observation Instrument to detail his teaching and behaviors in the class among his cadet participants. The researcher also analyzed and critiqued the videography to identify any possible leadership themes and/or development of the researcher's pedagogy. Lastly, the researcher coded data that emerged from the cadets' interviews at the end of the year.

Lesson Design in the Western Intellectual History Course

The researcher's lesson design in Western Intellectual History consisted of classroom discussions based on excerpts from the great texts of Western Civilization

utilizing the teaching design, Socratic Method. The researcher's intention for this class was to expose cadets to the thinkers and classical writings of the past, in particular those philosophers who influenced historical thought in the Western World. The researcher designed this course using the *Princeton Readings in Political Thought* edited by Cohen and Fermon (1996). The researcher had an initial experience with the Socratic Method due to his time as a graduate student at a college in the southwest United States which incorporated the Socratic Method in all undergraduate and graduate courses. The researcher also had knowledge and experience in Western literature, Western philosophy and classical thought, based on his studies during his undergraduate years and during his time in graduate school.

The cadet assigned readings (excerpts) were as follows: *Pericles' Funeral Oration* by Thucydides, *The Apology* and *The Republic* by Plato, *The Politics* and *The Nicomachean Ethics* by Aristotle, *On the Republic* by Cicero, *City of God* by Augustine, excerpts from Thomas Aquinas' ideas on politics and law and his *Treatise on Law*, Niccolo Machiavelli's *The Prince* and *Discourses on Livy*, *The Leviathan* by Thomas Hobbes, *The Second Treatise on Government* by John Locke, *On the Social Contract* by Jean-Jacque Rousseau, *The Wealth of Nations* by Adam Smith, *The Federalist Papers* by Publius, *The Declaration of the Rights of Man and Citizen*, *Reflections on the Revolution in France* by Edmund Burke, *Declaration of the Rights of Women and Citizens* by Marie-Olympes de Gouges, *A Vindication of the Rights of Woman* by Mary Wollstonecraft, Jeremy Bentham's *An Introduction to the Principles of Morals and Legislation*, John Stuart Mill's *On Liberty*, Alexis de Tocqueville's *Democracy in America*, G.W.F. Hegel's *Philosophy of Right*, *The Communist Manifesto* and *Capital* by Karl Marx, *On*

the Genealogy of Morals by Friedrich Nietzsche, Max Weber's *Politics as a Vocation*, V.I. Lenin's *The State and Revolution, Fascism* by Benito Mussolini, *The Origins of Totalitarianism* by Hannah Arendt, and *What is Political Philosophy* by Leo Strauss.

Case Study of Participants

Cadet 2 (C2) was born and raised in the Midwest United States. He spent three years at Midwest Academy and attended public school prior to coming to the researched military school. For spring, 2012, C2 was a senior and fulfilled major leadership duties. His position was one of the important and influential positions at the military school. C2's responsibilities included being in charge of Cadet Corps discipline, supervising and training the Color Guard (a group of cadets that oversee flag detail), and managing the other non-commissioned officers in the corps. The Commandant of Cadets described C2 as someone with good communication skills, energetic, instructive and quite mature for his age. Besides enrollment in Western Intellectual History, C2 also studied Algebra II, third year Junior Reserve Officer Training Corps (JROTC III), Composition I for college credit, Advanced Placement Economics, and Honors Statistics (Midwest Military Academy Student Transcript Official Record, 2012).

Cadet 3 (C3) was a senior and held a major leadership role at the start of spring, 2012, since this was his fourth year in attendance at the researched military school. The researcher perceived this as 'impressive' since the average time a cadet spends at the military school is two years. C3's formal position required him to assist the Battalion Commander (the top cadet officer) in managing the Battalion staff, ensuring that they performed their duties. The Commandant believed that C3 exhibited maturity, resourcefulness and the experience to fulfill his duties. Besides Western Intellectual

History, C3 studied Economics, Senior English, Honors Statistics, Spanish II, and JROTC IV during the 2012-2013 school year (Midwest Military Academy Student Official Record, 2012).

C4 was an international student. Since English was not his native language, the researcher perceived that C4 struggled with English language acquisition skills, especially in writing, evidenced in C4's journal entries. C4 stayed two years at the school and his final rank placed him in a major leadership role. His responsibilities included inspecting rooms, cadet uniforms, assigning duties in the barracks, and monitoring the behavior of his cadets in the barracks and in the academic building. Besides Western Intellectual History, C4 studied Chemistry, English III, JROTC IV, Biology, Honors Statistics, and Economics (Midwest Military Academy Student Transcript Official Record, 2013).

C5 was from an urban Midwest area. He attended a Midwest Urban public school before attending the military school and was perceived by the researcher as an 'average' student. He played varsity football during the 2012-2013 school year. As a cadet leader with an assigned rank, C5 had to monitor cadet discipline, work closely with First Sergeants in the Cadet Corps and develop plans of action for productive cadet behavior in the barracks. Along with Western Intellectual History, C5 studied Journalism, Biochemistry, JROTC IV, English IV, Honors Statistics, and Economics (Midwest Military Academy Student Official Record, 2013).

C6 lived outside the United States. His mother was Mexican and his father was from Uruguay. C6's English Language acquisition skills were perceived by the researcher as 'moderately good'; English was not his first language. As a cadet leader for a

company, C6 had the important duty of leading cadet noncommissioned officers. Moreover, noncommissioned officers would seek his advice and guidance when problems arose. Besides Western Intellectual History, C6 studied English I, Web Commerce, JROTC IV, English IV, Honors Statistics, and Economics (Midwest Military Academy Student Official Record, 2013).

Summary

This study examined the use of the Socratic Method in two Western Intellectual History classes taught by the same instructor, one in spring, 2012 and the 2012– 2013 school year in order to study any possible development in leadership among the cadet participants. This study also investigated the possibility of any change in pedagogy experienced by the instructor while using the Socratic Method in delivery of course content. The research study occurred on the campus of the Midwest Academy in the researcher's Western Intellectual History class. The researcher utilized an action research case study methodology and analyzed all data utilizing the Student Leadership Practice Inventory as the pre and posttest, the Socratic Method Observation Instrument, videography, and the coding of cadet journal entries, as well as answers to the end of the year interview questions. The following chapter will elucidate the findings.

Chapter Four: Results

Overview

This action research case study investigated the possible influence the Socratic Method had on the leadership skills of cadet leaders of a military school in the Midwest, United States. The focus of this research study was to examine the possible development of leadership skills among cadet leaders who participated in Socratic dialogues while enrolled in a Western Intellectual History course. Moreover, the researcher was curious to find out if his instruction methodology changed by the use of the Socratic Method in terms of assessment design, lesson design, and pedagogy.

The research questions for this study were: 1) How does the Socratic Method of learning develop leadership skills among11th and 12th grade JROTC Cadet Officers at a private, military boarding school and 2) What are the changes (if any) in the instructor's pedagogy when using the Socratic method of learning to develop leadership skills among 11th and 12th grade JROTC Cadet Officers at a private, military boarding school?

The participants in the research study were two cadet leaders during spring, 2012 and three cadet leaders during the 2012-2013 school year. The cadets in both classes came with little to no experience in the use of the Socratic Method. The researcher referenced experts on this particular teaching technique and delved deeply into the nature and role of the 'Socratic question'.

The researcher offered general comments about the role of the Socratic Method to the cadets in spring, 2012. In lecturing on the nature and techniques concerning the Socratic Method, the researcher referenced the ideas of Graybill (2006). These comments included that the Socratic Method was not a debate, but a dialogue. Moreover, the

Socratic Method included a text, an opening question, and active listening (Graybill, 2006). Along with the work of Graybill (2006), the researcher broached the importance of the Socratic question by also lecturing from Paul and Elder's (2007) series of articles entitled "Critical Thinking: The Art of Socratic Questioning" during the 2012-2013 school year. The researcher particularly stressed the importance of the question going in-depth and "understanding and assessing the thinking of others" (p. 36).

As described in Chapter Three, both spring, 2012 and the 2012-2013 school year took a pretest and posttest, wrote journal entries every Friday, were observed by the researcher through the use of the Socratic Method Observation Instrument, and answered end-of-the-year questions by an administrator from the researched Midwest Military Academy in the United States.

As part of the research study, the researcher responded to the same Friday journal questions as his cadets. These journal entries along with the observations conducted using the Socratic Method Observation Instrument, concisely detailed the researcher's pedagogical development throughout the spring, 2012 and the 2012-2013 school year. This research study formally began during the spring semester of 2012 in which two cadets were enrolled in the course, Western Intellectual History. The researcher identified these students as C2 and C3 respectively. Both students were perceived as leaders.

During spring, 2012, the researcher's intention was to allow for as much journal free-writing as possible. Since the researcher had involved his students in this project mid-year, he wanted to make it as uncomplicated and free-flowing as possible. At times, the researcher asked his students to answer specific questions he had posed. The researcher concentrated his efforts on developing more specific journal entry prompts for

the 2012-2013 school year. However, the prompts were aligned to the same readings as assigned to spring, 2012.

Emerging Themes – Coded Information

To analyze the journal entries, descriptive coding was employed in this action research study. For the cadets in spring, 2012, the data was gathered from journal entries and responses to an end of year questionnaire. The data for the cadets of the 2012-2013 school year was gathered from journal entries, answers to an end of year questionnaire, and video-recordings of several Western Intellectual History classes. The instructor wrote journal entries during the entire data collection period.

Although not for spring, 2012, Power was a recurring theme during the 2012-2013 school year. However, unlike spring, 2012, the 2012-2013 school year seemed to theorize on the relationship between Power, Self-Interest, and a Connection with the People's Interest. For example, in January, the class was discussing Adam Smith's *Wealth of Nations*. The journal entry question was "Adam Smith talks about mutual self-interest as a way to accomplish things. How can mutual self-interest help the leader?" C4 wrote in a January, 25th, 2013 journal entry that "A leader allway *(sic)* need to have his own interest to make people have the same interes *(sic)* if we don't *(sic)* have an interest then we wont *(sic)* have an *(sic)* specific gol *(sic)*."

In the middle of February, 2013, we were reading and conversing about the *Declaration of the Rights of Man and Citizen* composed by a group of leaders within the National Assembly in France. We were simultaneously explicating *The Federalist Papers* written by James Madison, Alexander Hamilton and John Jay. On February 15th, 2013, C5 wrote about Power and the Understanding of Self and Subordinates. For instance,

similar to C4's January 25th, 2013 journal entry, C5 discussed the importance of the leader understanding him or herself and his or her people. He wrote: "as a leader whether power is given or power is earned or taken that a leader not only needs to keep his people in check by himself as well."

C6 also wrote about the synergistic relationship between the leader and his or her followers. As did C4 on January 25th, 2013, C6 opined on the leader accomplishing his interests through his or her subordinates' interests: "First of all your interest could be at the end the same interest as your subordinates but if that's not the case you could use your subordinates interest to accomplish yours."

Another emerging theme that came to the forefront was what the researcher termed Caring/Respecting Subordinates/People. The researcher found this to be a consistent theme in the data collected for the 2012 – 2013 school year, but not for spring, 2012. For example, in April of 2013, we were addressing the economic and social issues theorized by G.W.F. Hegel and Karl Marx. In responding to these thinkers' ideas, C4 wrote: "Both philosophers care a lot about the people from their society and we can concidet *(sic)* that they don't *(sic)* only *(sic)* look for their selfs *(sic)*, to find the way to get all society as happy and peacefull *(sic)* as we can."

Caring for or respecting subordinates was a prevalent theme in C5's journal entries. In one noteworthy journal entry, C5 was responding to this journal question on December 7th, 2012: "Hobbes mentions the use of the Golden Rule in his philosophy. How can a leader use the Golden Rule in his leadership?" C5 wrote: "This can be used in leadership by a leader because if a leader shows respect to a subordinate instead of

yelling at him all the time then there is a chance that the subordinate may respect the leader for respecting him."

C5 continued his theme of leadership based on caring for others. In critiquing Max Weber's analysis of passion in the political actor, C5 wrote in an undated journal entry: "If a leader is passionate about bettering their subordinates and makes sure that everyone can work together and puts enough effort into it then he will be passionate."

Table 1**.**

Themes from Journal Entries and Aligned with Five Leadership Practices

Themes from Journal Entries	Five Leadership Practices
Self-Interest	Challenge the Process, Model the Way
Connection with People's Interests	Enable Others to Act, Inspire a Shared Vision, Challenge the Process, Model the Way
Understanding Self and Subordinates	Enable Others to Act, Inspire a Shared Vision, Encourage the Heart, Challenge the Process, Model the Way
Leader's Interests Through Subordinates Interests	Enable Others to Act, Inspire a Shared Vision, Encourage the Heart, Challenge the Process, Model the Way
Caring for People	Encourage the Heart, Enable Others to Act, Inspire a Shared Vision
Respect to Subordinates	Enable Others to Act, Inspire a Shared Vision, Encourage the Heart
Subordinate Respects Leader	Challenge the Process, Model the Way, Inspire a Shared Vision
Improving Their Subordinates	Enable Others to Act, Inspire a Shared Vision, Model the Way, Challenge the Process, Encourage the Heart
Everyone Working Together	Enable Others to Act, Inspire a Shared Vision, Model the Way, Challenge the Process, Encourage the Heart
Justice as a Leader	Enable Others to Act, Inspire a Shared Vision, Model the Way, Encourage the Heart

C6 also indicated that the leader must respond to the needs of his or her people and exercise justice. In writing about Hobbes' inclusion of the Golden Rule in his philosophy, C6 wrote:

you as a leader need to have justice because if you are not just people won't follow you because they will think that you just do it for your own good. For example if you treat others better than you treat the Mexican kid he is not going to follow you and that is not a leadership skill.

Several key themes the researcher discovered for the class of 2012 and the class of 2013 journal entries correlated with the Five Leadership Practices as revealed in Table 1.

Themes that emerged from the journal entries that were not identifiable in the Five Leadership Practices noted by the researcher were: Going beyond Rights and Selfish Leader without Justice.

Emerging Themes – End of Year Questionnaire

As detailed in Chapter Three, all cadet participants responded to 19 interview questions (See Appendix C) asked by the Executive Officer of the Midwest Academy. The researcher discovered a unique set of emerging themes among the cadets in the spring 2012 class and the cadets in the yearlong 2012-2013 class as seen in Table 2.

The following cadet responses were examples of what the researcher referred to as leaders Helping or caring for subordinates:

Question #11: How do you define 'being a leader'; what skills do you believe are necessary to become a leader?

C2: "acting as a guide for others."

C3: "Taking care of subordinates"

C4: "Use abilities to serve and help others."

C5: "provide detail and get along with others."

C6: “The way of showing the way. Be respectful, have integrity, approachable, fair.”

Table 2.

Themes for End of Year Interviews

	Spring 2012 only	Fall/Spring 2012-2013	Both
Helping or caring for subordinates			X
Improved confidence			X
Themes			X

The following cadet responses were examples of what the researcher referred to as leaders Helping or caring for subordinates:

Question #11: How do you define ’being a leader’; what skills do you believe are necessary to become a leader?

C2: “acting as a guide for others.”

C3: “Taking care of subordinates”

C4: “Use abilities to serve and help others.”

C5: “provide detail and get along with others.”

C6: “The way of showing the way. Be respectful, have integrity, approachable, fair.”

The researcher discovered a new emerging theme found among both groups of cadets that he termed Improved Confidence. In response to the question, “In what ways has your participation in classroom discussions developed this year?” C3 felt that he had become more “open and involved” while C5 and C6 specifically commented that they felt more confident. In response to question #16, “How have you used your

communication skills during the past year both in and out of class?" C4 replied, "Feels he is a good communicator – more confident."

The researcher also termed another emerging theme as Intellect Precedes the Will. Both sets of classes expressed the idea that they improved in thinking about things before committing the action as described in Table 3.

Table 3**.**

Themes from Cadet Interviews

Question 13: Comment on any relationship you saw, if any, between your leadership development and your involvement in class discussions.	C3 More thinking things through.
Question 14: Tell me about the ethical decisions you might have made as a leader.	C2: He talked about the mistakes he made as a leader on the Florida trip. He understands he needs to do the right thing, even if it's inconvenient to him.
Question 15: Describe any possible discussions you have had with your subordinates about values and principles.	C4: Stressed to them that they must "think before acting." C6: Discussions about stealing – "think before you act."
Question 19: How did you use your critical thinking skills as a leader?	C5: Stop and think before acting. Consider outcomes. C6: More analysis before acting.

Findings from Video-Recorded Classes

The researcher included three video-recorded sessions of his 2012-2013 Western Intellectual History class during the month of April, a time of year when the researcher could assess the level of conversation and teaching after almost a full year of school. Each class was constructed the same with class beginning with an opening question from one of the cadets followed by further discussion. On April 8th, 2013, the cadet who did not have the title of 'leader' and was not involved in the research study asked the opening

question. The discussion centered on this quote from Hegel: “Philosophy in any case always comes on the scene too late to give it. As the thought of the world, it appears only when actuality is already there cut and dried after its process of formation has been completed” (Hegel’s *Philosophy of Right*, as cited in Cohen & Fermon, 1996).

In analyzing the video, the researcher described the cadets as attentive in body language and countenance. C6 was the first to offer his thoughts, which was surprising since normally C6 was the most docile and sometimes indifferent of the three cadets. As the conversation ensued all three cadets were involved in the discussion. The researcher believed that critical thinking and the free exchange of ideas were occurring during this time. C4, C5, and C6 were respectful to each other. A clear level of critical thinking, mutual respect and the free exchange of ideas occurred at this point in the conversation evidenced by the following dialogue:

C6: “It think it’s true…it always come some after it happens. It’s like a….for example”

C5: “It seems like most of what we read seems like a reflection. Like the last one we did…Reflections on the Revolution in France. I mean it gave advice about like how the situation could have been handled but after it already happened. So I think most…I agree with Hegel that what he’s saying that philosophy only gives advice after the event already happened, it gives it too late.”

C6: “Yes, because the event that happens makes you like think about it and then you like create your idea. Isn’t it?”

> C4: "Not only about events but also about ways of thinking…the way you see life. For example, there's a war and then after the war I have my philosophy about the war…my style of life after the war. It can be also our style of life, our way of thinking before that special event. I don't agree that it has to be after the event."

The researcher observed that in this interchange, C4 was trying to make a statement, but could not find the words at the time. Without interruption or any awkwardness, C5 entered into the conversation to offer his own insights. The researcher found this to be a great development in his students' experience with the Socratic Method. When the researcher referenced the concept of leadership, however, cadets did not respond to the topic of the conversation. The researcher perceived the cadets' body language reflected complete engagement in the class. During the last 10 minutes, the researcher observed C6 becoming little tired and unfocused.

The April 10th, 2013 Socratic discussion was focused on Hegel once again. The researcher noted the question C5 offered. The researcher had mentioned to the cadets that an opening question can be preceded by a quote that helps give focus and clarity to the question; thus C5 responded by quoting Hegel:

> The Penates are inward gods, gods of the underworld; the mind of a nation (Athene for instance) is the divine, knowing and willing itself. Family piety is feeling, ethical behavior directed by feeling; political virtue is the willing of the absolute end in terms of thought. Hegel's *Philosophy of Right* (as cited in Fermon & Cohen, 1996).

After stating the quote C5 asked, “Now in that paragraph the thing that stuck out to me most was ’Family piety is feeling’. So my question is: How is it feeling?”

The researcher noted the quote C5 chose and his question. Once the question was asked, there was a lengthy period of silence. It was somewhat awkward for C5, but no one, including the researcher, attempted to say something just for the sake of ensuring something was said. The researcher found himself directing the conversation, asking further questions in order to keep the conversation going. All three cadets were respectful to each other, and their body language reflected engagement. C4 and C5 were conversing and bouncing ideas back and forth. The themes that came out of this discussion were “family and morality.”

The April 15th, 2013 videotaped discussion focused on the thinking of Karl Marx. C6 had the opening question, but he did not fully articulate the question. The researcher had to help him and guide the initial conversation. The discussion analyzed and explained the ‘inner world’ of the worker and his supposed alienation from the object he creates. Pedagogically speaking, the researcher was able to articulate these ideas about Marx by bringing in real-world examples. For instance, the researcher pointed out how former friends of his from graduate school took jobs building boats as a break from their intellectual pursuits. The former graduate students found joy in building boats because they were intimately involved in the enterprise. To then emphasize the concept of ’alienation’ espoused by Marx, the researcher brought up the example of someone working on an assembly line who found no meaning in his work. Once again, the cadets were able to learn from this example.

While the researcher did not find emerging themes in these video-recorded Socratic discussions aligned with the Five Leadership Practices, he nonetheless saw examples of critical thinking, mutual respect, and moderate knowledge of the texts by the cadets. In all three video-recordings, the researcher was also able to critique his own pedagogy. The researcher noticed his regular eye-contact toward his students. The researcher also observed that he used real-world examples in order to emphasize certain philosophical points in the dialogue. In general, the researcher noticed that the cadet participants were attentive throughout the discussions and polite to each other. In all three video-recordings, the researcher observed that at times he would, himself, control the conversations.

Pretest and Posttest Analysis

The 30 leadership characteristics that comprised the Student Leadership Practice Inventory were separated into Five Leadership Practices: Model the Way, Inspire a Shared Vision, Challenge the Process, Enable Others to Act, and Encourage the Heart (Student Leadership Practices Inventory, 2011). Each category consisted of six leadership characteristics (Student Leadership Practices Inventory, 2011). Both sets of cadets (spring of 2012 and fall and spring of 2012 – 2013) were asked to rank (1-5) all 30 leadership behaviors (Student Leadership Practices Inventory, 2011). The 1-5 rating scale was defined as followed: 1) Rarely or Seldom; 2) Once in Awhile; 3) Sometimes; 4) Often; and 5) Very Frequently or Almost Always (Student Leadership Practices Inventory, 2011).

C2's data summary for Model the Way indicated self-perceived improvement from the March, 2012 pretest to the May, 2012 posttest. C2 felt he improved in

motivating others to embrace objectives and goals. C2 also thought he developed within the areas of receiving feedback from others about his leadership activities and building consensus on principles. C2 felt he made no improvement on ‘Sets personal example’ and actually decreased in the skill of ‘Talks about values and principles.’ In summary, C2 improved from a total score of 24 on the pretest to a total score of 28 on the posttest. Table 4.

Student C2 - Challenge the Process Data Summary

Characteristic	Pretest	Posttest	Difference
Develops skills and abilities	5	5	0
Helps others take risks	1	3	2
Searches outside organization for innovative ways to improve	2	4	2
Asks "What can we learn"	3	4	1
Makes certain that goals, plans, and milestones are set	1	4	3
Takes initiative in experimenting	5	5	0
Totals	17	25	8

The researcher found that C2’s data summary for ‘Inspire a shared vision’ also had an improved outcome. C2 showed improvement in being able to look forward and articulate the future as a leader. C2 believed he greatly improved in ‘Describes ideal capabilities’ and showing others how their goals can be implemented. Yet, C2 felt he made no movement from pretest to posttest in articulating a vision for the future or communicating a specific purpose. C2 also thought he neither improved nor regressed from pretest to posttest in ‘Paints ‘big picture’ of group aspirations.’ The most significant improvement for C2 was evidenced in the Leadership Practice Challenge the Process as referenced in Table 4.

C2 thought he developed in Enabling Others to Act, specifically in 'Actively listens,' 'Supports decisions other people make,' and 'Gives people choice about how to do their work.' However, C2 thought he made no improvement in developing collaborative relationships with others or giving respect to his people and thought he regressed in assisting others in fulfilling leadership roles. The researcher concluded that C2 made minimal improvement under this category noted by the total scores of 24 on the pretest to a 25 on the posttest.

In the Encourage the Heart data summary, the researcher once again found that C2 felt he developed as a leader, specifically recognizing the group's alignment with ideals and celebrating others' accomplishments. C2 perceived he did not improve nor regress in 'Encourages others,' or 'Provides support and appreciation.' C2 also thought he stayed the same from the pretest to the posttest in imaginatively recognizing others. In conclusion, the data revealed that C2 improved from a pretest score of 22 to a posttest score of 25.

The researcher noticed that C3 improved in overall leadership development of Model the Way. C3 developed in following through on commitments and fostering group consensus on shared principles. C3 thought he did not improve nor regress in being a role model for others, motivating people to embrace goals and objectives, and listening to feedback about his performance as a leader. C3 felt the same concerning 'Talks about values and principles.' C3 thought he regressed in leadership development in Inspire a Shared Vision as referenced in Table 5.

Table 5.

Student C3 - Inspire a Shared Vision Data Summary

Characteristic	Pretest	Posttest	Difference
Looks ahead and communicates future	4	3	-1

Describes ideal capabilities	4	3	-1
Talks about the vision of the future	4	3	-1
Shows others how their interests can be realized	4	4	0
Paints "big picture" of group aspirations	3	3	0
Communicates purpose and meaning	3	3	0
Totals	22	19	-3

C3 believed he regressed in Challenge the Process. The researcher also noticed a regression in C3's self-perception in developing leadership skills in others. C3 also thought that he neither improved nor regressed in helping others take chances in their leadership or that he looked for an outside organization for innovative ways to improve. C3 thought he neither improved nor regressed in reflecting on what can be learned in leadership implementation. C3 reached the same conclusions as it pertained to ensuring that objectives were being implemented, and valuing experimentation in leadership decision-making. In summary, the pretest total score for C3 in this category was 24 and the posttest score was 23.

C3 improved in Enabling Others to Act. Specifically, C3 thought he had developed his listening skills and respected others. In all other characteristics, 'Fosters cooperative relationships,' 'Supports decisions other people make,' 'Gives people choice about how to do their work,' and 'Provides leadership opportunities,' C3 did not perceive a change from pretest to posttest. The data summary indicated that C3 improved from a pretest score of 15 to a posttest score of 17.

For Encourage the Heart data summary, C3 felt he did not develop as a leader. He neither improved nor regressed from pretest to posttest with 'Praises people' and 'Encourages others.' He regressed in supporting and appreciating his people. C3 also regressed in 'Publicly recognizes alignment with values,' and stayed at the same

leadership development in showcasing others' work and recognizing them in a creative way.

C4 found himself slightly regressing on the leadership trait of Model the Way. C4 believed he regressed in the characteristic of 'Sets personal example of what he or she expects from other people.' C4 neither improved nor regressed in working with others to ensure that their ideas and work were aligned with the principles and objectives agreed to by all. C4 also maintained the same level of leadership development in holding to promises he made to others. This was also the case for the effect his actions had on others and ensuring that people embrace the values that were developed through consensus. Lastly, C4 made no movement in 'Talks about his or her values and the principles that guide his or her actions.'

In Inspire a Shared Vision data summary, C4 thought he developed in 'Looks ahead and communicates about what he or she believes will affect us in the future,' and 'Talks with others about how their own interest can be met by working towards a common goal.' However, C4 thought he regressed in the skill of talking with people concerning improvement of the mission in the future. C4 felt the same way in articulating to his people what they were actually capable of implementing.

In Challenge the Process, C4 felt he improved in 'Looks for ways to develop and challenge people's skills and abilities' and 'Looks for ways that others can try out new ideas and methods.' However, C4 regressed in being able to discover innovative ways to lead and prudently delegating large projects into smaller, more achievable responsibilities. C4 thought he maintained the same level of leadership in being able to self-reflect after the implementation of a project and in thinking about new ways of

accomplishing goals. C4 indicated that he improved overall in the Leadership Practice of Enabling Others to Act as referenced in Table 6.

Table 6.

Student C4 - Enabling Others to Act Data Summary

Characteristic	Pretest	Posttest	Difference
Fosters cooperative rather than competitive relationships among people he or she works with	3	4	1
Actively listens to diverse points of view	3	3	0
Treats others with dignity and respect	4	3	-1
Supports the decisions that other people make on their own	2	4	2
Gives others a great deal of freedom and choice in deciding how to do their work	5	5	0
Provides opportunities for others to take on leadership responsibilities	5	5	0
Totals	22	24	2

Lastly, C4 did not think he improved in Encourage the Heart Leadership Practice. C4 maintained the same level of leadership skill from pretest to posttest in praising others, encouraging his people as they work on a project, recognizing those who hold the same values and ideals that have been agreed upon and ensuring that his people are celebrated for their work in creative ways. C4 also thought he regressed in 'Expresses appreciation for the contributions that people make,' and 'Finds ways for people to celebrate accomplishments.' The regression was clear in the data as C4's pretest score was a 25 and his posttest score was a 23. C5 thought he improved in Model the Way Leadership Practice as referenced in Table 7.

Table 7.

Student C5 - Model the Way Data Summary

Characteristic	Pretest	Posttest	Difference
Sets a personal example of what he or she expects from other people	4	4	0

Spends time making sure that people behave consistently with the principles and standards that have been agreed upon	4	5	1
Follows through on the promises and commitments he or she makes	3	4	1
Seeks to understand how his or her actions affect other people's performance	4	4	0
Makes sure that people support the values that have been agreed upon	2	4	2
Talks about his or her values and the principles that guide his or her actions	4	2	-2
Totals	21	23	2

C5 also thought he improved in Inspire a Shared Vision Leadership Practice and perceived he exhibited less skill from pretest to posttest in talking with others about the synergy between their interests and objectives based on consensus. This was also true for the characteristic 'Describes to others in the organization what we should be capable of accomplishing.' C5 also felt he improved in 'Looks ahead and communicates about what he or she believes will affect us in the future.' The researcher found that C5 felt he was more positive about the work the group could do. He also thought he improved in speaking with commitment and desire about the abstract, philosophical reasons for the work of his people. However, C5 believed he exhibited fewer signs from pretest to posttest in 'Describes to others in the organization what we should be capable of accomplishing.' C5's concluding results were 21 on the pretest and 23 on the posttest.

In Challenge the Process, C5 thought he did not improve in the majority of leadership characteristics. C5 thought he regressed in finding ways to challenge his people's talents and in assisting them in implementing new approaches to things. C5 thought he improved in 'Searches for innovative ways to improve what is being done.' Yet, C5 also thought he regressed in 'Makes sure that big projects undertaken are broken

down into smaller and do-able parts' and lost ground on taking the initiative in trying new ways to solve problems. Overall, C5's pretest score was 24 while his posttest score was 20.

In the Leadership Practice Enabling Others to Act, C5 believed he developed in the majority of the leadership characteristics. For example, C5 improved from pretest to posttest in 'Fosters cooperative rather than competitive relationships among people he or she work with.' C5 also believed he improved in his respect for subordinates and in providing opportunities for others to be leaders. C5 thought he exhibited fewer signs after the semester in listening to divergent points of view and 'Supports the decisions that other people make on their own.' Ultimately, C5 perceived that he did enable his people to act as detailed in the improvement of the pretest score of 19 and a posttest score of 21.

Once again, C5 concluded that he improved in Encourage the Heart Leadership Practice and that he improved from pretest to posttest in praising others and celebrating the achievements of his people. C5 perceived he basically remained the same in 'Encourages others as they work on activities and programs' and 'Makes it a point to publicly recognize people who show commitment to shared values.' He thought he had regressed in encouraging others as they fulfill their responsibilities and recognizing those who embrace shared values. In the final analysis, C5 improved by going from a pretest score of 20 to a posttest score of 22.

The only leadership characteristic in the Model the Way data summary in which C6 thought he digressed was 'Talks about his or her values and the principles that guide his or her actions.' However, the researcher noticed that C6 improved in ensuring his people's behavior align with the goals and standards of the team. C6 also perceived he

improved in following through on his commitments. Moreover, the data indicated that C6 exhibited improvement in ‘Makes sure that people support the values that have been agreed upon.’ C6 thought he did not improve nor regress in trying to assess if his actions affected his subordinates’ work or if his personal example influenced other people. The concluding data revealed a pretest score of 21 and a posttest score of 23.

In the category of Inspire a Shared Vision, C6 felt he regressed in speaking with others about the relationship between their personal goals and the goals of the group. He also perceived he exhibited fewer skills in articulating to others the goals that can be realized. However, the researcher noticed that C6 thought he improved in communicating to others what will affect the group in the future and showing enthusiasm for projected goals. Overall, C6 improved from pretest to posttest, advancing from a total score of 21 to 23.

There was regression of leadership skills in the Challenge the Process data summary for C6. The data revealed that C6 regressed when trying to develop ways to challenge subordinates’ skills. He also regressed in helping others attempt novel ideas and ‘Experimenting with the way things can be done.’ C6 also felt he regressed in ‘Makes sure that big projects undertaken are broken down into smaller and do-able parts.’ C6 did think he improved in being more innovative when seeking improvement on projects.

The researcher discovered that in Enabling Others to Act, C6 saw himself improve in cooperating with people, respecting others, and allowing others to take on leadership roles. The researcher noted that data supported a regression in the skills of listening to people and supporting decisions made independently by others. C6 thought

he did not improve nor regress in giving 'Others a great deal of freedom and choice in deciding how to do their work.' C6 developed in his leadership as indicated by a pretest score of 19 and a posttest score of 21. Once again, the researcher discovered that C6 exhibited improvement in the Encourage the Heart data summary as referenced in Table 8.

Table 8**.**

Student C6 - Encourage the Heart Data Summary

Characteristic	Pretest	Posttest	Difference
Praises people for a job well done	2	4	2
Encourages others as they work on activities and programs	4	3	-1
Expresses appreciation for the contributions that people make	4	4	0
Makes it a point to publicly recognize people who show commitment to shared values	4	3	-1
Finds ways for people to celebrate accomplishments	2	4	2
Makes sure that people in our organization are creatively reorganized for their contributions	4	4	0
Totals	20	22	2

In the final analysis, three out of the five cadets (60%) involved in the research study perceived that they had improved in the Five Leadership Practices. C2 from the spring class of 2012 believed he improved in every category. C5 from the 2012-2013 class perceived he improved in four out of the five (80%) leadership categories. C6 also perceived he increased in four out of the five (80%) leadership categories. The researcher discovered that three out of five cadets (60%) believed they decreased in the Challenge the Process category. Only C2 believed he improved in the Challenge the Process category and C4 felt there was no change. Overall, the Socratic Method did not seem to have improved the Challenge the Process leadership practice.

Socratic Method Observation Instrument

The researcher found the use of the Socratic Method Observation Instrument a helpful tool for both spring, 2012 and the 2012-2013 school year. For the spring, 2012 , the researcher used the instrument at the end of the semester, ranking the cadet participants (1 through 5) on the categories of Critical Thinking, Listening Skills, Respectful Behavior, Probing Questions, Encourages Thinking and Participation in Others, Ethical Behavior, and Values and Principles.

From regular observations within spring, 2012, the researcher found that C2 showed Some Evidence in all categories, except 'Encourages thinking and participation in others,' in which the researcher observed C2 exhibited No Evidence. C3 consistently showed Full Evidence in his use of Critical Thinking Skills, Probing Questions, and Values and Principles and displayed Some Evidence in all other categories. In conclusion, the researcher perceived that both cadets exhibited and developed positive characteristics that contributed to successful Socratic discussions.

Information based on the descriptive coding suggested that all cadet participants were able to reflect and articulate philosophical concepts that characterized ideas in leadership. The concept of power was first related by the cadets to what was noble and tyrannical, and further translated into the importance of a leader's self-interest as defined by his subordinates' interests. The researcher discovered that cadet participants were also concerned with leaders caring and respecting their subordinates. The articulation of power by cadet participants did not align with the Five Leadership Practices. The researcher determined that the traditional concept of self-interest did not align with the

Five Leadership Practices, however, when self-interest was conjoined with the interests of others, there was alignment with the leadership practice of Inspire a Shared Vision.

As detailed earlier, the researcher determined that the themes of Helping or Caring for Subordinates, Improved Confidence, and Intellect Precedes Will came from coding of answers to the questionnaire at the end of the year. These three themes aligned with the Five Leadership Practices in Table 9.

Table 9**.**

Themes from Questionnaire Aligned with Leadership Practices

Theme	Leadership Practice
Helping/Caring for Subordinates	Enable Others to Act, Encourage the Heart and Challenge the Process
Improved Confidence	Enable Others to Act, Encourage the Heart and Challenge the Process
Intellect Precedes Will	Challenge the Process, Inspire a Shared Vision, Model the Way, Enable Others to Act

Teacher Pedagogy

As both researcher and instructor, data was collected on the level, type of questioning, assessment design, and delivery to note motivation for possible changes in pedagogy. The researcher's lesson delivery for spring, 2012 consisted of assigning nightly readings and requesting the cadets to ask an opening question based on the reading the following day.

For spring, 2012, the researcher chose a form of free-writing as opposed to the cadets responding to specific journal prompts. By the time the research study began both cadets were comfortable speaking with each other, and the researcher found himself drawing back from the conversation in order to let the cadets freely exchange ideas.

However, this was not an entirely positive experience for either the researcher or the cadets. While the cadets felt comfortable speaking with each other, that comfort came out in the form of a debate as opposed to dialogue. C2 and C3 would often team up on the other student who was a day student (commuted to school each day rather than boarding), and had no leadership position. Hence, although the researcher did not have to continually speak in order to keep the conversation going, he nonetheless intervened when the discussion became argumentative and combative.

While the majority of the journal entries were in the form of free-writing, the researcher decided to modify his assessment design by having C2 and C3 answer a specific journal prompt. The researcher posed the question: "Can political philosophy develop a military leader?" The researcher became interested in this topic since political philosophy had become an important theme in this class. When the assessment design was modified in this way, the researcher discovered that the cadet participants offered thought-provoking comments. C2 responded by claiming, "No. A military leader cannot only become excellent in just political philosophy." C3 wrote, "A military leader should be following orders, not questioning wether *(sic)* the order is moral or not. The military needs to be effective, and political philosophy only hinders its effectiveness by fracturing it."

From regular observations of the classes, the researcher found that C2 showed Some Evidence in all categories, except 'Encourages thinking and participation in others.' In that category the researcher perceived that C2 exhibited No Evidence. C3 consistently showed Full Evidence in his use of Critical Thinking Skills, Probing Questions, and Values and Principles. C3 showed Some Evidence in all the other

categories. In conclusion the researcher believed that, based on this instrument, both cadets exhibited and developed positive characteristics that contributed to successful Socratic discussions. Consequently, the researcher believed that his guidance and instruction assisted in his observations via the Socratic Method Observation Instrument.

For the 2012-2013 school year, the researcher paid close attention to his pedagogical experiences while facilitating the Western Intellectual History class. The Socratic Method Observation Instrument assisted in that process.

For the week of September 14th, 2012, the class was introduced to the dialogues of Plato. It was clear that cadets were not yet ready to ask their own questions, with the exception of the day student who, as already mentioned, was not part of this study. The majority of the questions were asked by the researcher. While excerpts from *The Republic* of Plato in the *Princeton Readings in Political Thought* were read, the cadets mainly focused on *The Meno*. The researcher provided copies of this Platonic dialogue.

The fundamental issue in the dialogue is whether virtue could be taught. Although the class discussions were not as productive as the researcher hoped, they did provoke these journal entry questions: “What is Socrates trying to do with virtue?”; “Is the way Socrates taught the slave boy productive for him?”; and “Why or why not?”. Based on class discussions, C6 thought “Virtue is something that cannot be taught because there is no one that is taught is something that you remember.”

After the week of September 14th, 2012, the researcher felt the delivery of his questioning and class conversation was fluid and free flowing. The researcher also used the Socratic Method Observation Instrument for the first time. On September 14th, the researcher indicated that C4, C5, and C6 all exhibited Full Evidence of Respectful

Behavior. In terms of class cohesion and civility, this was a good report from the perspective of the researcher.

During the week of September 21st, 2012, the cadets were introduced to the writings of Aristotle, particularly his works *The Politics* and *The Nicomachean Ethics.* Throughout this week, the researcher was still the one asking most of the questions. The researcher's sense was that he was controlling the class, continually offering his analysis in order to keep the conversation going; however, the researcher was expecting this since the material was quite difficult and dense.

During the week of September 28th, 2012, the researcher witnessed a cohesive group of cadets conversing together about Aristotle's philosophy. In his *Nicomachean Ethics,* Aristotle discussed the idea that virtue was a mean between two vices or bad habits (Aristotle, trans. 1941). Aristotle offered the example of courage as a mean between fear and confidence (Aristotle, trans. 1941). The cadets' interests were piqued as the researcher continued mentioning examples Aristotle used in describing his theory of the mean. The researcher then questioned the cadets on how Aristotle's theory of the mean could be applied to leadership. The cadets quickly offered their thoughts on this matter and the three cadets involved in the research study agreed that a cadet leader could use Aristotle's idea of the mean when leading. The thought from all three was that a cadet leader could find the *mean* when making decisions. In other words, when fulfilling the role of leader, the cadet should find the moderate position or middle ground and not fall into extremes. Through the Socratic Method Observation Instrument, the researcher observed that C4, C5, and C6 improved in the categories of Probing Questions, Ethical Behavior, and Values and Principles.

The content of the course took an historical and intellectual turn as the class left the classical philosophers (Socrates, Plato, Cicero, Aristotle) and entered the world of the early and late Middle Ages and the writings of St. Augustine of Hippo. In order to fully understand the context of St. Augustine's writing, the researcher's lesson delivery momentarily changed when he assigned a project that required the cadets to do some background research on this highly regarded philosopher and theologian. During a particular class, the researcher had the students present on Augustine's personal life, his intellectual pursuits, and his spiritual struggles. This proved to be a good way to begin analyses of this philosopher and theologian.

The class read from his *City of God* – a challenging work that primarily dealt with the theological and political implications of the fallen human race in history. The main theme discussed in the class was Augustine's concept of human nature. The cadets viewed Augustine's idea of human nature as being something that inclined toward temptation and distorted passions. Indeed, the cadets were astounded by St. Augustine's bold assertion concerning the person's flawed nature, which is proved by "the profound and dreadful ignorance which produces all the errors that enfold the children of Adam, and from which no man can be delivered without toil, pain, and fear?" Augustine's *City of God* (as cited in Fermon & Cohen, 1996).

The discussion then turned to the role of human nature and leadership. The Socratic questioning centered on whether a leader could be motivated and informed by Augustine's conception of human nature. As with Aristotle, most of the Socratic questioning was asked by the researcher. However, the researcher was pleased with the

journal entry question that emerged from the discussion: Could a leader benefit from Augustine's conception of human nature? C6 responded by writing,

> No because he sees ourselves *(sic)* as part of the nature and he thinks nature is lousy. If a leader think negative from all his subordinates is hard for him to lead because he could have to take charge of all by himself and that would be hard for him.

In mid-October the class covered the thinking of St. Thomas Aquinas, a theologian and philosopher who expounded on scriptural interpretation, metaphysics, ethics, political philosophy, law, and theology. During this period, the researcher noticed that he was not implementing the Socratic Method as much as in previous classes. As the facilitator of the discussions, the researcher found the lesson delivery difficult and strained. During the last week of October 29th, 2012, the class was covering Aquinas' different levels of law: human, natural, eternal, and divine. The researcher commented for the week of October 29, 2012: "I was able to help the cadets see connections between these levels and leadership – but mainly leadership dealing with political rule." The researcher perceived that the most thoughtful journal entry to date came from the discussions on Aquinas. The question was: As a leader, would you follow the Augustinian view of human nature or Aquinas' view of human nature? This question was developed by the researcher after the discussions on Aquinas led the class to think that his conception of human nature was essentially much more positive than Augustine's. C6 indicated that he would follow both conceptions of human nature. He wrote:

> I would follow both pathe *(sic)* the negative way of Augustine and the positive way of Aquinas because you as a leader can not *(sic)* be positive all the time or

> negative there has to be a middle point were *(sic)* you know when to be what thing. There is no such thing as positive or negative all the time because you would not be realistic.

The researcher was pleased to see that cadets could learn about leadership through the philosophies of Augustine and Aquinas. Toward the end of October, the class in the 2012-2013 school year continued to cover sections of Aquinas' *Treatise on Law*. The researcher further elucidated on Aquinas' conception of law. Real-world examples were used in explaining Aquinas' ideas. All three cadets showed Full Evidence on the Socratic Method Observation sheet in discussing Ethical Behavior.

After Aquinas, the class delved into the world of the moderns, those thinkers who parted company with the classical philosophers and the God-centered thinkers of the Middle Ages. These philosophers included Niccolo Machiavelli, Thomas Hobbes, John Locke, Jean-Jacques Rousseau, Alexis de Tocqueville, and Friedrich Nietzsche. The class covered Machiavelli's (trans., 1964) famous book, *The Prince*. Due to Machiavelli's writings and the questions posed by the cadets, the researcher found himself offering what he thought were insightful journal prompts related to leadership: Should a leader follow Machiavelli's dictum: that men must be caressed or annihilated? and Is there anything that Machiavelli mentions about the prince gaining power through villainy that you find useful or realistic as a leader? The cadets thought that Machiavelli's ideas and assertions were practical, realistic, and applicable for a leader in today's world.

The researcher perceived an increase in student participation when the cadets discussed the philosopher Machiavelli compared to any other that preceded him in this class. The cadets offered excellent analyses about Machiavelli's 'Lion and Fox' view of

leadership and discussed his assertion about a leader being loved or feared. They found these arguments helpful to their experiences as cadet leaders evidenced by a May 17th, 2013 journal entry C6 wrote: "The philosopher *(sic)* that help *(sic)* me in my leadership the most was Niccolo Machiavelli, because the way he exemplifies the way a leader has to take between being loved or fiered *(sic).* On the same journal entry date, C5 endorsed Machiavelli's "ideas about whether or not it is better to be feared or loved. He gives well described insight about leadership and what the characteristics or qualities of a good or bad leader is."

A productive Socratic discussion occurred when we addressed Machiavelli's example of Agathocles the Sicilian, who ultimately became King of Syracuse. Coming from humble beginnings, Agathocles rose through the political ranks to become praetor of Syracuse. In his desire to become king and to clearly indicate who was in charge, he had the senate and aristocracy killed by his soldiers (Machiavelli, 1513/1964).

After we covered this example, the researcher asked whether it was important for a leader to send a clear, strong message to his subordinates early on that if you disobey his or her mandates and rules, there would be negative repercussions. The researcher discovered, while covering Machiavelli, that the formative assessment of journal entry questions was a successful teaching technique in terms of assessment, reflection and critical thinking. The researcher also determined that cadets offered data-rich journal entries when covering Machiavelli.

The first journal entry question the researcher asked the cadets was dated November 2nd, 2012. "Should a leader follow Machiavelli's dictum that men must either be caressed or annihilated?" and "Is there anything that Machiavelli mentions about

prince's gaining power through villainy that you find useful or realistic as a leader?" A thoughtful answer to the second question came from C6:

> Yes, because you as a leader cannot be nice all the time because people would not take you serious but if you are a villain all the time you can't get the respect of your subordinaits *(sic)*. Agathocles kills people and he is a villain on *(sic)* the Prince and I think he won't get the respect of the people. You as a leader have to show your subordinates who you are and how you are going to lead.

The Socratic Method Observation Instrument indicated throughout the analyses of Machiavelli that C4, C5, and C6's Critical Thinking was strong. This was evidenced by the researcher's observations and the cadets' journal entries.

Trimester exams were looming as the class finished with Machiavelli. The researcher initially planned on the cadets participating in a discussion-based trimester exam. However, the class provided the researcher suggestions as to the type of assessment they should have for the trimester exam. The researcher found this to be a pleasant surprise and a good sign as to how engaged the cadets were in the class. Based on cadet input, the researcher was open and held a discussion with the cadets about trimester exams on November 20th, 2012.

The cadets recommended that the trimester exam be an open book, written assessment based on one question. There would not be a Socratic dialogue element to the assessment, however, the cadets thought that since the material was challenging, it would be helpful to have the exam be open book and that it also be in an essay-format. The researcher followed the cadets' recommendations, designing the open book Trimester exam (assessment design) to include the question: What leadership principles can you

take from the philosophers we have discussed thus far? Each cadet had to choose one philosopher from each historical period; the Classical or Ancient period consisted of Socrates, Cicero and Aristotle; the Middle Ages were based on the writings of Augustine and Aquinas; and the Modern Period solely focused on Machiavelli.

During the first week of December and after the trimester exam, the cadets encountered the second modern philosopher, Hobbes. Socratic discussions about this philosopher became awkward and tedious. The researcher wrote in his journal for the week of December 7th, 2012 that "Hobbes was difficult for the cadets to appreciate" and "His [Hobbes] *Leviathan* is world famous, but difficult to get through." Hobbes compared the Leviathan (state) to the human body and the cadets found this comparison interesting at first, but then quickly lost interest. At one point during the first week of December, 2013, the researcher found an opening for a brief, productive Socratic discussion utilizing Hobbes' concept of the famous Golden Rule from the Bible. Both the researcher and the cadets were able to make some connections between the Golden Rule and leadership as evidenced by the researcher's journal entry for the week of December 7th, 2012.The researcher wrote: "I found an 'opening' when he (Hobbes) cites the 'Golden Rule' in his thinking . . . there were some nice connections between the Golden Rule and leadership."

In continuing with Hobbes and also covering John Locke, the researcher introduced the concept of majority rule to the cadets of the 2012-2013 school year. The journal entry question was: How can a leader use the majority rule concept in leading? C5 wrote: "Lets *(sic)* say that the leader needs to complete a task but there are many different ways to do it than the leader could tell all of the options to his subordinates and

ask what way of accomplishing the task they would rather use and whatever the majority votes for is what would win." C6 wrote "In a leadership way the majority rule concept is a great tool for a leader."

The cadets had a difficult time appreciating Jean-Jacques Rousseau's philosophy, as evidenced by the researcher's comments for the week of January 11th, 2013: "In my estimation, it was difficult to find philosophical ideas from Rousseau that the cadets could appreciate as it related to leadership." During this week of discussion, the Socratic Method was at minimal use. The researcher found himself, once again, the main participant in the discussion: ="I found myself straining to find relevant questions to ask." The researcher also indicated "Lesson delivery, as far as one being a facilitator wasn't as effective as with other philosophers." Consequently, the researcher came to the conclusion that he should have allowed Rousseau, not his interpretation of Rousseau, to penetrate the minds of the cadet participants: "I should have allowed Rousseau to 'speak' to the cadets," and "I might have been too involved."

As we left the thoughts of Rousseau, we entered the economic world of Adam Smith in late January, 2013. All of the cadet leaders were taking Economics and were intrigued with what Smith had to say about mutual self-interest, which translated well into leadership. The journal question for January 25th, 2013 was: "Adam Smith talks about mutual self-interest as a way to accomplish things. How can mutual self-interest help a leader?" C4 wrote that "A leader allway (always) need [s] to have his own interest to make people have the same interests." C5 did not comment. C6 wrote that "First of all your interest could be at the end the same interest as your subordinates but if that's not the case you could use your subordinates interests to accomplish yours."

The discussions often evolved into conversations about the current economic situation in this country and the world. The researcher compared and contrasted Keynesian economics with free market economics. The lesson delivery took a different turn as the researcher had the cadets watch a Rap video, titled *Fight of the Century: Keynes vs. Hayek Round Two* that showed the philosophical differences between economists John Maynard Keynes and Friedrich Hayek. This video helped the cadets further explore and discuss major economic systems as evidenced in the researcher's notes for the week of February 1st, 2013: "I had them watch a video (rap video) comparing and contrasting Keynes and Hayek," and "This video really helped the cadets understand the differences between the two philosophers and further their knowledge of Adam Smith."

In mid-February a change in the researcher's lesson design occurred as he reflected and sought to specifically incorporate the Five Leadership Practices found in the Student Leadership Practice Inventory, the pretest the cadets took at the start of the school year and the posttest that the cadets would take at the end of the school year.

The class then moved to the thinking of Edmund Burke (1729 – 1797), a writer, social commentator and political statesman in England. Burke believed that tradition, precedent, and not abstract philosophical thought, should be the guide for society. The researcher was curious to see how the cadets during the 2012-2013 school year would react to this historical figure. The class had an excellent discussion on February 21st, 2013, in which the focus was on the tension between equality and tradition. Once again, the researcher tried to include a Student LPI leadership concept, Inspire a Shared Vision,

in the February 21st journal entry. The question was: How does Burke's respect for history and generations inform a leader when he is trying to inspire a shared vision?

In early March, we looked at the writings of Madame de Gouges. The researcher, once again, intertwined the Student LPI leadership concepts in the discussions. The journal entry question for March 1st, 2013 was: "How does Madame De Gouges' essay complement the 5 LPI concepts?"

As the class encountered Karl Marx in April, the researcher and cadets found themselves going back to Hegel, as evidenced in the researcher's journal entries for the week of April 19th, 2013: "Connections were made between Hegel and Marx this week." In his same notes, the researcher also observed "Cadets have been relating well to each other." For the April 19th, 2013 journal entry, the researcher included the Five Student LPI leadership categories with the question: "Is there anything so far in Hegel or Marx that helps you as a leader implement one of the five leadership categories of the LPI?"

After discussing Hegel and Marx, we concentrated on Nietzsche. The researcher expected that Nietzsche was going to be difficult; while he was an interesting and talented writer, one must have a decent background of French, Latin, and classical antiquity to fully understand this writer's historical, literary and philosophical concepts. The researcher lectured on and explained Nietzsche's references and connections to other thinkers and ideas. The researcher wrote: "As the facilitator, I found myself working hard to explain Nietzsche to my students."

Once again putting it in the context of leadership, the journal question to the cadets was: "What kind of leader would gravitate toward Nietzsche's philosophy?" All

three cadets fundamentally concluded that it was a leader who showed the characteristics of independence, self-determination, and a strong will. For instance, C5 wrote:

> I think that a leader that would gravitate towards Nietzshes *(sic)* philosophy is a leader that would not fight the system but refuse to accept it. The leader would make his own choices and not make decisions based on what other people choose or the "herd mentality."

Using the Socratic Method to discuss Max Weber in early May proved difficult as the cadet's read his *Politics as a Vocation*. The researcher looked to certain passages in the essay that would focus on passion, a concept that Weber analyzed ceaselessly in this particular essay. For example, the researcher cited this passage:

> Three qualities above all, it might be said, are of decisive importance for the politician: passion, a sense of responsibility and judgment. By 'passion' I mean realistic passion – a passionate commitment to a realistic cause, to the god demon in whose domain it lies. Weber's *Politics as a Vocation* (as cited in Cohen & Fermon, 1996).

However, throughout the week, the discussions on Weber's thoughts were uneventful, slow, and strained. The researcher noted for the week of May 3rd, 2013 that "Weber was difficult to teach," and "Conversations were strained and stilted." The researcher marked in the Socratic Method Observation Instrument on March 3rd, 2013, that C4, C5, and C6's critical thinking levels all dropped from the previous week when they were discussing Nietzsche.

The class then covered Benito Mussolini's ideas on Fascism. After discussion on the nature of fascism, its principles and beliefs, cadet participants responded to this

journal entry for May 13th, 2013: “Did you find anything in Mussolini’s thinking that could be applied to leadership principles?” While C4 thought that Mussolini’s ideas on fascism were intriguing, he nonetheless thought “a leader needs to be Respected *(sic)* maybe by fear but not for hate.” The researcher noted for that same week “cadets were engaged,” and “working well together.” During this time, toward the end of the school year, the researcher noticed a great deal of mutual respect among C4, C5, and C6 as evidenced in the Socratic Method Observation Instrument.

As we closed out the school year, the researcher asked all of the cadets: “Which philosopher do you think helped you with leadership the most?” It seemed apparent to the researcher that Machiavelli’s thoughts made the most impact on the cadet participants. C4 wrote: “I will have to say is Machiavelli because all his technics *(sic)* of leadership are the stair away *(sic)* to power and glory.” C5 indicated that it would be Machiavelli “because of his ideas about whether or not it is better to be feared or loved. He gives well described insight about leadership and what the characteristics or qualities of a good or bad leader is.” C6 also argued that it was Machiavelli, writing, “The philosopher that help *(sic)* me in my leadership the most was Niccolo Machiavelli because the way he exemplifies the way a leader has to take *(sic)* between being loved or fiered (sic).”

Summary

In summation, for the 2012-2013 school year, the researcher felt there was moderate improvement in his lesson delivery, lesson design, assessment design, and delivery. Lesson delivery and design fundamentally did not change. There were assigned nightly readings from the textbook and an opening question based on the readings the next day. However, on the suggestion of his students, the researcher changed his lesson

delivery and design as it related to trimester exams. Moreover, from the experiences he had with spring, 2012, the researcher greatly developed his journal questions for his students. Indeed, unlike the free-writing that occurred during spring, 2012, during the 2012-2013 school year, the class regularly responded to specific questions dealing with the ideas that were covered in relation to leadership application or the Five Leadership Practices.

Chapter Five: Discussion and Reflection

As noted in the literature review, military educational institutions must recognize that leaders in the armed forces should be creative and able to critically think (Richardson, 2011). Moreover, it has been argued that the Socratic Method develops critical thinking (Ablad, 2008; Chorzempa & Lapidus, 2009; Copeland, 2005). Hence, the purpose of this study was to investigate the influence, if any, the Socratic Method had on the leadership skills of JROTC cadet participants who were leaders at a military school at the Midwest Academy. The researcher was also interested to learn if his pedagogy, in terms of assessment design, lesson design, and delivery, changed due to his experience using the Socratic Method as a teaching technique. Based on the concluding evidence of this research study, the researcher offered recommendations for further study on the Socratic Method in relation to JROTC leadership training development, military boarding school leadership development, and military leadership training in general. The researcher also concluded that there were unintended results, including the intellectual influence of the philosophers on leadership studies, the role formative assessments played in teaching and learning, and the impact of certain characteristics that emerged in the research study could have on leadership studies.

It should also be noted that a limitation in the study was that the researcher was working from small samples – both in spring, 2012 and the 2012-2013 school year. The researcher was aware that since he was also the instructor, cadet participants in spring, 2012 and the 2012-2013 school year may have written journal entries and answered end of the year questions that reflected what they thought the researcher wanted as the desired outcome.

Summary of Findings

It should be noted that all of the cadet participants held leadership positions and had leadership training prior to their enrollment in Western Intellectual History. The cadet participants received training from their JROTC instructors, the Commandant and his staff, and a leadership camp held right before the start of the school year. Data collected from the pretest and posttest for both sets of cadets indicated that the majority of cadets perceived improvement in their leadership skills during participation in the Socratic Method in Western Intellectual History class, based on the Five Leadership Practices defined by the Student Leadership Practice Inventory. Information based on descriptive coding of the journal entries suggested that all cadet participants were able to reflect and articulate philosophical notions and that, at times, these notions developed into themes. These themes, although limited, aligned with the Five Leadership Practices.

The initial theme found among the cadet journal entries was looking at a leader's self-interest being in large measure defined by his subordinates' interests. The researcher discovered that cadet participants were also concerned with leaders caring and respecting their subordinates. The researcher further determined that the traditional concept of self-interest did not fit within the Five Leadership Practices. However, when self-interest was connected with the interests of a leader's subordinates, the researcher discovered connections with the Five Leadership Practices. Moreover, the research revealed that themes dealing with caring, helping, improving, or respecting subordinates paralleled the leadership behaviors in the Five Leadership Practices.

As in the journal entries, the researcher uncovered similar themes from the end of year interviews for both sets of cadets concerning the leader caring for or helping others.

Themes which developed and were noted in the end of the year questionnaire were Improved Confidence and Intellect Precedes Will. The researcher concluded that these themes were also found within the Five Leadership Practices.

A critical analysis of the video-recordings did not result in themes related to the Five Leadership Practices, or leadership in general. Instead, the researcher considered the video recordings essential information on reflective teaching. Furthermore, anecdotal evidence found in the video-recordings revealed critical thinking and civility among the cadet participants.

Based on experiences with both sets of cadets, the researcher found that his pedagogy, in terms of lesson design, delivery and assessment design incrementally changed, and was perceived as improved. The researcher discovered that the inclusion of a rap video that contrasted the economic theories of Friedrich Hayek and John Maynard Keynes during the 2012-2013 class was an effective supplement to the lesson about Adam Smith's *Wealth of Nations*. The researcher concluded that discussion on Adam Smith's thinking was enhanced after the cadets viewed the video and discussed it during class. In terms of assessment design, the researcher was intrigued by the efficacy of a trimester summative assessment suggested by the class of the 2012-2013 school year. Instead of an oral presentation and discussion-based trimester examination, the researcher accepted the proposal of the cadets and assessed their understanding of the philosophers with a traditional essay assessment; thus the cadets were allowed to use their textbooks. The researcher perceived that C4, C5, and C6 wrote above average essays based on the complex, and often times esoteric, writings of the philosophers. It was clear as noted

within the cadets' responses that the Socratic Method assisted in their mastery of the philosophical concepts and their critical thinking about the thoughts of the philosophers.

Journal entries were considered formative assessments. While journal prompts on the relation of the Western philosophers and leadership proved to be an invaluable resource for this research study, the researcher should have also incorporated the Five Leadership Traits Model the Way, Inspire a Shared Vision, Challenge the Process, Enable Others to Act, and Encourage the Heart, found in the Student Leadership Practices Inventory earlier for the 2012-2013 school year. It was not until the middle of the year that the researcher incorporated the Five Leadership Practices in the journal prompts. Incorporating these traits gave further direction and clarity to the journal questions and assisted the cadet participants in clearly and more critically analyzing leadership in relation to philosophical works.

As noted in Chapter Three, lesson delivery was provided by either the researcher or cadet participants asking an opening question based on an excerpt from a Western philosopher. Though the researcher gave the class of the 2012-2013 school year some preparation in Socratic questioning via the works of certain theorists, it apparently did not relieve the real struggle the cadets had in asking open-ended questions that could guide a discussion through the duration of the class period. The spring class of 2012 had the same problem. Their preparation consisted of the researcher offering a one-day lecture on the nature of Socratic questioning.

The three video-recordings for the 2012 – 2013 school year provided helpful insights concerning the researcher's pedagogy. The researcher discovered that his eye contact when speaking with the cadet participants was very good. The videos also

revealed that cadet body language showed engagement in class as cadets looked at each other and exhibited physical characteristics that expressed attentiveness and respect. In general, the cadets sat upright and looked interested. The videos also indicated that cadets were respectful of one another and of the researcher during the discussions, with no interruptions or arguments. The researcher did notice that in all three videos he developed the tendency to control the conversation or guide it with only his questions. This was partially due to his concern that there would be silence or that the discussion would be short-lived.

Unexpected Findings

The researcher discovered how helpful journaling was for both sets of cadets. Class reading assignments, which consisted of highly influential philosophers who defined Western intellectual thought, were challenging for both teacher and student. The consistent weekly journal writing kept both sets of cadets on task and increased their self-reflection when it came to leadership skills, ethical behavior, and critical thinking. The researcher found journal writing to be a highly productive activity, which became an educational activity for the cadets taking his Western Intellectual History class during the 2013-2014 school year. The cadets were given the journal prompts in the form of a question, and the questions were related to the thinking of the philosophers and philosophical topics in general. Moreover, the researcher incorporated real-world leadership scenarios in the journal prompts. There have also been times when the researcher used journal entry prompts recommended by the cadets. This was not a practice by the researcher for spring, 2012 or the 2012-2013 school year. Once the researcher ascertained the leadership responsibilities of each of the three cadets from the

2012-2013 school year, he began to apply their experiences as leaders to simulated scenarios that would actually occur at the academy. These scenarios included resolving disputes between fellow cadets, collaborating with others when making decisions, and handling insubordination from cadets in their squads or platoons.

The researcher also discovered that the Socratic Method not only had a moderate influence on the leadership skills of JROTC cadet leaders for both spring, 2012 and the 2012-2013 school year, but certain thoughts of the philosophers made an intellectual impact on the leadership thinking of the cadets. The researcher concluded that the philosophical ideas of Aristotle and Niccolo Machiavelli offered important guidance to leadership theory and practice. For instance, the researcher identified Aristotle's idea of the mean as a meaningful theory to apply to leadership decisions. Machiavelli's thoughts in *The Prince* assisted in the formulation of key leadership principles among the cadets. They found Machiavelli's theory that a leader must, given the situation, play the part of the lion and at other times the fox quite valuable. The researcher also concluded that cadet leaders found Machiavelli's assertion that, in a perfect world, a leader should be both feared and loved by his followers as practical advice for their own leadership experiences.

It should be noted that no other philosopher piqued both sets of cadets' interests more than Machiavelli. The researcher continually witnessed both sets of cadets' great interest in discussing Machiavelli's ideas and relating them to real leadership situations at the Midwest Academy. It was the researcher's belief that the thoughts of Machiavelli impressed upon the cadet participants that the study of philosophy was a worthwhile enterprise.

Lastly, as has been indicated, the day student during spring, 2012 and the day student in the 2012-2013 school year were not formally involved in the research study, and they were not cadet leaders. However, the researcher recognized, in general terms, the articulation and theorizing of leadership principles among these cadets. Moreover, the researcher observed the development of Socratic discussions between the day students and the cadet participants.

The Socratic Method Observation Instrument, developed by the researcher, offered minimal information in the leadership development of both sets of cadets. The researcher found no trend in leadership development as it related to any of the categories identified in the instrument. The researcher believed that the instrument offered some information when analyzing his teaching, possibly making connections between the ranking of a category and the teaching experience of that day. The Socratic Method Observation Instrument would have been more useful for spring, 2012 if the researcher had employed it at the beginning of the spring semester of 2012 and then at the end of the same semester to see if any change had occurred. The researcher should have followed the same practice for the 2012-2013 school year, using the instrument at the beginning and at the end of the school year to notice any possible change in cadet leadership.

There was informative data on leadership collected from the end of the year interview questions, which were developed by the researcher. The researcher was able to notice themes that aligned with the Five Leadership Practices. These themes were identified as Helping/Caring for Subordinates, Improved Confidence, and Intellect Precedes Will.

The researcher also believed that the use of the Student Leadership Practice Inventory was an effective pretest and posttest to measure the cadet participants' self-perceptions of any change or development in leadership. The researcher felt the characteristics that defined the Five Leadership Practices within the Student Leadership Practice Inventory clearly gave meaning and substance to leadership development and gave a coherent definition to the nature of leadership in this research study.

Recommendations for Future Research

The following recommendations for future research were based on the findings from spring, 2012 and 2012-2013 school year. Further research should be done on the influence of the Socratic Method of learning on JROTC cadets at military boarding schools. This research study indicated a moderate improvement in cadet leadership skills via the Five Leadership Practices following the use of the Socratic Method. However, this was concluded based on two different studies with a total of five cadets from both classes, which is a limitation of this particular study. The researcher recommends that research of this subject matter be done on a larger scale (cross-curricular) with a larger sample.

It is also recommended that JROTC departments conduct research on the Socratic Method of teaching for future use. The researcher believes that researching the use of the Socratic Method of teaching in courses that specifically deal with leadership, such as JROTC classes, may offer invaluable information on the possible connection between the Socratic Method and leadership development. The researcher also recommends that research be conducted on the effectiveness of the Socratic Method at other military boarding schools which offer a JROTC program. It should also be noted that there are

military boarding schools that do not have a JROTC program, instead offering their own military curriculum. The same research should be conducted on the Socratic Method and leadership for these schools as well.

Through this study, the researcher identified a limited number of previous studies and opinions on the use of the Socratic Method in military education. Since this research revealed moderate gains in leadership at the JROTC level, a wing of the United States Army, it behooves military leaders in all the United States Armed Forces to continue researching the impact the Socratic Method can have on leadership development in the military.

While gains were made in leadership development among the cadets from spring 2011-2012 and cadets from the 2012-2013 school year through the use of the Socratic Method, it should also be noted that the researcher discovered that the actual philosophical content of the Western Intellectual History course informed both sets of cadets about leadership. It is not possible to separate the effects of the course content from the effects of the Socratic Method within the research design of this study. As indicated earlier, the thoughts of Aristotle and Machiavelli assisted both sets of cadets in understanding the essence of leadership. Aristotle's concept of the mean in virtuous behavior elicited thought-provoking comments from both sets of cadets. Indeed, the researcher and his students continually applied the concept of the mean to various situations leaders might find themselves in. Military leaders who manage JROTC programs need to conduct research on the role Aristotle's mean can play in leadership studies, especially in the sphere of decision-making. The researcher also recommends

that school leaders of military boarding schools that have JROTC programs and those that do not have JROTC programs conduct the same research.

Both sets of cadets found in Machiavelli timely and practical advice on leadership behavior. As with Aristotle, there must be research on the impact of Machiavelli's ideas, especially as it pertains to a leader either being feared or loved, on JROTC leadership development. The same type of research should be conducted at military boarding schools with JROTC programs and those that do not have JROTC programs.

This research study expounded upon the essence of leadership in military institutions along with a vital component of military education, JROTC. Consequently, the researcher believes that what was learned in this study can assist in leadership studies for the United States Armed forces. Hence, the researcher recommends that research be conducted on the impact the Socratic Method of teaching has on leadership development among noncommissioned and commissioned officers.

In addition, there should also be research on the leadership development of noncommissioned and commissioned officers who participate in the Socratic Method. Military leaders and educators would do well to uncover any positive impact the work of Aristotle, in particular his concept of the mean, has on leadership training. Based on the findings in this study, the United States Military should also explore the influence of Machiavelli's thought on military leadership development.

The researcher wishes to highlight two noteworthy themes that emerged from this research study: Caring and Respecting Subordinates, and Intellect Precedes Will as They Pertain to Leadership. The former emerged from the cadet journal entries while the latter came from the end of the year interviews. Based on the regularity of the articulation of

these themes among the cadet participants, the researcher concluded that these characteristics should be researched as necessary components of leadership. Hence, JROTC instructors, military leaders, and educators must delve into the role altruism plays in leadership. Furthermore, thoughtful research can be conducted on the role the intellect has on the decisions and actions JROTC leaders and other military leaders take.

Lastly, this research study fundamentally analyzed the development of leadership in the military sphere, albeit a JROTC program. The researcher wishes to make the point that school leaders who lead non-military, non-JROTC schools can also research the impact the Socratic Method can have on the leadership skills of students. School leaders can also look at the development of their teachers' pedagogy as it relates to the use of the Socratic Method, in particular the role of the Socratic question. School leaders of non-military, non-JROTC schools can also explore the role the Western classical philosophers have on leadership, specifically Aristotle and Machiavelli.

Ultimately, the exploration and advancement of leadership transcends any one particular segment of society. American educators, students and the military at large can look to an ancient technique known as the Socratic Method and the enduring thoughts of the Western philosophers to bolster leadership development in an ever changing and complex world.

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Appendix A

Lindenwood University
School of Education
209 S. Kingshighway
St. Charles, Missouri 63301

Informed Consent for Participation in Research Activities

The Examination of the Socratic Method on the Leadership Development of Junior Reserve Officer Training Corps Cadet Leaders at Military Academy

Principal Investigator Frank Giuseffi
Telephone: 581-253-1611 E-mail: FG056@lindenwood.ed

Participant_____Contact info_____

1. You are invited to participate in a research study conducted under the guidance of Dr. Lynda Leavitt, my Dissertation Chair. The purpose of this research is to examine how the Socratic method of instruction influences leadership development among 11th and 12th grade students who are JROTC Cadet Officers at Military Academy. Furthermore, I want to investigate whether or not my teaching skills change or improve as I use the Socratic method of classroom instruction.

2. a) Your participation will involve answering a pre- and post- test called the Student Leadership Inventory: a test that assesses leadership skills. A Guidance Counselor not affiliated with MMA will give the test in my office/classroom. Throughout the school year I will be making observations as to how and if the cadets, including yourself, are learning through the Socratic method of instruction. I will write daily journal entries detailing my observations. I will also record my observations by filling out a weekly Socratic Method/Leadership observation sheet. At the end of the year, interview questions will be asked to the cadets about how their leadership developed after learning through the Socratic method of instruction. All of this will occur in my office/classroom.

   b) The amount of time involved in your participation will depend upon which procedure you participate in. The pre- and post- test should take approximately thirty minutes each. Journal entries should take ten to fifteen minutes. Interview question at the end of the year should take approximately an hour.

   Approximately 5 cadets will be involved in this research, although this amount may vary depending on course enrollment.

3. There are no anticipated risks associated with this research

4. There are no direct benefits for your child's participation in this study. However, your child's participation will contribute to the knowledge about the Socratic method and its influence on leadership development. Moreover, he will help contribute to improving classroom instruction. He will also contribute to other schools benefiting from what they might learn about Military Academy's experience with the Socratic method and its influence on leadership development and classroom instruction.

5. Your participation is voluntary and you may choose not to participate in this research study or to withdraw your consent at any time. You may choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate or to withdraw.

6. We will do everything we can to protect your privacy. As part of this effort, your identity will not be revealed in any publication or presentation that may result from this study and the information collected will remain in the possession of the investigator in a safe location.

7. If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator, Frank Giuseffi at 573.253.1611or the Supervising Faculty, Dr. Lynda Leavitt at 636-949-4756. You may also ask questions of or state concerns regarding your participation to the Lindenwood Institutional Review Board (IRB) through contacting Dr. JannWeitzel, Vice President for Academic Affairs at 636-949-4846.

I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I consent to my participation in the research described above.

_____ _____

Participant's Signature Date Participant's Printed Name

_____ _____

Signature of Principal Investigator Date

___

Investigator Printed Name

Appendix B

Lindenwood University
School of Education
209 S. Kingshighway
St. Charles, Missouri 63301

Informed Consent for Parents to Sign for
Student Participation in Research Activities

The Examination of the Socratic Method on the Leadership Development of Junior Reserve Officer Training Corps Cadet Leaders at Military Academy

Principal Investigator Frank Giuseffi
Telephone: 581-253-1611 E-mail: FG056@lindenwood.edu

Participant_____
Parent Contact info _____

Dear parent,

1. Your child is invited to participate in a research study conducted by me, the Dean of Academics, Frank Giuseffi, under the guidance of my Dissertation Chair, Dr. Lynda Leavitt. The purpose of this research is to examine how the Socratic method of instruction influences leadership development among 11th and 12th grade students who are JROTC Cadet Officers at Military Academy. Furthermore, I want to investigate if my teaching skills change or improve as I use the Socratic method of classroom instruction.

2. Your child's participation will involve answering a pre- and post- test called the Student Leadership Inventory: a test that assesses leadership skills. A Guidance Counselor not affiliated with MMA will give the test in my office/classroom. Throughout the school year I will be making observations as to how and if the cadets, including your son, are developing as leaders through the Socratic method of instruction. I will write weekly journals (every Friday) detailing my observations. I will also record my classroom observations by filling out a weekly (every Friday) Socratic Method/Leadership observation sheet. At the end of the year, interview questions will be asked to the cadets about how their leadership developed after learning through the Socratic method of instruction. All of this will occur in my office/classroom.

Approximately 5 cadets may be involved in this research, although this amount may vary depending on course enrollment.

b) The amount of time involved in your child's participation will depend upon which procedure he participates in. The pre- and post- test should take approximately thirty minutes each. Journal entries should take ten to fifteen minutes. Interview question at the end of the year should take approximately an hour.

3. There are no anticipated risks to your child associated with this research.

4. There are no direct benefits for your child's participation in this study. However, your child's participation will contribute to the knowledge about the Socratic method and its influence on leadership development. Moreover, he will help contribute to improving classroom instruction. He will also contribute to other schools benefiting from what they might learn about Military Academy's experience with the Socratic method and its influence on leadership development and classroom instruction.

5. Your child's participation is voluntary and you may choose not to let your child participate in this research study or to withdraw your consent for your child's participation at any time. Your child may choose not to answer any questions that he or she does not want to answer. You and your child will NOT be penalized in any way should you choose not to let your child participate or to withdraw your child.

6. We will do everything we can to protect your child's privacy. As part of this effort, your child's identity will not be revealed in any publication or presentation that may result from this study.

7. If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator, Frank Giuseffi at 581.253.1611or the Supervising Faculty, Dr. Lynda Leavitt at 636-949-4756. You may also ask questions of or state concerns regarding your participation to the Lindenwood Institutional Review Board (IRB) through contacting Dr. JannWeitzel, Vice President for Academic Affairs at 636-949-4846.

I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I consent to my child's participation in the research described above.

Parent's/Guardian's Signature	Date	Parent's/Guardian's Printed Name
Child's Printed Name		
Signature of Investigator	Date	Investigator Printed Name

Appendix C

JROTC Cadet Officers' Interview Questions

1. When did you enroll at MMA?

2. What is your current rank?

3. What are your current leadership responsibilities?

4. Tell me about your experiences as a Cadet Leader at MMA.

5. Tell me about your experiences participating in class discussions prior to your involvement in your current class on Western Intellectual History.

6. In what ways has your participation in classroom discussions developed this year?

7. Tell me about your experiences discussing philosophical texts and ideas with other cadets.

8. Comment on any relationship you saw between your ethical decision-making and your involvement in class discussions.

9. How would you describe your listening skills during class discussion.

10. Comment on your self-reflection after participating in class discussions this past year.

11. How do you define "being a leader", what skills do you believe are necessary to become a leader?

12. Tell me about the effectiveness of your leadership decisions this past school year.

13. Comment on any relationship you saw, if any, between your leadership development and your involvement in class discussions.

14. Tell me about the ethical decisions you might have made as a leader.

15. Describe any possible discussions you have had with your subordinates about values and principles.

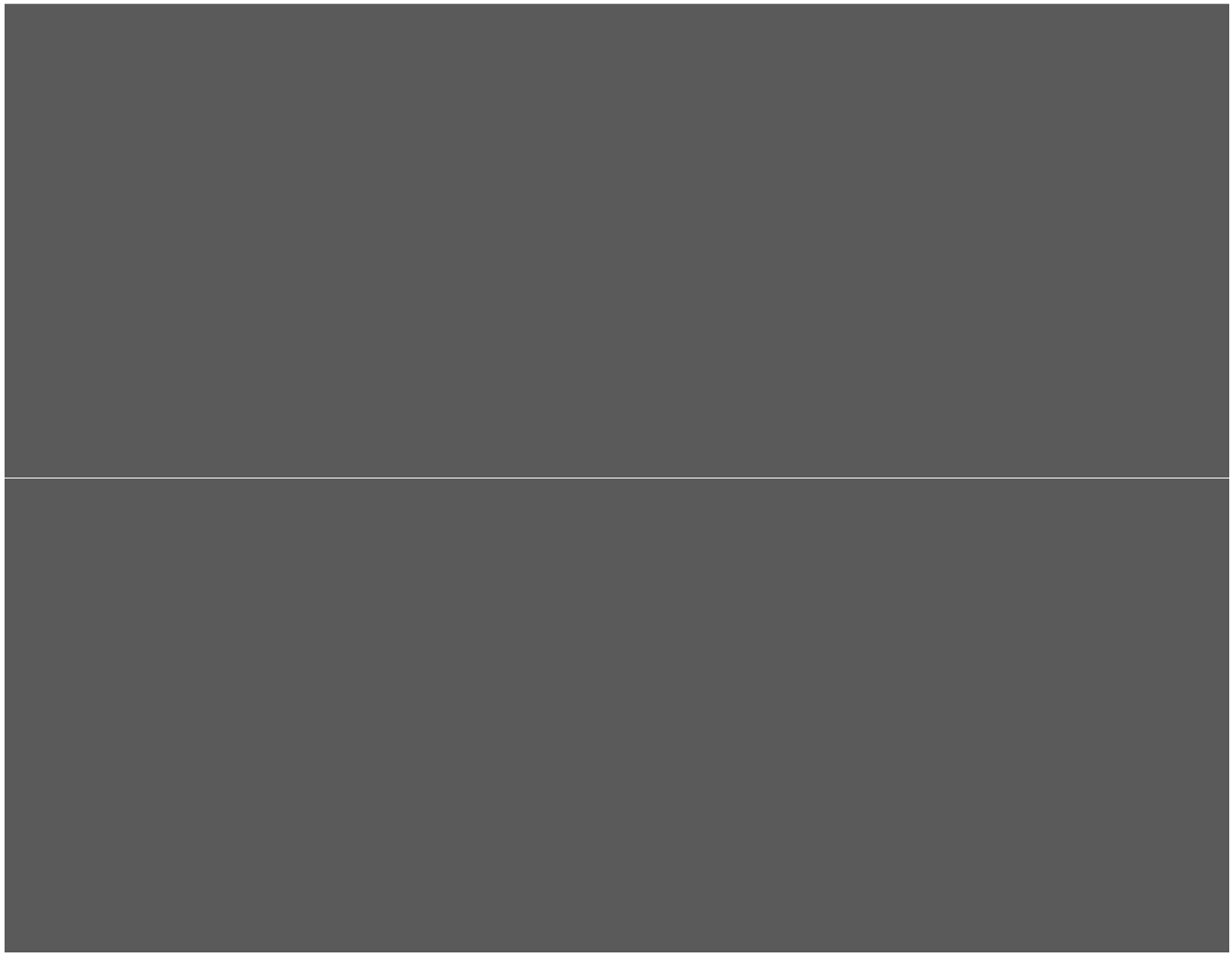
16. How have you used your communication skills during the past year both in class and out of class?

17. How have you used your leadership skills in caring and supporting your subordinates?

18. How did you use your critical thinking skills during class discussion

19. How did you use your critical thinking skills as a leader?

Appendix D



Vitae

I have been in the educational field for approximately 18 years. Prior to working at Military Academy, I was an English teacher for the Upward Bound Program at St. Louis University. Before that, I taught history and was the Dean of Students at a private, Quaker boarding school in southeastern Ohio.

I attended the University of Central Missouri, where I competed on the debate team and earned a bachelor's degree in philosophy and political science. Upon graduation, I attended St. John's College in Santa Fe, New Mexico, earning a master's degree in liberal arts. The concentration of study consisted of the 'Great Books' of western civilization. I studied the works of Plato, Augustine, Galileo, Shakespeare, and many other thinkers who shaped our world.

Once at the Military Academy, I became interested in school administration. Consequently, I earned a second master's degree in education through William Woods University. While at the academy I have held the positions of social studies teacher, varsity coach, Summer Admissions Counselor, Summer Camp Executive Officer, Athletic Director, Assistant Dean, and now Dean of Academics.