

An exploration of west point cultural identity and ethnocentrism
through the lens of systems theory

by

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B.A., Texas A&M University, 1993
M.A., University of Arizona, 2003

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

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Abstract

A significant gap exists in the body of literature concerning university military leadership programs concerning cultural identity and ethnocentrism. U.S. military leaders serve in all levels of government and corporate alike, and these leaders conduct warfare, most of which is non-lethal stability operations abroad. Military veterans serve in leadership positions in both corporate and government, many times interacting with people in other cultures. Military adult leadership programs to include the U.S. Military academies and ROTC programs shape the identity of these future leaders. The researcher explored how five future cadets discussed their cultural identity in relationship to other cultural identities. The researcher synthesized the cadet interviews with a sample of ten cadet essays, and thirteen physical artifacts (archetypes). The researcher explored the phenomenon shaped around ethnocentrism with the theoretical framework rooted in the assumptions of the primary scholars of grounded theory and further viewed the phenomena through the lens of systems theory. The researcher found that the West Point education system results in cadet identity that begins to homogenize by the end of the first year to a military cultural identity that is perpetually optimistic and somewhat nationalistic. Most of the cadets become much more accepting of each other's sub-American cultural differences; however, the lack of exposure to global cultures results in a somewhat non-global cultural identity.

Key Words: Cultural identity, military cultural identity, ethnocentrism, leadership, racism, West Point

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Approved by:

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Table of Contents

List of Figures	xi
Acknowledgements	xiii
Dedication	xiv
Chapter 1 - Introduction.....	1
Background	2
Statement of the Problem.....	4
Significance of the Study	5
Purpose of the Study	6
Research Questions	6
Theoretical Framework.....	7
Definition of Terms	9
Assumptions.....	11
Limitations	12
Role of the Researcher	12
Delimitations.....	13
Summary	13
Chapter 2 - Literature Review.....	14
Historical Manifestation of Ethnocentrism.....	17
Theoretical Analysis	18
Grounded Theory as the Theoretical Framework	19
Ethnocentrism Through the Lens of Systems Theory.....	20
Theories of Ethnocentrism	21

Culture and Systems Theory Synthesis.....	22
Organizations and Systems Theory Synthesis	24
Educational Theories of Ethnocentrism.....	26
Universal Globalism and Systems Theory Synthesis	27
Organizational and Military Ethnocentrism.....	29
Organizational Ethnocentrism	30
Military Culture Ethnocentrism	31
Second Literature Review.....	33
Interdisciplinarity in the Literature	33
Rationale for Interdisciplinarity	34
Theoretical Literature.....	35
Psychology Literature	37
Biology Literature	37
Anthropology Literature	38
History Literature	38
Education Literature.....	39
Philosophy Literature.....	40
Participant Interview and Writing Assignment Literature.....	42
Physical Artifacts (Archetypes/Symbols) Literature	43
Summary	48
Chapter 3 - Methodology	50
Introduction.....	50
Data Collection	50

Constructivist Grounded Theory Research Design	51
Research Questions	54
Population Description	55
Protection of Human Subjects	55
Data Sources	56
Participant Interviews	56
Participant Writing Assignments	58
Physical Artifacts/Archetypes.....	59
Archetypes	60
Data Analysis.....	64
Participant Interviews	64
Participant Writing Assignments	65
Physical Artifact Analysis.....	66
Summary	66
Chapter 4 - Findings.....	68
Introduction.....	68
Analysis and Synthesis of the Data Sources	68
Participant Interview Analysis.....	68
Participant #1 Analysis, Reflection, and Discovery	69
Participant #2 Analysis, Reflection, and Discovery	73
Participant #3 Analysis, Reflection and Discovery	77
Participant #4 Analysis, Reflection and Discovery	84
Participant #5 Analysis, Reflection and Discovery	88

Combined Participant Analysis, Reflection and Discovery.....	93
Participant Writing Assignment Analysis.....	95
Question #1 Analysis: How do you view your military cultural identity in comparison to other cultures?.....	98
Question #2 Analysis: “How do people in Western culture and not in the military view the U.S. Military culture?”.....	102
Participant Interview and Writing Assignment Synthesis of the Data	106
Physical Artifacts (archetypes/symbols) Analysis.....	107
Lee Portrait in Jefferson Hall Library (1952)	110
Field Notes	110
Analysis and Reflection	113
Battle Monument at Trophy Point (1897).....	115
Field Notes	115
Analysis and Reflection	116
James Monroe Portrait (1832)	118
Field Notes	118
Analysis and Reflection	118
Jonathan Williams Portrait (1815).....	119
Field Notes	119
Analysis and Reflection	120
Thomas Jefferson Portrait (1821)	121
Field Notes	121
Analysis and Reflection	122

Ulysses S. Grant Portrait (1866)	124
Field Notes	124
Analysis and Reflection	124
Synthesis of the Physical Artifacts (archetypes and symbols).....	127
Chapter 5 - Conclusions and Grounded Theory	129
Statement of the Problem.....	129
Significance and Purpose of the Study	130
The Data Sources as Viewed through the Lens of Systems theory	131
Connections and Intersections with the Literature	132
Combined Participant Analysis, Reflection and Discovery	132
Embracing Diversity	134
Perpetual Optimism and Highly Empathetic	135
Non-Global Cultural Identity	136
Cadet Writing Assignment Synthesis	138
Combined Writing Assignment and Interview Synthesis	139
Physical Artifact Synthesis	139
Military Leadership Identity Theory.....	141
Conclusion	144
References.....	146
Appendix A - Combined Writing Assignment Word Count	155
Appendix B - Combined Interview and Essay Word Count.....	156
Appendix C - Exempt Determination	157

List of Figures

Figure 2.1 Core Idea Map of Literature	15
Figure 2.2 Core Idea Map Historical Manifestations and Literature Gap	17
Figure 2.3 Interdisciplinarity with Ethnocentrism	35
Figure 2.4 General -in-Chief Robert E. Lee, C.S.A. (1807-1870, USMA)	45
Figure 3.1 Core Idea Map Data Synthesis	53
Figure 3.2 History Panel 2, Description 41 by L.G. Fraser	60
Figure 3.3 General-in-Chief Robert E. Lee, C.S.A. (1807-1870, USMA 1829)	61
Figure 3.4 The Battle Monument at Trophy Point.....	62
Figure 3.5 James Monroe (1758-1831) By Thomas Sully, 1832 Oil on canvas.....	63
Figure 3.6 Jonathan Williams (1751-1815) By Thomas Sully, 1815 Oil on canvas	64
Figure 4.1 Participant #1 Word Cloud.....	69
Figure 4.2 Participant #1 Gerund Coding.....	72
Figure 4.3 Participant #2 Word Cloud.....	74
Figure 4.4 Participant #2 Gerund Coding.....	77
Figure 4.5 Participant #3 Word Cloud.....	78
Figure 4.6 Participant #3 Gerund Coding.....	83
Figure 4.7 Participant #4 Word Cloud.....	84
Figure 4.8 Participant #4 Gerund Coding.....	88
Figure 4.9 Participant #5 Word Cloud.....	89
Figure 4.10 Participant #5 Gerund Coding.....	92
Figure 4.11 Combined Participant Word Cloud	93
Figure 4.12 Interview Categories to Themes.....	94

Figure 4.13 Interview Themes	94
Figure 4.14 Combined Writing Assignment Word Cloud	97
Figure 4.15 Writing Assignment Research Question #1 Analysis	99
Figure 4.16 Writing Assignment Research Question #1 Gerund Coding.....	100
Figure 4.17 Writing Assignment Research Question #2 Analysis	103
Figure 4.18 Writing Assignment Research Question #2 Gerund Coding.....	104
Figure 4.19 Writing Assignment Theme	105
Figure 4.20 Combined Interview and Essay Word Cloud	106
Figure 4.21 Participant Interview and Writing Assignment Theme	107
Figure 4.22 History Panel 2, Description 41.....	110
Figure 4.23 General -in-Chief Robert E. Lee, C.S.A. (1807-1870, USMA	112
Figure 4.24 The Battle Monument at Trophy Point.....	116
Figure 4.25 James Monroe (1758-1831) By Thomas Sully, 1832.....	119
Figure 4.26 Jonathan Williams (1751-1815) By Thomas Sully, 1815 Oil on canvas	121
Figure 4.27 Thomas Jefferson (1743-1826) By Thomas Sully, 1821 Oil	123
Figure 4.28 General Ulysses S. Grant (1822-1885, USMA 1843) By Paul Louvrier, 1866	126
Figure 4.29 Physical Artifacts (Archetype/Symbol) Analysis.....	128

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Dedication

This dissertation is dedicated to all of the past, present and future humans that have unnecessarily died or suffered as a result of ethnocentric leaders and societies that somehow feel an air of superiority over their fellow humans. It is my hope that the findings in this dissertation and the grounded theory guide our future leaders and societies to implement changes towards the betterment of humanity.

Chapter 1 - Introduction

“We are all citizens of one world, we are all from one blood. To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is a great folly. Desist, I implore you, for we are all equally human...Let us have one end in view, the welfare of humanity.”
John Comenius
(1592-1670)

The above-mentioned quotation represents a significant problem concerning the way in which humans view each other on planet earth. Communist China, the Union of Soviet Socialist Republic (USSR), the Khmer Rouge Cambodia, Vietnam, Yugoslavia, and fascist Germany account for 128 million or 84% of 151 million people dead because of war and genocide in the 20th Century (Rummel, 1994). A human's worldview predominantly constructs their identity, behavior, and actions (Charmaz, 2014). Many times, a person's world view results in a feeling of superiority over other people. Scholars coined the term ethnocentrism to define this phenomenon. Although defined in different ways by different scholars, it is important at this point to clarify a basic definition to frame the discussion. Kasomo (2011) defines ethnocentrism as a concept that combines the belief that one's own culture is superior to other cultures, with the practice of judging other cultures by the standards of one's own culture. A person's cultural identity and their world view largely shapes their level of ethnocentrism.

Ethnocentrism manifests itself into the mistreatment of the marginalized groups from the dominant majority groups. Throughout world history and today, this paradigm continues to challenge humanity. The Romans viewed most people on the margins of the empire as the “others,” the barbarians. With the fall of the Roman empire, the Western world began to take shape in the form of Europe and later the United States. The same ethnocentric approach to the

“others” continued with the divide between the Orient and the Occident, the East and the West. Western educators largely shaped this mindset through literature from the Western perspective.

Said (1978) explains that the Western expert through literature shaped the perspective of the Orient and Islam in that they viewed them with an exaggerated and exotic lens and marginalized status. Moreover, the scholars from the Orient did not have the opportunity to represent themselves and were not considered credible unless the literature passed through the lens of the Western expert (Said, 1978). Western leaders largely determined what literature was published and used throughout Western society, and specifically and applicable to this study, within university leadership programs. Before beginning this journey, it is important to understand the researcher’s cultural identity so to best bracket and suspend all potential subjectivities to allow a reasonable level of contentedness to the reader and researcher. The subsequent sections provide the background, statement of the problem, significance of the study, purpose of the study, research questions, theoretical framework, definition of terms, assumptions, limitations, researcher’s role, delimitations, and a conclusion.

Background

Small-town south Texas embodied a sense of brownness where whiteness and blondness illuminate like a single white tulip in a sea of chocolate cosmos. I was that white tulip. I was “El Juedo,” sometimes “pinche Juedo” (damn white boy). For years, prejudice Hispanics bullied me. Racial conflicts continued to construct my identity as I interacted with people of different cultural identities, and as I was judged because of the color of my skin. I was small for my age and an easy target. However, Miguel Zamora stepped up in my defense. Miguel was a large and older Mexican American boy that started school late as a recent immigrant to south Texas.

In Spanish, or really slang Texmex, he told the bully to leave Juedo alone or he would pound them. I became close to Miguel and many Hispanics that understood my plight. They understood the diverse identities as having nothing to do with biological differences such as color of skin. Anzaldúa (2009) stated it clearly, “All of us have multiple identities. Besides loindio, lo mestizaje, that I’m comprised of includes the biological mixtures of Basque, Spanish, Berber Arab, and the various mixture of various cultures of color and various white cultures” (p. 283). Like Anzaldúa, I also have a diverse biological mixture of French, English, Irish, and traces of various cultures from all parts of the world, and more importantly, my cultural identity aligns more with a blended South Texas Tex-Mex culture. My Tex-Mex friends did not dwell in the revengeful hatred fueled by ethnocentrism.

People in various parts of the world progress at different rates because of environmental reasons. It has nothing to do with biological or cultural differences. Diamond (1999) clarifies the historical paths different peoples followed in their cultural progression and explains the connection with the environment, having nothing to do with biological differences. People with diverse cultural identities have the potential to progress equally. Therefore, the convergence of Caucasian and Hispanic in Del Rio, Texas demonstrates the convergence of cultures and further proves that biological differences do not determine levels of intelligence. The biological or cultural differences have no bearing on our potential to excel as human beings. Ethnocentric notions from a dominant majority result in marginalization of people on the “outside,” and not until humanity embraces lower levels of ethnocentrism will people stop viewing others with different biological qualities as the “other” and as “inferior.” Until such time, we will continue with cultural divide and inequality. The American/Eurocentric and ethnocentric mindset proved

problematic as I learned through my experiences in South Texas and later understood and gained clarity as I moved out into the world.

Small town Texas embodied in me a unique perspective as I left and entered the world beyond that small niche. I joined the U.S. Army and traveled all over the world, including two tours in Iraq as an advisor embedded in the Iraqi Army. In Iraq, I was “Juedo” all over again in a sea of Iraqis; however, much different circumstances in a war zone. Most of the time in a small-scale war zone, it is not like the movies with constant weapons firing and bombs blowing up, most of the time is spent in conversation and bonding with your team. In my unique assignment as an advisor, the Iraq Army Soldiers were a part of that team. Therefore, I came to bond closely with them much like my Hispanics friends from small town Texas. Our lives depended on each other. We had to trust each other. In my experiences in Iraq and my readings of such works as *Orientalism* by Edward Said, I came to better understand the Middle Eastern perspective.

These early experiences shaped my perspective of the world around me and through studies in my master’s program at the University of Arizona, framed around Colonialism, war and cultural diversity in education, I further transformed my values and perspective...and it continues as I construct new knowledge as a Ph.D. student. Through the educational experiences both in the master’s program and now in the doctoral program, I have continued to conduct an extensive analysis of the literature related to Colonialism, war and cultural diversity, which has now led me to the notion of cultural identity related to the levels of ethnocentrism.

Statement of the Problem

There is a significant gap in the body of literature concerning university military leadership programs shaped around the level of ethnocentrism that might exist with graduates after completing these programs. Animashaun, Henry, Hill, Patton, Samms and Ungvarsky

(2015) conducted a study that concentrated on understanding and modeling the sociocultural factors that affect soldier and commander decision making, specifically addressing how their own cultural background influences their own decision making. Campbell (2017) conducted a phenomenological study of twelve Army ROTC cadets in a United States university that intersects with the Animashaun et al. study. Insights from the ROTC student participant perceptions provided evidence of a unique leader identity coupled with a unique leader mindset that contribute to effective military leadership programs (Campbell 2017).

Goertzel and Hengst (1971) demonstrated the potential for ethnocentrism in military leadership programs with a focus on ROTC Cadets related to education and socialization. Goertzel and Hengst found that there are significant differences in personality traits and attitudes related to the “military mind.” Caforio (2006) conducted an empirical study in Europe that looks at the socialization process of the military academy cadets that are indoctrinated into a complex set of rules, values, behaviors, and cultural models that a particular social group defines for its members. Although these studies focused on a related phenomenon concerning cultural identity, they did not focus specifically on “military” cultural identity considering levels of ethnocentrism. Further investigation is needed to understand how the resulting mindset or socialization process effects the levels of ethnocentrism that might exist in future military leaders.

Significance of the Study

U.S. military leaders serve in a range of different positions at many levels of leadership and almost always interact with people from different cultures. Historically, U.S. military leaders have served in all levels of government and corporate from the President of The United States (POTUS) and CEOs on down. Therefore, it is essential that these leaders view the world with the lowest levels of ethnocentrism. U.S. military leadership programs at U.S. universities such as the

military academies and ROTC programs produce these leaders. There is a significant gap in the body of literature concerning university military leadership programs and cultural identity shaped around the level of ethnocentrism that might exist with graduates after completing these programs. For example, the literature identifies three different bodies of ethnocentrism correlated with the level of education (Bobo & Licari, 1989; Pettigrew & Tropp, 2011). However, these bodies of research do not address military cultural identity related to levels of ethnocentrism in these leadership educational programs. This gap needs further investigation to gain deeper insights into cultural identity and levels of ethnocentrism that result after completing military educational leadership programs.

Purpose of the Study

The purpose of this study was to explore cultural identity shaped around levels of ethnocentrism in a military leadership program through a qualitative research approach with a grounded theory research design. The researcher's expanded purpose was to analyze interview data from five currently enrolled students, writing assignment data from ten currently enrolled students and further synthesizing with data from thirteen physical artifacts. Subsequently, the researcher viewed the data through the lens of systems theory.

Research Questions

The research questions include a discussion about how the participants explore the development of their cultural identity as a result of being a student in the military leadership program; how the participants explore the development of their cultural identity as a result of other influencing forces outside of the leadership program; and how the participants explore their cultural identities in relation to other cultural identities. Moreover, the researcher explored how the physical artifacts serve as archetypes to influence cultural identity. It was critical for me as

the researcher to maintain an empathetic and dialogical openness in that I must have an open ear and let the participant speak. The line of interview questions was in-depth when collecting the data.

Overarching Question

1. How do the student participants explore their cultural identities in relation to other cultural identities?

Sub-Questions

1. How do the student participants explore the development of their cultural identity as a result of being a student in the leadership program?
2. How do the student participants explore the development of their cultural identity as a result of other influencing forces outside of the leadership program?
3. How do the campus physical artifacts serve as archetypes to influence cultural identity?

Theoretical Framework

The researcher explored the development of student cultural identity in relationship to other cultural identities as these students potentially enter leadership positions throughout the world. Grounded theory uses an inductive approach to the phenomenon being studied, and the researcher systematically verified the emerging theory through continuous data collection and analysis (Corbin & Strauss, 1990). Unlike quantitative research, the researcher did not begin with a hypothesis and then try to prove or disprove. Rather with grounded theory, the researcher acknowledged that the data collection, analysis, and theory exist in a reciprocal relationship and then lets the theory emerge (Corbin & Strauss, 1990).

This research explored the phenomenon of cultural identity shaped around levels of ethnocentrism with the theoretical framework rooted in the assumptions of the primary scholars of constructivist grounded theory and further viewed the phenomena through the lens of systems theory. The constructivist grounded theory assumptions, tenets and concepts aligned with my research purpose and questions in that they provided a framework that agreed with the researcher's schema concerning the research shaped around the phenomenon of ethnocentrism and cultural identity.

The approach allowed me to engage in a methodology that connected the researcher to the inner world of the participants. Charmaz (2014) indicates that in preparation the researcher should remain as open as possible so not to narrow the topic too much. Theoretical agnosticism concerning a priori ideas should be suspended as much as possible to remain posteriori or open to the observations and analysis. Moreover, Charmaz (2014) emphasizes the importance of understanding one's starting points and standing points. The researcher's experiences as shared in the introduction helped to suspend or bracket the research subjectivities concerning his own position in society, world view, and status. The researcher also acknowledged that the literature review for the proposal was different from the second literature review for the dissertation when using grounded theory. Corbin and Strauss (1990) explain that the researcher explores the emerging categories in a new way so to discover a new theory and to not let the literature in the form of previous categories or theories prevent an open analysis of the new material. Charmaz (2014) stressed the importance of simultaneous data analysis early in the research to begin to identify emergent leads to follow. Moreover, the researcher focused on gerunds, or words that indicate doing something because the participants actions indicate a routine social construction in their processes and structures.

Definition of Terms

1. *Cleansing*: The world's horrifying manifestation of ethnocentrism (Kasomo, 2011)
2. *Cultural Identity*: Refers to membership of a cultural group. A collective cultural identity shared by other members of the group. An individual's identity in its cultural aspects, listing, perhaps, the various features of the way someone has been brought up which identity her in various respect – her linguistic and literary background, her religious and moral education and choices, her socially acquired attitudes and manner (Gilbert, 2010).
3. *Encapsulated Globalism*: Individuals are universally intercultural and are in a state of disequilibrium between universal humanism and national prejudice (Cakmak, 1993).
4. *Ethnocentrism*: The concept combines the belief that one's own culture is superior to other cultures, with the practice of judging other cultures by the standards of one's own culture. Sociologists and social psychologists extend the term to group attitudes shown by religious, economic, racial, caste and class group within a larger social order. Ethnocentrism is also defined as a feeling that one's own group has a mode of living, values and patterns of adaptation that are superior to other groups. This leads to a generalized contempt of members of other groups (Kasomo, 2011).
5. *Ethnography*: The scientific study of the origin and functioning of humans and their cultures. It is a major branch of cultural anthropology (Kasomo, 2011).
6. *Ethnic Identity*: A band of people living together who share and acknowledge common customs. The sameness of people who share a pattern of common characteristics, such as cultural heritage, historical experiences, nationality, religion, language, or geographical residence, for which anyone can be a member of one or more groups (Gebru, 2012).

7. *Globalism/Global*: Refers to an identification with the global community in the sense of viewing humans as a single cultural diverse human species without cultural prejudice, committed to the welfare of the human species (Cakmak, 1993).
8. *Ideal Globalism*: Individuals see the world as both universally intercultural and universally humanistic (Cakmak, 1993).
9. *International*: Of or relating to two or more nations or their citizens (Dictionary.com).
10. *Leadership*: The position or function of a leader, a person who guides or directs a group of people (Dictionary.com).
11. *Military Cultural Identity*: The term is not specifically defined in the literature. Therefore, the researcher explores the notion to operationalize a definition for this new term. The term would be much like the aforementioned cultural identity definition but focused on the unique military group experience. A human perceives a sense of belonging to a military group culture. The culture would be rooted in military lineage, appearance, history, attitudes, behaviors, family, education, ethnicity, religion (but more secular), patriotism, profession, skills, and hierarchical rank structure.
12. *Non-Globalism*: Non-global individuals approach the world as selectively intercultural and tend to be selectively humanistic, they tend to be more prejudiced in their appreciation of different cultures, and they are limited in their transcultural concern for the welfare of humanity (Cakmak, 1993).
13. *Racism*: The stigmatization or a symbolic exclusion of certain groups leading to a group of people to consider themselves superior to other groups, based in stereotypes and physical differences (Carignan & Sanders, 2005).

14. *Universal Ethical Humanism*: Ethical concern for the welfare of all humanity perceived as members of the world (Cakmak, 1993).
15. *West*: Refers to cultures connected to Europe and the United States, rooted in the historical cultural manifestations thereof to include colonization and imperialism and synonymous with the occident, opposite of the orient (Said, 1978).

Assumptions

The researcher embraced the assumptions embodied in constructivist grounded theory as developed by Dr. Kathy Charmaz which reflects the constructivist/relativist worldview (Groen, McNair, & Simmons, 2017). Constructivist grounded theory embraces the basic components of Strauss and Glaser objective/positivist perspective concerning emergent, comparative, inductive, and open-ended tenets; however, the constructivist/relativist approach recognizes the individual agency of the participants in making meaning and maintains the interpretivist, relativist view of both the researcher and the participants (Groen et al. 2017). Therefore, the constructivist ontology would be that of a relativist with a subjective and interpretivist epistemology. Put more simply, knowledge was co-constructed with the researcher and the participant, and depended on the context (Groen et al. 2017). Moreover, the research methods included highly dialectic interactions between the researcher and the participant to co-construct knowledge through symbolic interactionism (Groen et al). With the constructivist grounded theory approach, the researcher successfully revealed participants hidden assumptions, revealing implicit meanings (Charmaz, 2006). Finally, the researcher assumed he conducted adequate bracketing to best suspend all pre-conceived notions or subjectivities.

Limitations

With the grounded theory approach, bracketing is essential to suspending all researcher preconceived subjectivities/biases or prejudices concerning the research findings. Although suspending subjectivities proves problematic, the researcher mitigated these preconceived subjectivities/biases/prejudices with complete transparency and bracketing in an attempt to suspend all preconceived notions about cultural identity and ethnocentrism. In the sampling method, the researcher used purposeful sampling to choose interview participants with diversity in mind, and the researcher used students that he had become familiar with through other West Point programs, specifically the study abroad program. The researcher purposely chose an American Asian male, African American male, a bicultural American female, a Mexican American male, and a White Jewish male. Moreover, in the sampling method for the writing assignments, the researcher randomly selected ten student writing assignments. Another limitation was that the participants may not have always been completely honest in answering the questions. Finally, the findings in this research were limited to the data which were collected and analyzed, therefore further generalizations cannot be made.

Role of the Researcher

In grounded theory, the researcher attempts to maintain theoretical sensitivity referring to a personal quality of staying aware of the subtleties of the data (Corbin & Strauss, 1990). The researcher gains in-depth insights into theoretical literature to develop the capacity to understand conceptually rather than concretely to develop a theory that is truly grounded, conceptually dense, and well-integrated (Corbin & Strauss, 1990). To develop this grounded theory, the researcher must understand the concept of abductions. Abduction concerns a constructivist approach to allow the theory to construct over time with in-depth analysis and saturation of

theoretical concepts, and without preconceived notions which arguably hinder the researcher from seeing all possibilities (Charmaz, 2014). Abduction involves looking at the inductive reasoning at another level considering all possibly theoretical explanations and then taking that creative and imaginative leap to something new concerning the phenomenon (Charmaz, 2014). However, the researcher suspends the theoretical understandings while collecting and analyzing the conceptual concepts so not to let them influence the discovery of the new grounded theory. The researcher accomplished this by conducting a separate or second literature review after the initial analysis (Thornberg, 2012).

Delimitations

The researcher chose one specific military education program to focus the research.

Summary

The previous sections provided the background, statement of the problem, significance of the study, purpose of the study, research questions, theoretical framework, definition of terms, assumptions, limitations, researcher's role, and delimitations. The background provided a story of the researcher's experiences that shaped his cultural identity which informs how he conducted the research concerning the participants cultural identity related to ethnocentrism resulting in a bracketing or suspension of subjectivities. The statement of the problem and the significance of the study clearly demonstrated the need for the study and the gap in the literature. The qualitative methodology using a constructivist grounded theory approach facilitated an open collaboration to best discover an emerging theory while understanding the role of the researcher in remaining theoretically sensitive.

Chapter 2 - Literature Review

Introduction

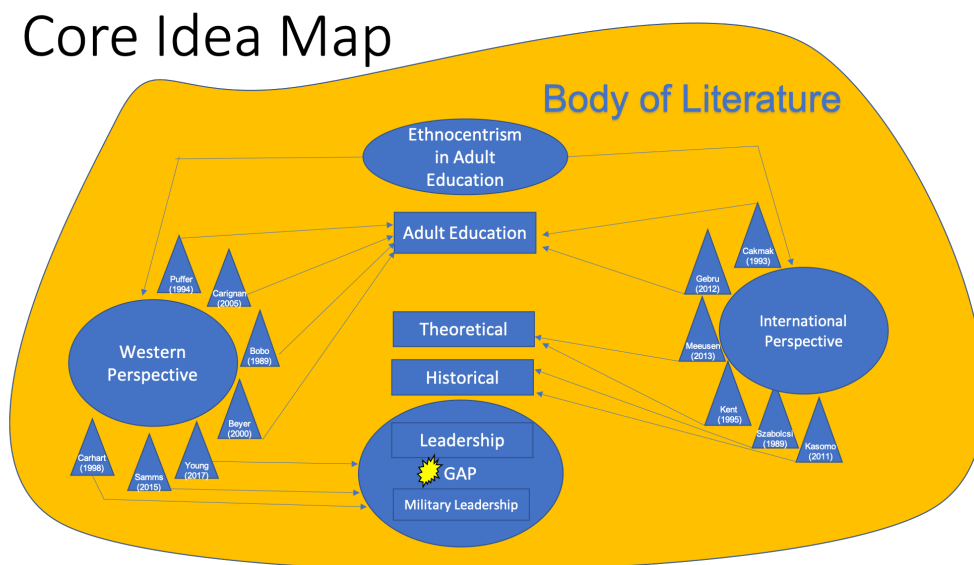
The following literature review discusses the problem concerning military leadership programs and the gap thereof. In the spirit of constructive grounded theory, the researcher conducted a second literature review after the initial findings. Subsequently, the researcher reshaped the findings to include the new knowledge as gained through the second literature review. In conducting the second literature review, it became important to remain grounded in the theoretical principles that guided the research, most notably the tenets of grounded theory and systems theory. The theoretical constructs coupled with the additional literature revealed the interdisciplinarity in the literature, further connecting the importance of the study to adult education.

The following literature review framed the dissertation focus concerning ethnocentrism in adult education leadership programs. The researcher explored literature from various perspectives to include a Western and international perspective. The researcher defines the West as the United States and Europe, while the researcher defines international as relating to two or more nations or their citizens (Dictionary.com). With these literatures, the authors may identify with both the West and other countries not in the West, such that of the Middle East, Africa, or Asia. The researcher provided a concept map to help visualize the existing body of literature (Figure 2.1). To understand the path in which the researcher followed in the literature review, it is important to explain the concept map. In the top center middle oval shape, the researcher began studying ethnocentrism in adult education. Branching out from that oval shape, the two oval shapes with the triangles surrounding them demonstrate the diversity of literature from an international and Western perspective. The center rectangles demonstrate the literature from the

international and Western perspective that focused on adult education, theory, and history. The bottom oval with the rectangles inside focuses on the literature concerning leadership and military leadership. While much of the literature focused specifically on adult education, the remaining literature focused on the theoretical constructs and on the phenomena of ethnocentrism across the planet, both contemporarily and historically. The international literature provided an outside perspective to view ethnocentrism through a different lens than that of the West. The bottom and center oval shows the gap in the literature. There is a significant gap in the body of literature concerning university leadership programs and ethnocentrism shaped around the level of ethnocentrism that might exist with graduates after completing these programs; and there is an even wider gap in university “military” leadership programs as will become apparent in this literature review.

Figure 2.1

Core Idea Map of Literature



It is important to first frame the discussion around an extended definition of ethnocentrism and a brief overview of the historical manifestations of this phenomenon. Cultural

ethnocentrism has resulted in numerous historical examples of ethnic cleaning, genocide, and war (Kasomo, 2011). Biological ethnocentrism results in racism and has also led to numerous historical examples of slavery, inequality, and mistreatment of the marginalized people (Van Hiel, Mervielde, & Ivan, 2005; Kasomo 2011). Kasomo (2011) explains that ethnocentrism combines the belief that one's own culture is superior to other cultures, with the practice of judging other cultures by the standards of one's own culture. Additionally, Kasomo (2011) suggests that sociologists and social psychologists expand on the term to include group attitudes shown by religious, economic, racial, caste and class group within a larger social order, and that ethnocentrism is also defined as a feeling that one's own group has a mode of living, values and patterns of adaptation that are superior to other groups which leads to a generalized contempt of other group members.

Beyer and Rodgers (2000) shape the definition around the view that one's own worldview creates a mindset incapable of recognizing other worldviews or to correctly identify differences in worldviews. Similarly, Carignan and Sanders (2005) explain that people view the world from the individual perspective or from their filter of meaning, leading to a collective identity that assumes their understanding is the only valuable understanding.

Figure 2.2

Core Idea Map Historical Manifestations and Literature Gap

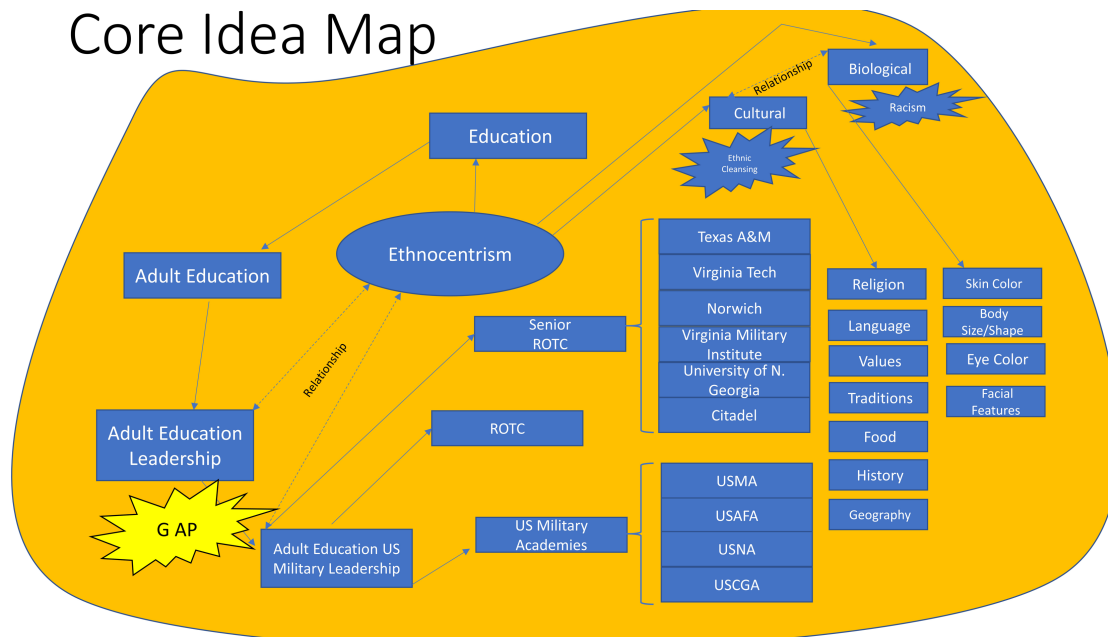


Figure 2.2 provides a visual of the links of ethnocentrism to education, adult education, and adult education leadership programs to expose the literature gap related to adult military leadership programs, specifically those of the Senior ROTC programs and U.S. Military Academies. The chart follows the path of ethnocentrism related to a clarification of the relationship between cultural and biological ethnocentrism.

Historical Manifestation of Ethnocentrism

The Western world manifested into the form of Europe and later the Americas resulting in the ethnocentric approach to the “others” and continued with the divide between the Orient and the Occident, the East and the West. Said (1978) explained that the Western expert through literature shaped the perspective of the Orient and Islam in that they viewed them with an exaggerated and exotic lens and marginalized status. Likewise, the scholars from the Orient did not have the opportunity to represent themselves and were not considered credible unless the literature passed through the lens of the Western expert (Said, 1978). Diamond (1999) clarified

the historical paths that different peoples have followed in their cultural progression and explained the connection with the environment.

Szabolcsi (1989) conducted a synthetic analysis of ethnocentrism in history textbooks, literature, and public opinion surveys in Eastern and Western Europe. Szabolcsi examined public opinion surveys in Hungary and found that there was a disconnected view of identity...some embraced a Western identity while others an Eastern identity. Szabolcsi poses the question of whether people could embrace an intermediate stage between nationalistic identity and universal identity. By the latter half of the 19th century, political leaders and public opinion became more nationalistic in Eastern and Western Europe leading to education becoming more nationalistic and further resulting in a stronger nationalistic identity in many of these countries (Szabolcsi,1989). Szabolcsi postulated that as early as the second half of the nineteenth century, ethnocentrism somewhat dominated and became more evident in the Prussian education system, most notably after the Franco-Prussian War of 1871. Moreover, Szabolcsi argued that countries such as the Austro-Hungarian Empire, Turkey and, to some extent, Russia dissolved or reshaped into splinter countries creating a further dynamic of increased ethnocentrism in education and a similar rewriting of histories such as the Colonialist history between Europe and the Orient.

Theoretical Analysis

The researcher explored the literature concerning the theoretical framework and the theories surrounding ethnocentrism to include the literature related to constructivist grounded theory, theories of ethnocentrism, and educational theories of ethnocentrism. Charmaz (2014) indicated that in constructivist grounded theory the researcher will likely reach a puzzling finding that does not fit with the other findings. It is at this point that the researcher should view the puzzling research findings from the lens of other possible theories for further understanding.

Therefore, the researcher viewed the literature through the lens of systems theory concerning universal globalism, culture, and organizations. Subsequently, the researcher continued to view the puzzling findings through the lens of systems theory and other theories.

Grounded Theory as the Theoretical Framework

Glaser and Strauss (1967) and in Glaser's subsequent works (1978, 1998, 2001, 2005) argued for delaying the literature review until near the end of the analysis. Their argument is two-fold. First, they contend that the delay prevents contamination by allowing pre-existing notions to influence the data analysis. Second, the delay keeps the researcher open to all possibilities. Charmaz (2014) indicated that in preparation the researcher should remain as open as possible so not to narrow the topic too much. The ability to remain "completely" unaware of previous subjectivities related to theoretical study is impossible. However, theoretical agnosticism concerning a priori ideas can be suspended to remain as open as possible to the observations and analysis. Moreover, Charmaz (2014) emphasized the importance of understanding one's starting points and standing points.

The researcher's experiences as shared in chapter one introduction helped to suspend the research subjectivities concerning his own position in society, world view, and status; further understanding his starting points and standing points. The researcher also acknowledged that the literature review for the proposal will likely be different from the second literature review for the dissertation when using constructivist grounded theory. Bruce (2007) indicated that a responsible researcher admits his or her theoretical understanding at the beginning of the study, and this admittance allowed for a more in-depth analysis concerning potential relationships with known theories preventing a duplication of theories. Corbin and Strauss (1990) explained that the researcher explores the emerging categories in a new way so to discover a new theory, and in this

case military leadership identity theory, and to not let the literature in the form of previous categories or theories prevent an open analysis of the new material. Charmaz (2014) stressed the importance of simultaneous data analysis early in the research to begin to identify emergent leads to follow. Therefore, the subsequent theoretical analysis exposed the researcher's previous theoretical knowledge of cultural identity shaped around levels of ethnocentrism and allowed for the best possible situation in suspending these subjectivities.

Ethnocentrism Through the Lens of Systems Theory

Synthesizing the theories of ethnocentrism and education through the lens of systems theory introduces a potentially new perspective concerning cultural identity in adult education. To frame the analysis, it is important to explain the basic tenets of systems theory before shaping the analysis around systems theory. Niklas Luhmann's social system theory holds that human beings do not and cannot communicate—only communication communicate (Moeller, 2006). Differently than the traditional European attempt to describe society shaped around a group of people or a community, social systems theory describes society on the basis of its events, looking at what actually happens (Moeller, 2006). Systems theory observes the events as forms of communication; therefore, to begin the analysis the researcher viewed the topics through the lens of systems theory. For example, how someone views the world would be understood as universal global communication; the way in which someone views other cultures with or without empathy would be cultural communication; and the way in which an organization sees itself in the world would be organizational communication. It was important to weave in the theories of ethnocentrism and more specifically the theories of educational ethnocentrism into the analysis of the phenomena through the lens of systems theory.

Theories of Ethnocentrism

Three theories of ethnocentrism include the constructivist, psychological, and structural theories. Kent (1995) clarified that constructivist believe that a network of conventions and institutional norms shape a society concerning what is to be understood about the world. Two such constructivist, Stanley Fish (1980) and Richard Rorty (1989), argue that communities and situations shape our interpretation of the world outside of our community, or become constructed over time. Moreover, the belief, knowledge, truth, and ethics internal to the human mind do not naturally evolve over time, but rather are constructed by the community in which we live within. Fish (1980) labels these communities as interpretive in that truth is a communal affair operating within the social institutions and conventional structures in which we exist. Rorty (1989) further connects this constructed mindset to ethnocentrism in clarifying that this mindset results in judging others through the lens of our own culture.

Psychological theory or primordialism over-stresses the primordial ties rooted in being born into a particular religion, speaking a certain language and following certain social practices (Freud, 1947). Moreover, Freud (1947) argued that the primordial ties lead to a creation of a natural community, and that the ties in this community are stronger and older than the modern nation-state. The primordial ties lead to an ethnocentric lens in which Western people view the world and further manifestations from such a lens. Febbraro and Teo (2003) explained four psychological manifestations of ethnocentrism all rooted in Western ethnocentrism. These manifestations include scientific racism, researcher prejudice, exclusion of non-Western views, and academia institutional practices.

Scientific racism involves a paradigm in which Western scientist have historically conducted research through an inherent Western ethnocentric lens in which sees non-Western

racism as inferior to Western. Similarly, Febbraro and Teo argued that many Western researchers have inherently viewed their research through a prejudice lens, mostly in the choice of research paradigms in knowledge production. Exclusion of non-Western views concerns the choice in which researchers make that does not include non-Western views (Febbraro & Teo, 2003). Finally, Febbraro and Teo posit that Western researcher's ethnocentric views are deeply rooted in academic institutions concerning publishing papers, presenting ideas, research grants, peer-review processes, and teaching.

Finally, structural theory holds that ethnocentrism is not so much a fact of nature but rather the conditions that cause ethnocentric notions (Mafeje, 1971). Structural ethnocentrism relates to slow, covert, and societally arranged changes that result in giving certain privileges to one group over another (Bizumić, 2014).

Culture and Systems Theory Synthesis

Beyer (2000) found that intercultural empathy serves as a means to reduce majority culture ethnocentrism. Achieving this end can be further understood through systems theory if viewed as cultural communication. In their study, Beyer provided a foundation for identifying majority culture ethnocentrism and established an initial foundation for interventions that reduce majority culture ethnocentrism and increasing individual's desire for intercultural empathy. Beyer (2000) explained that the perspective of someone from the majority of society as the observer towards the marginalized people within a society could manifest into a lack of empathy if not understanding how to be empathetic. When multiplied across a society, the results manifest into a situation where there is a lack of societal intercultural empathy (Beyer, 2000). To shape the analysis around systems theory, the researcher focused on the communications rather than the

people in the society and how they observe society. The focus was on the system of the mind and how it interacts with the various cultural communication systems in which it observes.

Systems theory identifies distinctions within systems when making observations, manifesting into a clearer understanding of how reality is created from the resulting perspective of the observer known as second-order observations (Schechter, 2011). Therefore, by viewing intercultural empathy as cultural communication, the approach becomes one of the observers viewing the marginalized people from the lens of the closed system in the mind towards a separate distinct system of intercultural communication manifesting into a clearer understanding of how to be empathetic. Systems theory holds that for one to understand how this reality comes to change, one must understand how the system behind it evolves over time through the second-order observations that fill a blind spot in the first order observations (Schechter, 2011). Beyer (2000) introduced interventions that reduce majority culture ethnocentrism and increase an individual's desire for intercultural empathy. Puffer (1994) conducted a study of 75 mostly white college sociology students measuring the levels of ethnocentrism before experiencing an African American church service. In a college sociology class, the professor measured the student's initial attitudes towards the possibility of visiting an African American church through an essay assignment, and after the church visit, the professor measured the change in attitude through a subsequent term paper content analysis (Puffer, 1994). Puffer found that the sociology class combined the fundamentalist African American Baptist service experience can change white students' ethnocentric attitudes for the better.

These interventions could be improved using the approach of systems theory to observations and the meaning making that takes place within the mind. For example, someone lacking empathy could learn how to show empathy if they understand how to process the

observation to create an empathetic reality within the closed system of the mind. As the system in the mind learns to process the observation in an empathetic way, the mind will evolve over time and begin to produce empathetic outputs through verbal or written communication to show authentic empathy.

Organizations and Systems Theory Synthesis

Applying the concept of re-entry in systems theory and viewing the organization as a separate communication system from the other systems in which it interacts serves as a springboard in analyzing an organization. Dunn (2013) conducted a phenomenological study of a religious organization that of the church of Nazarene in an effort to assist them in becoming a more global minded organization with less ethnocentric views. Dunn found that the organization was ethnocentric at the upper administrative levels in its cultural orientation as the church sought to expand its organization globally. Ethnocentric leaders will naturally establish an ethnocentric mindset and climate within an organization as long as the leaders hold these views. The study revealed that the Church of Nazarene was gradually changing its orientation to a more global-centric orientation with less ethnocentrism (Dunn, 2013). However, Dunn determined that the upper-level organizational structure should be modified to attain new levels of growth, humanitarian service, and information flow. Systems theory and the notion of re-entry could inform Dunn's study in assisting the organization in achieving these goals.

Luhmann (2006) postulated that social systems observe their internal existence within the system or environment, but there is a re-entry from the system or distinction into the external system. The initial form of the paradox changes form upon re-entry into the external systems of communication. Therefore, to put this notion in the context of Dunn's (2013) study, the paradox is ethnocentrism within the organization of the Church of the Nazarene and the initial form

includes a high level of ethnocentrism. If the Church of Nazarene high levels of ethnocentrism within the closed system are acknowledged as the paradox that must be addressed, then the organization can shape the environment to address the problem upon re-entry. The re-entry of the paradox into the internal system of the organization and outwards to external systems, if addressed and synthesized in a deeper understanding and acknowledgment of the truth about ethnocentrism and how it negatively effects the organization, then this will result in lower levels of ethnocentrism and non-global views within the organization.

The distinction becomes a paradox in which when synthesized within the system, the distinction changes to something else upon re-entry into the environment (Luhmann, 2006). The Church of the Nazarene viewed itself as a closed system, and not remaining open to outside influences that could contribute to lowering levels of organizational ethnocentrism. Systems theory holds that systems exist through operational closure; therefore, they each construct themselves and their own individual realities (Moeller, 2006). However, Luhmann (2006) clarified the notion of re-entry, explaining that it in essence allows the organization to become an open system, one that acknowledges the changing distinction upon re-entry into the organizational environment.

Knowing this, the church could open the system to other communications to bring about positive change in the organization towards becoming more global and less ethnocentric.

Luhmann wrapped up this phenomenon in approaching a system from the lens of society and provides a theoretical bases explaining that it is important to be mindful of the entire genealogy to include the concept of form, re-entry, the paradox of re-entry and the dismissal of the paradox concerning the distinction between observers. Adult education organizations could benefit from the analysis of this dissertation in applying systems theory.

Educational Theories of Ethnocentrism

De Vroome, Hooghe, and Meeusen (2013) explained three bodies of theoretical literature concerning the relationship between education and ethnocentrism to include socialization theory, realistic group theory, and intergroup contact theory. In their findings, De Vroome et al. (2013) determined that education results in lower levels of ethnocentrism by not only stimulating cognitive ability, but also providing the students a better starting position in their professional life. Moreover, the educational experience transfers the academic culture into their professional life resulting in lower levels of ethnocentrism.

The first involves socialization theory as applied to cognitive sophistication and argues that the education system correlates with a person's cognitive sophistication level, resulting in lower levels of ethnocentrism (Bobo & Licari, 1989). The cognitive sophistication theory supports an argument that those with increased education and more cognitive ability will have lower levels of ethnocentrism. Bobo and Licari (1989) implied that by invoking certain cognitive elements, a student will inevitably have lower levels of ethnocentrism. De Vroome et al. (2013) findings further supported this notion resulting in a clear connection between cognitive ability rooted in socialization theory and lower levels of ethnocentrism.

The second body of literature described the realistic group threat theory which implied that there is a correlation between lower educated people and minority groups concerning competition over scarce resources and values; therefore, the lower educated people are more inclined to express ethnocentric attitudes toward these groups (Gaertner, Mania, & Riek, 2006; Quillian, 1995). People with higher education levels will obtain higher educational credentials and occupational prestige and therefore will not feel threatened by increased competition from

ethnic minorities over scarce resources such as jobs, housing, and income (De Vroome et al. 2013).

Finally, the intergroup contact theory argued that people with a higher education level inculcate larger and more diverse personal networks, resulting in lower levels of ethnocentrism (Pettigrew & Tropp, 2011). Intergroup contact theory is somewhat problematic in that it associates lower levels of ethnocentrism to a person's social network. For example, a person with more education will likely be exposed to a more diverse network of people (Hello, Scheepers, & Slegers, 2006). However, many lesser educated people live in more ethnically diverse communities which provides them with more inter-ethnic contact communications (Hello et al., 2006). Even in this situation, the lesser educated people although exposed to more inter-ethnic contact opportunities will continue to feel threatened over competition for scarce resources.

Universal Globalism and Systems Theory Synthesis

Cakmak (1993) focused on global cultural diversity; therefore, to apply systems theory, the researcher must view universal globalism as universal global "communication." Understanding communication through structural coupling in systems theory provided a different perspective about the phenomena. Therefore, the researcher deconstructed the methodology of the study to provide insights from the perspective of systems theory. Cakmak used a naturalistic inquiry methodology as a paradigm and phenomenology as a method to explore American senior high school students' perceptions of universal cultural diversity. To frame the discussion about how systems theory could inform Cakmak's study, it was important to understand how Cakmak defines globalism. "Globalism means identification with the global community, i.e. with a culturally diverse single human species, and transcultural commitment to the protection of human welfare without national or cultural prejudice" (Cakmak, 1993, p. 1).

Cakmak identified three types of approximations to globalism to include non-globalism, encapsulated globalism, and ideal globalism. With ideal globalism, individuals see the world as both universally intercultural and universally humanistic; encapsulated global individuals are universally intercultural and are in a state of disequilibrium between universal humanism and national prejudice (Cakmak, 1993). Finally, non-global individuals approach the world as selectively intercultural and tend to be selectively humanistic, they tend to be more prejudiced in their appreciation of different cultures, and they are limited in their transcultural concern for the welfare of humanity (Cakmak, 1993).

Applying systems theory to Cakmak's (1993) approach resulted in viewing the system of communication at the high school where he conducted his research in terms of universal cultural communication rather than focusing on the high school student's perceptions of universal culture and concerns for humanity. For example, Cakmak's study of high school students' perceptions of universal cultural diversity and concerns for humanity found that social agents to include the family, the mass media, national foreign policy, overseas experiences, and school curricula created the global or non-global experience. Focusing on the school curricula became important to understand how to shape the curricula to allow students to become less ethnocentric and more global. Applying systems theory to the way in which we view the school curricula would have us view the curricula as it drives a system of communication in the high school, the focus would not be directly on the students. Cakmak found that language programs to include overseas experience in this high school helps student to learn new perspectives.

Structural coupling in systems theory corroborates the notion in that two systems shape the environment of the other, and in this case the two systems would be the language program and an overseas experience. The structural coupling creates a dynamic in which the two systems

depend on each other for continuing autopoiesis (self-production) concerning consciousness and communication, and the two systems could further build on each other and be mutually supportive through a shared medium of language (Moeller, 2006). In the high school, the language program coupled the high school system with a system outside of its boundaries in the form of an overseas experience with language training. This experience viewed from the lens of systems theory could serve to move the students towards ideal globalism and lower levels of ethnocentrism. Educators in the humanities could benefit through a deeper understanding of structural coupling in framing the subjects of global views in the student population to potentially decrease levels of ethnocentrism and increase ideal globalism.

Organizational and Military Ethnocentrism

Animashaun et. al (2015) conducted a study as a part of a program that concentrated on understanding and modeling the sociocultural factors that affect soldier and commander decision making, specially addressing how their own cultural background influences their own decision making. The authors developed a useful taxonomy but offer no original research or findings. However, the study provides a useful taxonomy concerning military decision making, culture, and military operations (Animashaun et al. 2015). The study informed the research because of the focus on military leadership related to culture and outlined a model that could be used in analyzing military decision making. The taxonomy informed the research in understanding the military approach to training leaders in cultural matters and to consider this taxonomy concerning military educational leadership programs and ethnocentrism. Campbell (2017) conducted a phenomenological study of twelve Army ROTC cadets in a United States university that intersects with the Animashaun et al. (2015) study.

Insights from the ROTC student participant perceptions provided evidence of a unique leader identity coupled with a unique leader mindset that contributed to effective military leadership programs (Campbell 2017). Although the study did not focus specifically on ethnocentrism, it focused on related concepts concerning identity, culture and leadership (Campbell, 2017). The socialization process informed the research in understanding how the military academies indoctrinate the cadets into the military mindset. The mindset or socialization process effects the levels of ethnocentrism that might exist in future military leaders as they serve abroad. The military operates as a very large organization; therefore, it was important to understand the potential for ethnocentrism in organizations.

Organizational Ethnocentrism

The literature relating to organizations and ethnocentrism intersected with three different organizational studies to include a comparison of multiple organizations in South Africa and two in the United States, a study of a religious organization, and a study of an educational organization. Dollwet, Louw-Potgieter, and Reichard (2014) extended Psychological Capital (PsyCap) into the domain of cross-cultural interactions and tested PsyCap through a training intervention in organizations in the United States and South Africa. Dollwet et al. found that psychological resource training targeting the underlying components of hope, efficacy, resilience, and optimism resulted in significant gains in cross-cultural PsyCap, cultural intelligence, and positive emotions as well as decreases in ethnocentrism. This study intersected with the Dunn (2013) study which found that the religious organization was ethnocentric at the upper administrative levels in its cultural orientation as the church sought to expand its organization globally. Corsun, Haffefjee, and Young (2017) conducted a study of 73 students from a United States Midwestern university as compared to 51 refugees in considering whether

one could be ethnocentric and yet culturally intelligent (CQ) at the same time. This study considered the role of CQ and ethnocentrism and how CQ might predicate ethnocentrism. Corsun et al. (2017) found that while ethnocentrism increased for the treatment group made up of American students did not rise as much as it did in the control group, indicating a buffering effect for the diversified mentoring training intervention. Additionally, a negative relationship was found between CQ and ethnocentrism, with CQ predicting ethnocentrism (Corsun et al., 2017). Gebru (2012) conducted a study shaped around ethnocentrism and ethnic-based peer preference in higher education in Ethiopia, a country with more than 80 different ethnic groups. Gebru determined that higher education institutions in Ethiopia must address multiple challenges related to the multiethnic composition student body and the potential implications of these circumstances.

Military Culture Ethnocentrism

Rubinstein, (2003) conducted a synthetic analysis concerning the concept of culture as appropriate for application to military peace operations, focusing on culture as a model for understanding and action. This analysis provided insights into the military and Non-governmental organization (NGO) dynamic when conducting peace operations in a developing country (Rubinstein, 2003). Goertzel and Hengst's (1971) demonstrated the potential for ethnocentrism in military leadership programs with a focus on ROTC Cadets related to education and socialization. Goertzel and Hengst (1971) found that there are significant differences in personality traits and attitudes related to the military mindset. Cadets scored higher than the campus average on scales measuring personality authoritarianism, misanthropy, punitiveness, intolerance, aggressive nationalism, political-economic conservatism, belief in imperialism, and preference for vocational training as opposed to liberal education (Goertzel & Hengst, 1971).

The Cadets scored lower on scales of peace responsibility and political alienation. The argument becomes one of whether the indoctrination leads to ethnocentric views related to the broadly shared ideology in the United States which included commitment to liberty, equality, populism, individualism, and antistatism (Massaro, 1996), all of which lend to potentially high levels of ethnocentrism. It also brings up the question of whether this socialization results in effective leaders. Other studies conducted abroad find similar results. For example, Caforio (2006) conducted an empirical study in Europe that looks at the socialization process of the military academy cadets that are indoctrinated into a complex set of rules, values, behaviors, and cultural models that a particular social group defines for its members. Caforio (2006) submitted a structured questionnaire to 2,850 cadets in the academies of 10 different European countries to include the Czech Republic, Denmark, France, Greece, Italy, Lithuania, The Netherlands, Poland, Sweden, and Switzerland. Caforio (2006) found that the middle class overwhelmingly populates the class structure of the cadets with clear national differences, and that the military becomes a path for upward mobility. Many of these cadets come from military families and with that, they have a natural interest in the military and its values, traditions, and way of life (Caforio, 2006). Moreover, Caforio (2006) found that these cadets desire adventure and to serve their country; and finally, they desire to attain a university education a low or no cost. The US cadets demonstrated more adherence to community values (loyalty, honesty, caring about others, and empathy), while the European cadets were more interested in becoming leaders, more focused on individuality and independency (Caforio, 2006). Finally, the cadets from all of the countries trended toward more politically conservative ideas related to civil society (Caforio, 2006).

Second Literature Review

The following second literature review frames the dissertation focus shaped around the tenets of constructivist grounded theory, still concerning ethnocentrism in adult education at West Point but more specifically, West Point cultural identity. In the spirit of constructivist grounded theory, the researcher constructed the theory over time with an in-depth analysis to reach saturation in harmony with the concept of abduction and without preconceived notions which would hinder the researcher from seeing all possibilities (Charmaz, 2014). Therefore, the researcher engaged in a second literature review to focus on literature more specific to West Point while continuing to embrace the concept of abduction to allow the continued construction of the theory and reaching the point of saturation. The second literature review was necessary to allow a suspension of preconceived theoretical understandings while analyzing the conceptual concepts so not to let them influence the discovery of the new grounded theory (Thornberg, 2012). The researcher engaged with additional theoretical literature concerning the phenomena while continuing to view the outcomes through the lens of systems theory.

Interdisciplinarity in the Literature

The researcher organized the literature review shaped around the different data points to include the cadet essays, the cadet interviews, and the physical artifacts/archetypes. The researcher framed the second literature review with an interdisciplinarity approach to understand the interdisciplinarity with the literature. The literature review begins with the rationale for interdisciplinarity followed by a theoretical construct, reaching back to some of theoretical literature in the first literature review to reframe the discussion from a theoretical lens. Subsequently, the researcher discusses the new literature concerning several disciplines to include education, biology, anthropology, history, sociology, and psychology. Moreover, the

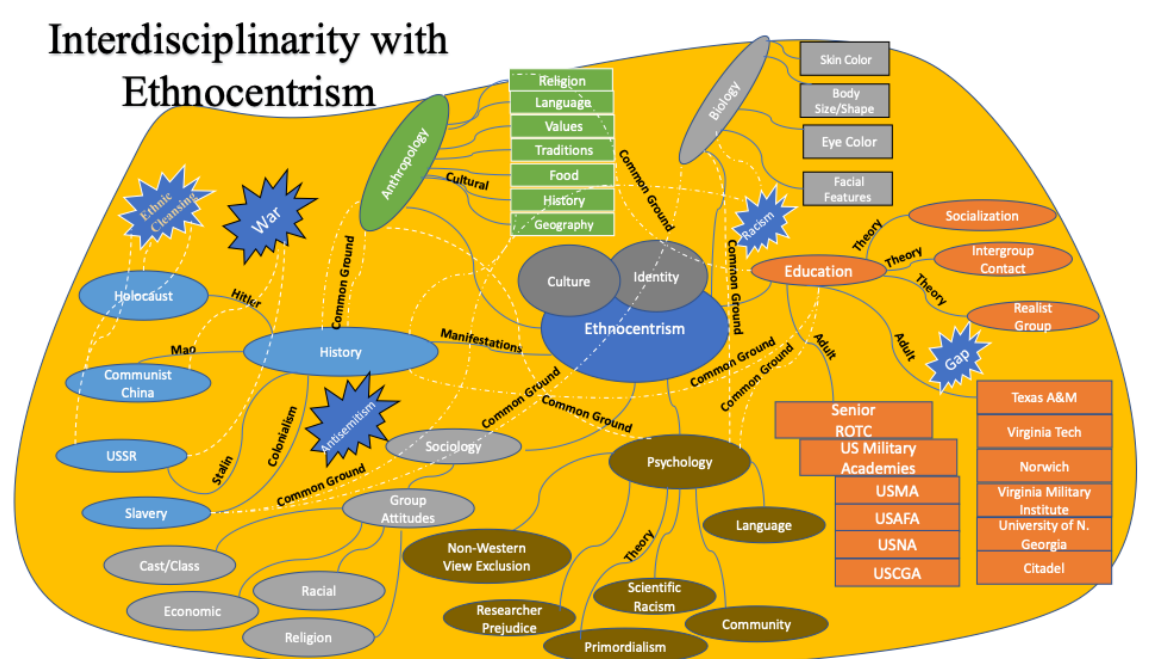
researcher views each of these disciplines through the lens of ethnocentrism. Finally, the researcher discusses the new literature through the lens of each of the data points to include the cadet essays, the cadet interviews, and the physical artifacts/archetypes.

Rationale for Interdisciplinarity

The interdisciplinary research approach identifies conflicts among these disciplines to find the common ground to begin to integrate and build a more comprehensive understanding (Repko, 2017). Figure 2.3 provides a visual representation of the literature from the lens of interdisciplinarity in the research of ethnocentrism to include adult education, psychology, biology, anthropology, and history. The dotted lines represent potential common ground or intersections. The blue “blast” shapes indicate the negative consequences that result from high levels of ethnocentrism as well as the gap in the literature. The blue lines show the link of ethnocentrism to the different disciplines and further to the specifics of each of those disciplines. The researcher assigned a different color to clearly identify the different disciplines to include education (orange), psychology (brown), biology (grey), anthropology (green), and history (blue).

Figure 2.3

Interdisciplinarity with Ethnocentrism



Theoretical Literature

Transformational learning theory and the theories guiding the De Vroome et al. (2013) study explain the general principles guiding the inquiry into the paradigm of ethnocentrism in education. Mezirow (1978) explains that a meaning perspective points to the structure of cultural assumptions shaped around new experiences and is correlated and transformed by one's past experience. Mezirow argued that the student's perspectives concerning cultural knowledge can transform from old experiences to new experiences. Applying this to the paradigm of ethnocentrism, arguably...transformational teaching approaches could lower the levels of ethnocentrism. De Vroome et al. explain that there are three bodies of literature in the research concerning the relationship between education and ethnocentrism. The first involves socialization theory as applied to cognitive sophistication and argues that the education system correlates with a person's cognitive sophistication level, resulting in lower levels of

ethnocentrism (Bobo & Licari, 1989). The second body of literature describes the realistic group threat theory which implies that there is a correlation between lower educated people and minority groups concerning competition over scarce resources and values; therefore, the lower educated people are more inclined to express ethnocentric attitudes toward these groups (Gaertner et al., 2006; Quillian, 1995). Finally, the intergroup contact theory argues that people with a higher education level inculcate larger and more diverse personal networks, resulting in lower levels of ethnocentrism (Pettigrew & Tropp, 2011).

The social identity argument is largely shaped around social identity theory and self-categorization theory (Hogg, Oakes, Reicher, Turner, & Wetherell, 1987; Tajfel & Turner, 1979). Hogg et al. assert that people have varying identities such that of personal, social, and superordinate (e.g., superiority). Self-Categorization theory informs the research to understand the dynamic related to cadet identity transformation as they move through four year of West Point socialization. Hogg et al. found that when humans categorize themselves into groups, perceiving themselves as interchangeable with other in-group members, they begin to lose their individual personal identity and view out-group members as somewhat inferior.

Weaving these theories into transformational learning theory could potentially result in a progressive teaching approach that could have confounding results in reducing ethnocentric attitudes. The principles and concepts guiding De Vroome et al. study shape these theories. The researcher's statements concerning the relationships between ethnocentrism in education and the theories allow for a deeper analysis into the complexity of the relationship, and the concepts point to the regularity of lower levels of ethnocentrism with more and quality education. De Vroome et al. argue that cognitive ability, ethnic competition, and intergroup contact theory using the structural equation model allow them to investigate and explain the relation between

education and ethnocentrism. Furthermore, they argue that because of the European context of ethnocentric feelings, these feelings are often directed toward immigration and diversity, and led them to operationalize accordingly and in line with the standard approach in social sciences (Billiet, Davidov, Meuleman, & Schmidt, 2008).

Psychology Literature

Psychological theory or primordialism over-stresses the primordial ties rooted in being born into a particular religion, speaking a certain language and following certain social practices (Freud, 1947). Moreover, Freud (1947) argues that the primordial ties lead to a creation of a natural community, and that the ties in this community are stronger and older than the modern nation-state. The primordial ties lead to an ethnocentric lens in which Western people view the world and further manifestations from such a lens. Febbraro and Teo (2003) explain four psychological manifestations of ethnocentrism all rooted in Western ethnocentrism. These manifestations include scientific racism, researcher prejudice, exclusion of non-Western views, and academia institutional practices. Common ground can be found between psychology, biology and anthropology.

Biology Literature

Biological ethnocentrism can lead to racism and can be demonstrated in numerous historical examples of slavery, inequality, and mistreatment of the marginalized people (Kasomo 2011). Biological ethnocentrism includes judgement not so much by cultural differences, but rather through biological differences such as skin color, body size/shape, eye color, or facial features. Common ground can be found between biology and history concerning colonialism and slavery.

Anthropology Literature

Anthropology informed the research related to cultural ethnocentrism. Cultural ethnocentrism has resulted in numerous historical examples of ethnic cleaning, genocide, and war (Kasomo, 2011). Kasomo explains that ethnocentrism combines the belief that one's own culture is superior to other cultures, with the practice of judging other cultures by the standards of one's own culture. Common ground can be found between anthropology, psychology and sociology. For example, Kasomo suggests that sociologists and social-psychologists expand on the term to include group attitudes shown by religious, economic, racial, caste and class group within a larger social order, and that ethnocentrism is also defined as a feeling that one's own group has a mode of living, values and patterns of adaptation that are superior to other groups which leads to a generalized contempt of other group members. Additionally, common ground can be found between anthropology and history.

History Literature

Ethnocentrism shapes cultural identity and can manifest into war, ethnic cleansing, genocide, and anti-Semitism. For example, Communist China, the Union of Soviet Socialist Republic (USSR), the Khmer Rouge Cambodia, Vietnam, Yugoslavia, and fascist Germany account for 128 million or 84% of 151 million people dead because of war and genocide in the 20th Century (Rummel, 1994). Common ground can be found between history and education. For example, Szabolcsi (1989) conducted a synthetic analysis of ethnocentrism in history textbooks, literature, and public opinion surveys in Eastern and Western Europe. Szabolcsi examined public opinion surveys in Hungary and found that there is a disconnected view of identity...some embrace a Western identity while others an Eastern identity. Szabolcsi poses the question of

whether people could embrace an intermediate stage between nationalistic identity and universal identity.

By the latter half of the nineteenth century, political leaders and public opinion became more nationalistic in Eastern and Western Europe leading to education becoming more nationalistic and further resulting in a stronger nationalistic identity in many of these countries (Szabolcsi,1989). Szabolcsi postulated that as early as the second half of the nineteenth century, ethnocentrism somewhat dominated and became more evident in the Prussian education system, most notably after the Franco-Prussian War of 1871. Moreover, Szabolcsi argued that countries such as the Austro-Hungarian Empire, Turkey and, to some extent, Russia dissolved or reshaped into splinter countries creating a further dynamic of increased ethnocentrism in education and a similar rewriting of histories such as the colonialist history between Europe and the Orient.

Education Literature

The chart follows the path of ethnocentrism in military leadership educational programs. This path will most inform military cultural identity shaped around levels of ethnocentrism. De Vroome, et al. (2013) explain three bodies of theoretical literature concerning the relationship between education and ethnocentrism to include socialization theory, realistic group theory, and intergroup contact theory. In their findings, De Vroome et al. (2013) determined that education results in lower levels of ethnocentrism by not only stimulating cognitive ability, but also providing the students a better starting position in their professional life. Moreover, the educational experience transfers the academic culture into their professional life resulting in lower levels of ethnocentrism. Education intersects to find common ground in history, psychology, anthropology, and biology in that all of these disciplines are taught within educational institutions.

Philosophy Literature

The beliefs and nature of the knowledge surrounding the De Vroom et al. (2013) study and transformational learning theory guides further inquiry into the possibility of using transformational learning approaches related to ethnocentrism. De Vroome et al.'s (2013) philosophies shape out in their hypotheses. However, only one of three hypotheses relate to the comparison of ethnocentrism and transformational learning. De Vroome et al. (2013) hypothesize that the relation between education and ethnocentrism is partially mediated by cognitive ability. In this line of reasoning, education is mainly related to the perceived threat of ethnic minority groups (Dixon, 2006; Quillian, 1995; Riek et al., 2006; Schaefer, 1996). Therefore, transformational learning theory could potentially “transform” the learner related to their cognitive ability and perceived threat of ethnic minorities.

Franke (2000) suggests that “expanding military roles can affect the professional self-conceptions of the men and women in uniform and suggests Military Operations Other Than War (MOOTW) may require adjusting the military’s traditional combat-oriented warrior identity” (p. 175). In an earlier study, he found United States Military Academy (USMA) socialization influenced cadets’ attitudes and value-orientations (Franke, 1997). Franke (2000) conducted a quantitative study of 1,233 cadets (31% of the total student population) across all four classes, and he framed his discussion around a definition of social identity theory which he conceptualized as a dynamic process self-categorization and social comparison. His purpose was to explore military socialization on “...the strength of cadet’s military and national identifications, their level of patriotism and warriorism, their attitudes toward peacekeeping and the United Nations, and their commitment to a professional military career” (Franke, 2000, p. 176). More specifically, Franke explored cadet identity and commitment to different military

missions related to a cadet's meaningful group affiliations. With group affiliations, Franke considered the cadet potency of identification with military and national reference points. Finally, Franke examined the correlation between cadet's identity images and value orientations. To clarify how he conceptualizes identity, Franke used the term identity image in the sense of one's association with such aspects as gender, religion, race, or warrior. Moreover, he explained that the identity image is invoked in context with a given situation by which a salient sub-identity manifests. Franke measured patriotism, warriorism, globalism, and career commitment in the levels of potency.

Franke (2000) hypothesized that cadet's West Point experience should increase the potency of their military and national identity images and their commitment to a military career. Moreover, "...the data should show strong correlations between the potency of cadet's military and national sub-identities and their value-orientations" (Franke, 2000, p. 180). Franke framed his findings around a cadet Central Identity Image related to the reference groups in which they most associated. These reference groups include family, religious groups, and military groups. Franke found that cadet's most associated with family and secondly with religious groups and finally with military groups.

With military groups, about 10% of the sample populations across all four classes chose a military group as their in-group, and the results point to an increased potency over the duration of their time at West Point; however, the military identity image does not replace the central identity rooted in their value priors to arriving at West Point (Franke, 2000). Franke (2000) postulated that "...traditional American values---family and friends, religion, honor, duty, country---seemed central to shaping cadets' reference group affiliations" (p. 183). Also of note,

cadets that identified most strongly with United States values tended to be less supportive of the United Nations.

Different than the hypothesis, Franke found cadets to be very patriotic. Moreover, Franke determined that globalism and support to the United Nations were not significant. He found that cadets fostered an increased commitment to the military warrior identity as they continue through the West Point socialization process; and while the support to globalism and the United Nations was not a significant factor, Franke argued that because of this, cadets would likely not be highly supportive of a commitment to a UN led non-combat operation. Finally, Franke concluded that USMA successfully socializes the cadets to fight and win the nations wars in the shaping of the “warrior” identity image; however, since the cadets showed no real relevancy to globalism or support to a United Nations led military operation, Franke suggested that with the ever-increasing complex global security demands, further research would be needed to better understand military leader identity related to these expanding global security roles.

This section of the second literature review analyzed the phenomena of ethnocentrism and cultural identity through the lens of interdisciplinarity. The attached mind map hopefully provided a visual to help understand such a complex phenomenon concerning ethnocentrism and cultural identity and to further show the intersections where common ground could be found.

Participant Interview and Writing Assignment Literature

Bakken (2020) and Cadet Hope Hack share a similar pessimistic view of West Point. For example, Cadet Hope Hack wrote a poem, and she purposely did not assign a name to the poem to make a point. Hack’s theme indicates apathy with the West Point leadership and wider influencing audience (Former West Point graduates) to include the student body concerning the need for further reconciliation and transformation (Brown, 2018). She emphasizes the general

apathy towards making any significant changes to the West Point culture concerning the celebratory status of Robert E. Lee across the campus; and she further references people of color who are not celebrated, most notably for this study, African American cadet James W. Smith (Brown, 2018). Bakken (2020) argued that the United States Military Academy produces officers in a closed system that results in blind loyalty. After twenty years teaching at West Point, Bakken (2020) contends that the United States lost every war since World War II because of the insular culture both at West Point and broader military in that the officers value loyalty over all other values.

Tran (2017) conducted an interview with Viet Thanh Nguyen concerning his book *The Refugees* and emphasized a theme about a refugee's identity and belonging in the United States. In the interview, Nguyen emphasized his goal of humanizing people that are members of a minority group embedded into a larger group, specifically Vietnamese-Americans. Referring to his experience at a mostly all-white Jesuit Prep school, Nguyen described his experience as negative in the sense that the curriculum was mostly White and people of color did not have a political voice and they most certainly felt different.

Physical Artifacts (Archetypes/Symbols) Literature

The researcher observed a sample of thirteen physical artifacts across the West Point campus that could potentially increase levels of ethnocentrism, eight of which represent Robert E. Lee and one History Panel. The following artifacts serve as archetypes or symbols representative of Civil War Confederate States of America: 1. Lee Barracks (1971), 2. Lee Road, Gate and Housing Area (1930s), 3. Battle Monument 4. Lee Frieze in Reconciliation Plaza (2001), 5. Lee Portrait in library (1952), 6. Lee Superintendent plaque in Cullum Hall (1900-1920), 7. United States of America History Panels.

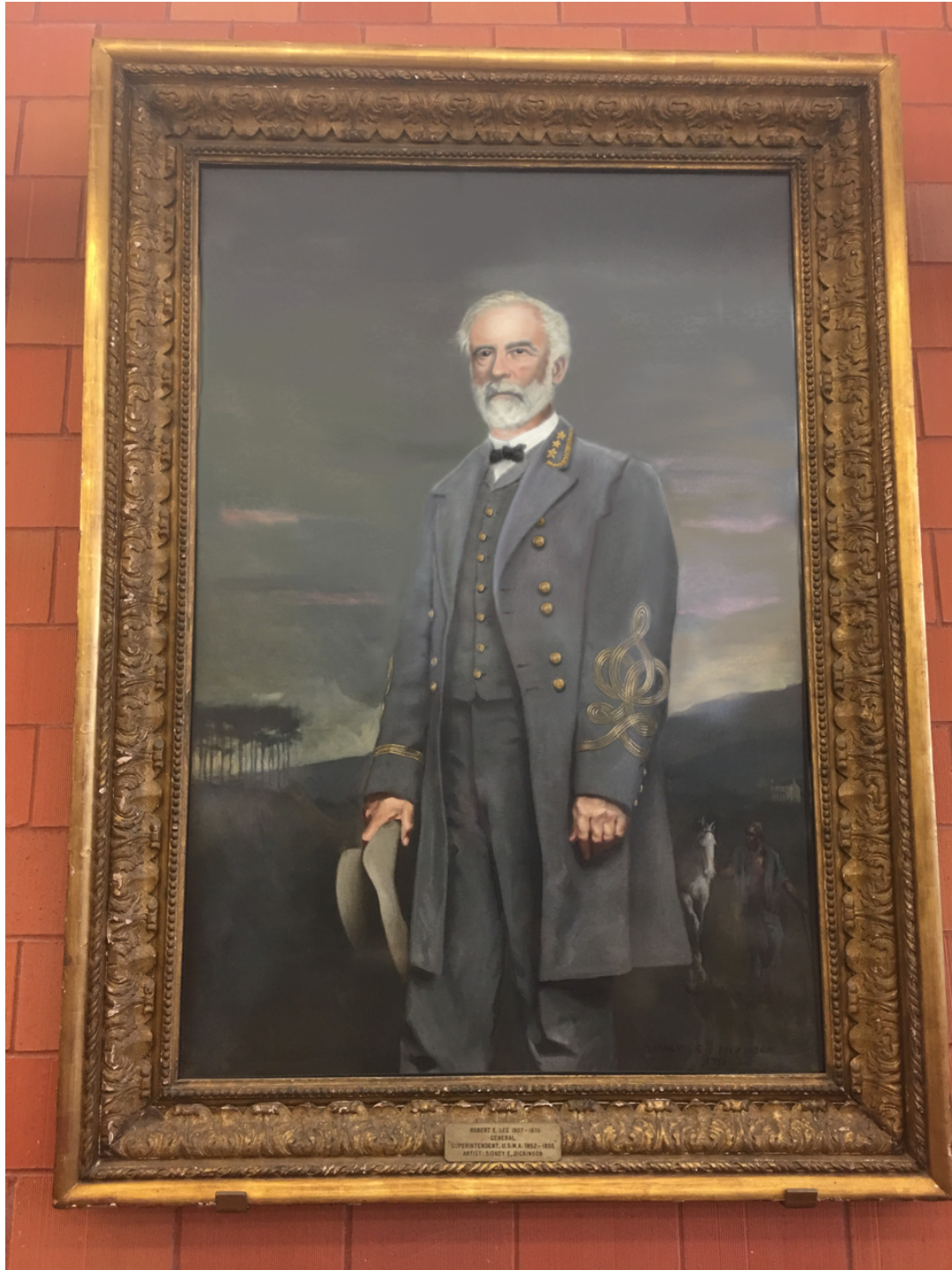
The numerous physical artifacts about Robert E. Lee indicate that West Point views this man as an archetype in a celebratory fashion compared to senior Union leaders such as Ulysses S. Grant. For example, there exists six primary archetype symbols on the West Point campus to include: 1. Lee Barracks (1971), 2. Lee Road, Gate and Housing Area (1930s), 3. Lee Frieze in Reconciliation Plaza (2001), 4. Lee Portrait in library (1952), and 5. Lee Superintendent plaque in Cullum Hall (1900-1920). Comparatively, there exists approximately three archetypal figures representative of Ulysses S. Grant, one of which was only recently constructed. Samet in Grant and Samet (2019) argues that the revisionist rhetoric fueled the revisionist ideas about the U.S. Civil War and further fomented the subsequent Jim Crowe era. The South clearly stated that slavery motivated their reason for secession, while the historical revisionist reimagined this motivation in canonizing literature glorifying the Southern heroes, which intensified in the post-Reconstruction era (Grant & Samet, 2019). Moreover, Samet in Grant and Samet (2019) argues that the intensification of this revisionist ideology fueled the subsequent political injustices of Jim Crowe.

Robert E. Lee graduated West Point in 1829 from a military family as the son of a Revolutionary War officer. Lee served as an aid to General Winfield Scott in the Mexican War and was wounded at the Battle of Chapultepec. Moreover, he served as Superintendent of the United States Military Academy at West Point from 1852-1855. However, in April 1861, he declared his allegiance to his home state of Virginia as the state declared secession from the Union in April 1861 to join the Confederacy. Therefore, he resigned his position in the U.S. Army and began his service as a military advisor to President Jefferson Davis. Subsequently, Davis appointed him as the commander of the Army of the Confederate States of America (C.S.A.) in the field of battle where he rose to the rank of general-in-chief in January 1865. In the

end, he surrendered his forces at Appomattox on April 9, 1865 (Battle Monument Association, 1898).

Figure 2.4

General -in-Chief Robert E. Lee, C.S.A. (1807-1870, USMA)



The USMA Sesquicentennial Office maintains control of the Lee Portrait (Figure 5.2) and the West Point Museum loaned the portrait to the West Point Library where it is displayed on the third floor next to a portrait of General Ulysses S. Grant. In 1952, a committee headed by former Secretary of the Army, Gordon Gray, presented the portrait to West Point as a companion piece to the portrait of General Grant (Special to *The New York Times*, 1952). In the portrait, the artist, Sidney E. Dickinson portrayed Robert E. Lee in his Confederate Uniform and his general officer rank (Special to *The New York Times*, 1952). The *New York Times* (1952) points out that General Lee resigned his United States Army commission to join the confederacy in 1861; however, West Point still recognized him in the Portrait Unveiling Ceremony as an honored graduate of West Point in which he is welcomed “home,” noting that he was indicted on a charge of treason but was never tried. Moreover, *The New York Times* (1952) informs the readers that West Point displays the portrait in equal representation to a portrait of General Ulysses S. Grant in the Jefferson Hall Library; moreover, this was the first time West Point displayed and portrayed a former West Point graduate in his confederate uniform, whereas portraits of other former West Point graduates that served with the confederacy are displayed in their United States Army uniforms with the rank they attained before joining the Confederacy. Both portraits remain displayed to this day in equal representation in the West Point Jefferson Hall Library.

In the Sesquicentennial of the United States Military Academy Account of the Observance (1952), West Point recognized the presentation of the Lee Portrait as one the premier events of the celebration with a formal ceremony; “West Point honored one of its most distinguished graduates, Robert E. Lee.” (38). The committee decided that by displaying Lee in his confederate uniform it “would serve to symbolize the end of sectional differences in our country...[and] was enthusiastically supported by Major General Bryant E. Moore and by most

of the distinguished military officials and ex-Superintendents of the Military Academy...” (p. 38). Moreover, the supporters decided that it would be appropriate to place the portrait beside the one of Ulysses S. Grant (painted in 1866)

Ta-Nahisi Coates (2017) visited West Point and provided his insights in a speech to the cadets and faculty concerning his observations of various archetypes across the campus. He viewed the cadet Honor Code which emphasizes that cadets should not lie, cheat, steal and they should not tolerate anyone who does. He used the “lie” part of the code to frame his speech. The word “lie” became a theme in his speech concerning the lie that was told concerning the Civil War, which he defined as slavery not being the reason for the Civil War. He pointed out that 750,000 people died in the Civil War because of slavery tied to the economic power centralized in the Mississippi River Valley with most millionaires found in this region. He pointed to 100-Years of Jim Crowe and White Supremacy that continued after the Civil War. Responding to a cadet question concerning what book the cadets should read, Coates recommends *Grant’s Memoirs* (Grant, 1990). He referred to his observation of “Battle Monument” and there was not much related to the real cause of the Civil War, slavery.

In 1965, Major General James B. Lampert, USMA Superintendent, dedicated the United States of America History Panels to be displayed on the wall of Bartlett Hall (Fraser, 1965). The three panels stand prominently along a major cadet pathway from the barracks to Thayer Hall. Immediately across from the panels is Jefferson Hall which houses the library. The three bronze panels represent American history from early colonial period through the Korean Conflict. The first panel represents the colonial era through frontier settlement of the Appalachian Mountains. The second panel represents American history through the formation of the two-party political

system, the Civil War and to the joining of East and West at Promontory Point in 1869 (Fraser, 1965). The third and final panel depicts growth of science and invention in the United States.

West Point most recently has made much progress in the realm of diversity concerning blacks and women to include the first black Superintendent. Marco (2019) reported that 34 black women were expected to graduate in 2019, the largest class of black women in West Point history to graduate together. Moreover, Marco points out that West Point appointed the first black superintendent, Lt. Gen. Darryl A. Williams. Additionally, West Point selected the first black woman to serve as First Captain, one of the top leadership positions at West Point. Marco (2019) also reported that West Point graduated the highest number of female Hispanics in the school's history.

Summary

In the first literature review, the literature included a western perspective, international perspective, theories of ethnocentrism, theoretical framework, and the historical manifestations in the hope of holistically and fairly viewing the phenomena from multiple lenses. Much of literature focused on the theoretical bases of ethnocentrism to include literature concerning the theoretical framework, and specifically grounded theory. The theories of ethnocentrism provided diverse perspectives from the lens of psychology and sociology, specifically focusing on three theories of ethnocentrism to include socialization, realistic group threat, and intergroup contact. The researcher synthesized Luhmann's social systems theory with ethnocentrism concerning organizations, culture, and universal globalism. The organizational ethnocentrism studies provided an analysis of the effects of cultural training in an organization and how it could lower levels of ethnocentrism. Finally, the researcher engaged in a second literature review to focus on literature more specific to West Point while continuing to embrace the concept of abduction to

allow the continued construction of the grounded theory and reaching the point of saturation. Moreover, the researcher viewed the literature from an interdisciplinary lens. The second literature review analyzed literature related to each of the data points to include the cadet interviews, cadet writing assignments, and the physical artifacts/symbols. The second literature review was necessary to allow a suspension of preconceived theoretical understandings while analyzing the conceptual concepts so not to let them influence the discovery of the new grounded theory (Thornberg, 2012). The researcher engaged with additional theoretical literature concerning the phenomena while continuing to view the outcomes through the lens of systems theory.

Chapter 3 - Methodology

Introduction

The researcher used a qualitative methodology with a constructivist grounded theory research design. In constructivist grounded theory, Charmaz (2014) indicates that in preparation the researcher should remain as open as possible so not to narrow the topic too much. Theoretical agnosticism concerning a priori ideas should be suspended as much as possible to remain posteriori or open to the observations and analysis. Moreover, Charmaz (2014) emphasizes the importance of understanding one's starting points and standing points. The researcher's experiences as shared in the chapter one introduction helped to suspend the research subjectivities concerning his own position in society, world view, and status. The researcher also acknowledges that the literature review for the proposal is different from the literature review for the dissertation when using grounded theory. Corbin and Strauss (1990) explain that the researcher explores the emerging categories in a new way so to discover a new theory and to not let the literature in the form of previous categories or theories prevent an open analysis of the new material. Charmaz (2014) stressed the importance of simultaneous data analysis early in the research to begin to identify emergent leads to follow. Moreover, the researcher focuses on gerunds, so words that indicate doing something because the participants actions indicate a routine social construction in their processes and structures. The following subsections discuss data collection, the constructivist grounded theory research design, the research questions, the population, the protections of human subjects, and the data sources.

Data Collection

In collecting the data, the researcher used a qualitative approach to the research concerning military cultural identity to gain a deeper knowledge from participants shaped around

a phenomenon, or experiences (deMarris & Lapan, 2004). To accomplish this, the researcher used “interview questions and follow-up questions, or probes, based on what the participant has already described” (deMarris & Lapan, 2004, p. 52). In this case, the researcher conducted interviews with five cadets of varying demographics to allow for diversity and to hear the voice of the minority cadet population. The researcher used purposeful sampling for the interview participants to understand the voice of the minority population. The researcher further posed the research questions to ten cadets in writing assignments (essays) that were built into the English Composition class concerning cultural identity. The researcher used random selection to choose ten essays. Ultimately, as deMarris and Lapan (2004) recommend, “the goal is to construct as complete a picture as possible for the words and experiences of the participant” (p. 52). Therefore, the researcher synthesized the cadet interviews with the cadet essays and further with the physical artifacts (archetypes), and finally viewed the data through the lens of systems theory to allow for the potential of intersections and themes and finally a grounded theory.

Constructivist Grounded Theory Research Design

When analyzing the data, the researcher maintains theoretical sensitivity referring to a personal quality of staying aware of the subtleties of the data (Corbin & Strauss, 1990). For example, in analyzing the cadet transcribed interviews, the researcher will need to apply dialogical interpretations of the data in conversation with the participant to gain the deepest possible understanding and clarity, so not to misinterpret the meaning. It will be important to build rapport and provide a comfortable setting for the interviews. Furthermore, recording and carefully transcribing the interview will allow for a global sense of the meaning, followed by careful analysis to identify patterns and subsequent categories or themes in the statements in clusters of meaning. The interview questions will be as open as possible and never assume

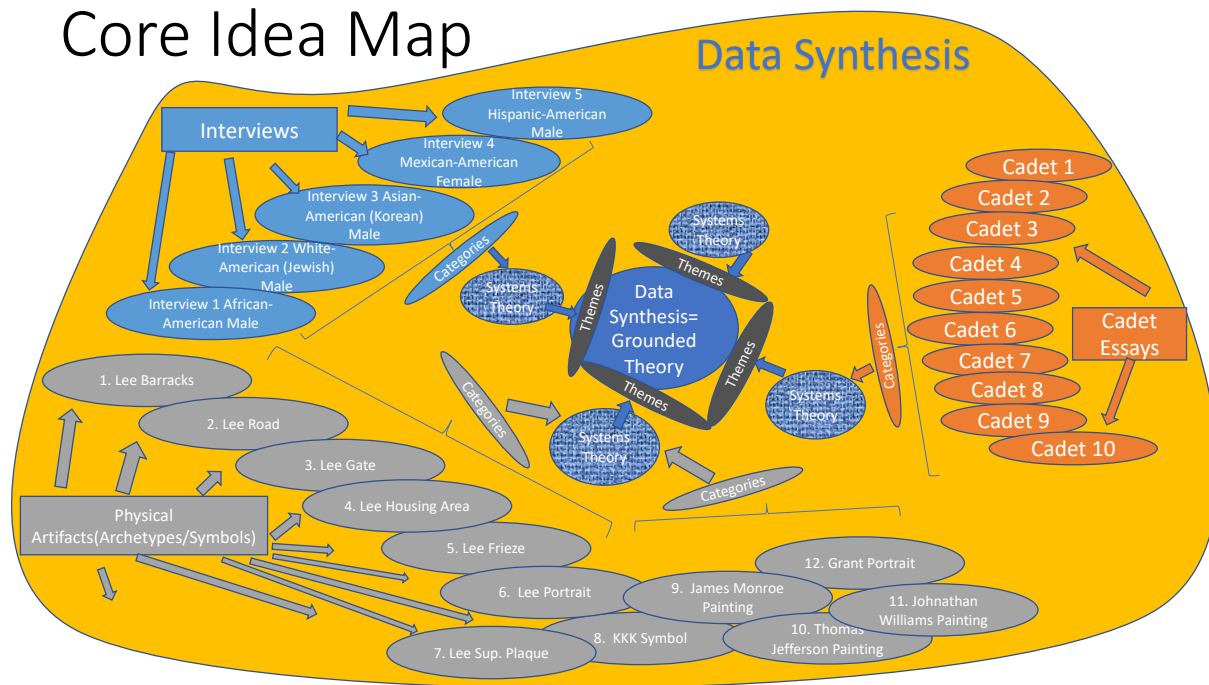
anything about the participant's experience, lead them towards a preconceived answer, or be closed in any way. Additionally, I will analyze a variety of materials to use as data to include essays and field notes. As an English instructor at the United States Military Academy, I will assign an essay to my students as part of the English Composition I and Literature classes that I teach. The essay will focus on literature concerning cultural identity with the research questions guiding the essay.

Moreover, the researcher emphasizes gerunds in coding the data. Charmaz (2006) emphasizes the importance of gerunds to allow the researcher to think about actions which in turn result in seeing sequences and making connections. Subsequently, the researcher views the data from the lens of systems theory and other theoretical literature to gain clarity on the implicit meaning, conceptually rather than concretely, to develop a clearly grounded theory that is collaborative, integrated and conceptually dense (Corbin & Strauss, 1990). The researcher then constructs the theory over time with an in-depth analysis to reach saturation in harmony with the concept of abduction and without preconceived notions which hinder the researcher from seeing all possibilities (Charmaz, 2014). Moreover, a separate literature review was necessary to allow a suspension of preconceived theoretical understandings while analyzing the conceptual concepts so not to let them influence the discovery of the new grounded theory (Thornberg, 2012). Figure 3.1 provides a visual to trace the path of the researcher inward to the grounded theory. On the perimeter of the image, you will find the three data points to include the cadet interviews, the cadet essays and the physical artifacts/archetypes. Working your way inward, the researcher will synthesize each of the three data points to identify categories. Subsequently, the researcher will view each of the data points through the lens of systems theory. Finally the researcher will

synthesize the categories to find themes that will be further synthesized to discover the new grounded theory.

Figure 3.1

Core Idea Map Data Synthesis



The researcher used a qualitative methodology with a grounded theory approach. Grounded theory uses an inductive approach to the phenomenon being studied, and the researcher systematically verifies the emerging theory through continuous data collection and analysis (Corbin & Strauss, 1990). Unlike quantitative research, the researcher did not begin with a theory and then try to prove or disprove. Rather with grounded theory, the researcher acknowledged that the data collection, analysis, and theory exist in a reciprocal relationship and then let the theory emerge (Corbin & Strauss, 1990).

This research explored the phenomenon of ethnocentrism shaped around the theoretical framework rooted in the assumptions of the primary scholars of grounded theory and how this informed the research purpose and questions. The grounded theory assumptions, tenets and

concepts aligned with my research purpose and questions in that they provided a framework that agrees with the researcher's schema concerning the research shaped around the phenomenon of military cultural identity and ethnocentrism. The approach allowed me to engage in a methodology that connects the researcher to the inner world of the participants. This approach also allowed facilitated discussion with the participants in their understanding of the phenomenon concerning their cultural identity in relationship to other cultural identities. It was important to suspend preconceived notions of ethnocentrism based on the researcher's experiences in small town south Texas, the war in Iraq, and previous theoretical research. This suspending of those notions proved to be the greatest challenge in using the grounded theory approach and was difficult to not layer those experiences onto the shared stories of the participants related to leadership amongst other cultures.

Research Questions

Overarching Question

1. How do the student participants explore their cultural identities in relation to other cultural identities?

Sub-Questions

1. How do the student participants explore the development of their cultural identity as a result of being a student in the leadership program?
2. How do the student participants explore the development of their cultural identity as a result of other influencing forces outside of the leadership program?
3. How do the campus physical artifacts serve as archetypes to influence cultural identity?

Population Description

The context of the participant population includes the United States Military Academy, West Point, New York, commonly referred to as West Point. More specifically, the context happens in the West Point physical spaces of the classrooms, the library, and various historical sites. In the classrooms, the researcher engages the students in group discussions concerning cultural identity and ethnocentrism and subsequently assigns an essay. The research participants include five interview cadets and ten writing assignment cadets. The five interview cadets will include an African American male, a white Jewish American male, an Asian American male, a Mexican American female, and a Hispanic American male. All of the participants will be in their first year at West Point and will be approximately 19 years old.

Protection of Human Subjects

The researcher engaged both the Kansas State University and the United States Military Academy (USMA) Human Research Protection Program (HRPP) directors to determine if an Institutional Review Board (IRB) would need to review the study. The Kansas State University HRPP director informed the researcher that the determination would be the sole decision of USMA since the human subjects would be on their campus. The researcher completed the US Military Academy (USMA) Human Research request form, and the USMA HRPP director determined that the human subject research met the requirements of exempt status for both the interview and the writing assignment participants. Additionally, the USMA HRPP director required a Data Use Agreement between the USMA Department of English and Philosophy and Kansas State University. Finally, the USMA HRPP director informed the researcher that a signed written consent form would not be necessary but needed a verbal consent. The documents to

support this determination can be found in Appendix C – Exempt Determination. The researcher abided by all the requirements as stated in the Data Use Agreement.

Data Sources

The data sources used include participant interviews, participant writing assignments, and physical artifacts.

Participant Interviews

After describing the research study and gaining verbal consent, the researcher conducts recorded face-to-face interviews with the five interview participants using an audio recording device concerning cultural identity and ethnocentrism to understand how feelings of superiority of one group towards other groups sometimes manifests into war, conflict, and genocide. The interviews will take about one hour. The researcher constructed interview questions that expanded on the research questions. The researcher nested the interview questions to align with the research questions. Interview questions follow:

1. How do you discuss the development of your cultural identity as a result of other influencing forces outside of the leadership program?

Sub-questions: Can you tell me about a specific event or experience in your life where other influencing forces before coming to West Point such as your family, friends, or other acquaintances might have shaped the development of your cultural identity? Places you've lived?

Would you please clarify...?

Would you please elaborate on...?

2. How do you understand your cultural identity in relation to other cultural identities?

Sub-questions: Can you tell me about an event or experience in your life where you interacted with a person or persons from a different culture?

Would you please clarify...?

Would you please elaborate on...?

3. Tell me about your path to West Point?
4. How do you discuss the development of your cultural identity as a result of being a student at West Point?

Sub-questions: Can you tell me about an event or experience in this leadership program that helped you develop your cultural identity?

Would you please clarify...?

Would you please elaborate on...?

5. How do you perceive other cultures?
6. Tell me about experiences with people outside of your inner circle, your culture and race, positive and negative experiences?
7. Have you ever put yourself in the shoes of others, and tried to figure out why they act or behave the way they do? Give some examples
8. Have you ever encountered someone or something that made you reflect on who you are? Give some examples.

The researcher transcribes the recorded interviews into written textual data. After close-reading and coding, the researcher identifies categories from such data. The researcher does not collect any identifiers and limits access to only the investigator and the committee chair. The researcher informs the participants that participation is voluntary and that they may withdraw at any time for any reason without penalty.

Participant Writing Assignments

Initially, the researcher assigns a narrative essay and an analysis essay to students in his English Composition I class. With these written assignments, the students and the researcher explore our own personal and cultural identities to further understand military cultural identity. The personal reflection in the narrative assignment helps us to understand our personal identity related to our own norms and values that we might have learned in our homes, churches, communities, or secondary education (high school). The narrative essay also allows us to explore how our personal identity fits into a broader cultural identity as it transforms. Subsequently, the researcher challenges the cadets to analyze literature that explores military cultural identity related to potential manifestation to ethnocentric group norms as evident with the extreme example of the Holocaust and Nazi Germany.

The researcher provides lectures concerning ethnocentrism and cultural identity to understand how feelings of superiority of one group towards other groups sometimes manifests into war, conflict, and genocide. After these discussions, the researcher assigns the cadets an analysis essay asking them to analyze McFarland (2005), *Military Cultural Education* and to compare and contrast the article with Franke (2000), *Duty, honor, country: The social identity of west point cadets. Armed Forces and Society*. Additionally, the researcher asks the cadets to consider ethnocentrism and cultural identity. Moreover, the researcher asks the cadets to address the following questions: How do people in Western culture and not in the military view the U.S. Military culture? How do you view your military cultural identity in comparison to other cultures? After close reading and coding, the researcher identifies the following data. Out of approximately 53 cadets, the researcher takes a random sampling of ten cadet essays. The cadets names were deleted and from that point forward, identified as participants C1 through C10.

Physical Artifacts/Archetypes

The researcher observes a sample of thirteen artifacts across the West Point campus, eight of which represent Robert E. Lee and one although small, the Ku Klux Klan emblem (Figure 3.2). The researcher purposefully chose these artifacts because they of their potential to be viewed as racial or colonial. In viewing these historical artifacts, the researcher observes campus artifacts/archetypes and recorded field notes. Subsequently, the researcher interpreted the meaning of those field notes and how they might shape the identity of the cadets, further synthesizing with the literature. The following artifacts serve as archetypes or symbols representative of Civil War Confederate States of America and can be perceived as racial and/or colonial:

1. Lee Barracks (1971)
2. Lee Road (1930s)
3. Lee Gate (1930s)
4. Lee Housing Area
5. Lee frieze in Reconciliation Plaza (2001)
6. Lee Portrait in library (in Confederate Gray) (1952)
7. Lee Superintendent plaque in Cullum Hall (1900-1920)
8. Ku Klux Klan emblem on history panel on Bartlett Hall, north wall (Figure 3.2)

The following artifacts represent Colonial or Civil War Union history:

9. James Monroe Painting (1832)
10. Thomas Jefferson Painting (1821)
11. Jonathan Williams (1815)
12. Ulysses S. Grant Painting (1866)

13. Battle Monument at Trophy Point

Figure 3.2

History Panel 2, Description 41 by L.G. Fraser



Archetypes

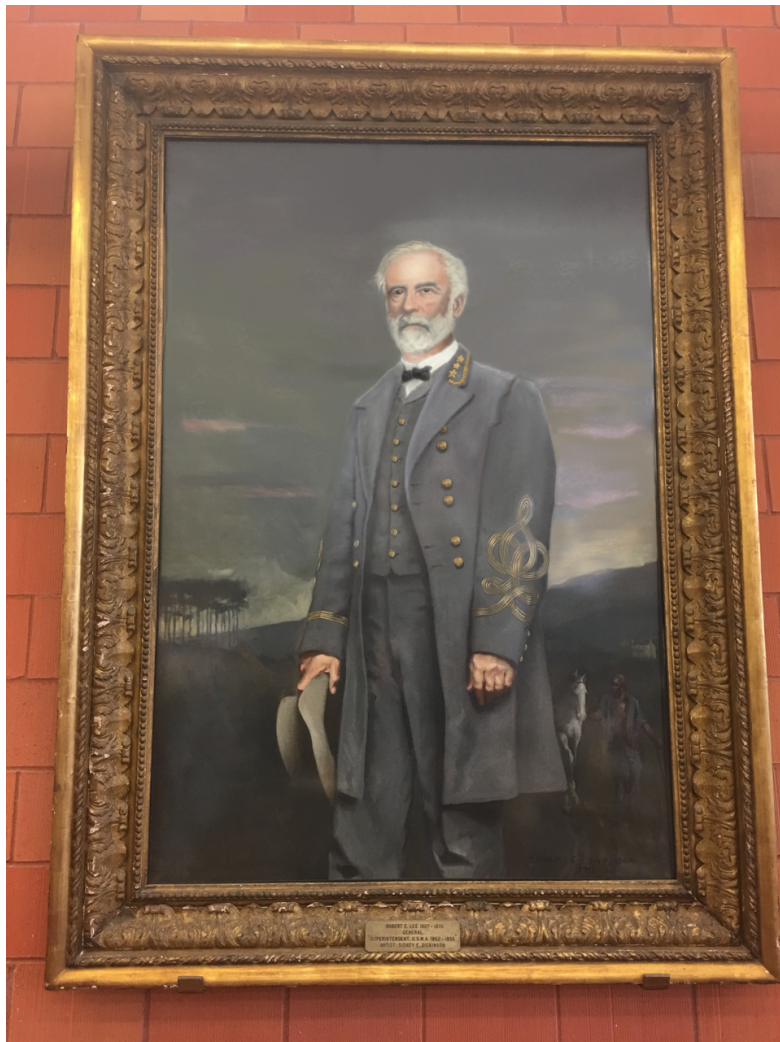
The son of a Revolutionary War officer, Robert E. Lee graduated West Point in 1829. Known as an exceptional officer and engineer, Lee distinguished himself during the Mexican War serving as an aid to Winfield Scott. He was wounded at the Battle of Chapultepec. From 1852-1855 he served as Superintendent of the United States Military Academy at West Point. However, when Virginia declared secession from the Union in April 1861, Lee, a native Virginian, chose to follow his home state and resigned his position in the U.S. Army. During the

first year of the Civil War, Lee served as a military advisor to President Jefferson Davis. He then joined the Army of the Confederate States of America (C.S.A.) in the field of battle and rose to the rank of general-in-chief in January 1865. Lee ultimately surrendered his forces at Appomattox on April 9, 1865. Presented by the USMA Sesquicentennial Office On loan from the West Point Museum (9,077), (Figure 3.3). The researcher interpreted the Robert E. Lee archetypes through the lens of the Civil War biological ethnocentrism or racism.

Figure 3.3

General -in-Chief Robert E. Lee, C.S.A. (1807-1870, USMA 1829)By Sidney E. Dickinson, 1951

Oil on canvas



After the Civil War, West Point began efforts to memorialize the fallen soldiers of the United States Regular Army. In 1897, General John M. Schofield formally dedicated Battle Monument, which stands as Trophy Point's most prominent memorial (West Point Museum), (Figure 3.4). The researcher interpreted the archetype through the lens of the Civil War biological ethnocentrism or racism.

Figure 3.4

The Battle Monument at Trophy Point

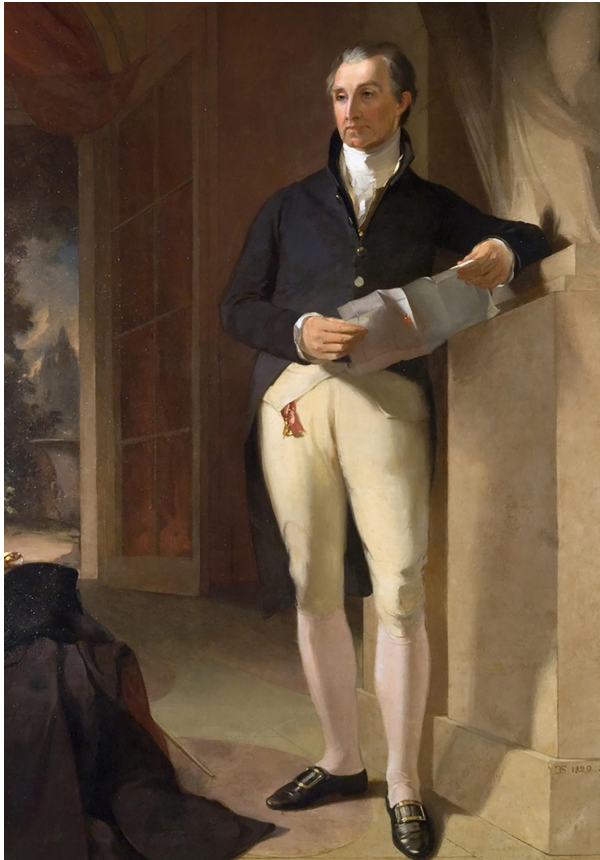


Superintendent Sylvanus Thayer arranged for a painting of James Monroe upon retirement from presidential office in 1825 (West Point Museum), (Figure 3.5). Thayer considered Monroe's contributions to West Point significant enough to include his painting on

the campus (West Point Museum). The researcher interpreted this painting from the lens of 19th Century colonialism.

Figure 3.5

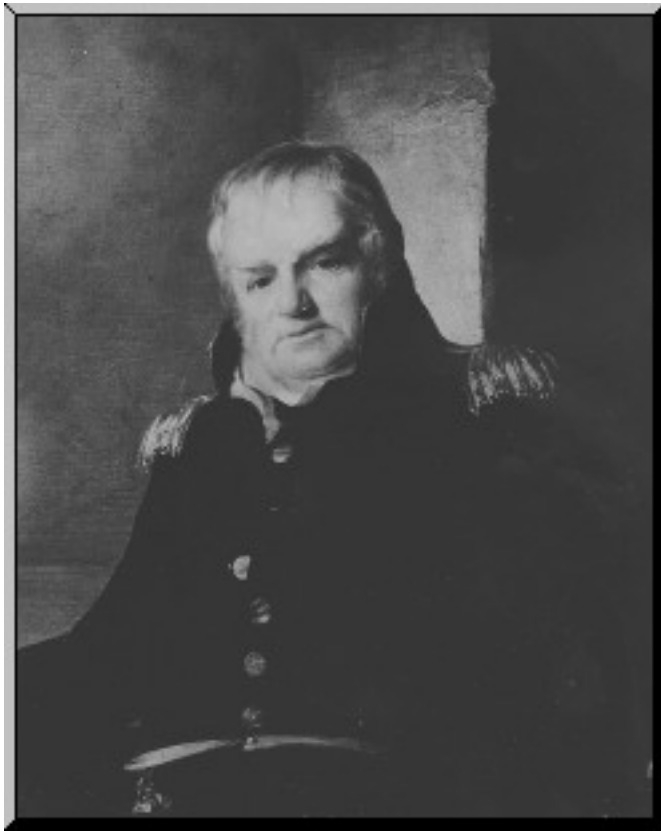
James Monroe (1758-1831) By Thomas Sully, 1832 Oil on canvas



Jonathan Williams served as the Academy's first and second West Point Superintendent as well as serving in the position of Chief of Engineers for the United States Army. Moreover, between 1807 and 1812, he was instrumental in the design and oversight in the building of Castle Williams and Castle Clinton, in New York Harbor, which served to protect New York City from being attacked during the War of 1812. Castle Williams is depicted in the left background of this portrait (West Point Museum), (Figure 3.6). The researcher interpreted this archetype through the lens of colonialism.

Figure 3.6

Jonathan Williams (1751-1815) By Thomas Sully, 1815 Oil on canvas



Data Analysis

Participant Interviews

The researcher chooses a neutral space at the library to conduct the interviews. In that space, the researcher engages in friendly conversation. The researcher frames the research subject and notifies the participant that participation is completely voluntary and that they may withdraw at any time for any reason without penalty. The researcher gains verbal consent before recording. The researcher records the interviews using an Application called “TranscribeMe.” After uploading the transcribed textual data, the researcher uses Microsoft Word “Find and Replace” function to strip out irrelevant words to include prepositions, weak verbs, adjectives, adverbs, pronouns, conjunctions, conditionals, colloquialisms, determiners and interjections.

Additionally, the researcher removes all numbers and punctuation. This method primarily leaves the important parts of speech to include nouns, strong verbs and gerunds. Subsequently, the researcher copy-and-pastes the codes into a program called “Wordle” to produce Wordclouds. The researcher uses a qualitative approach shaped around constructivist grounded theory to include coding and categorizing of the transcribed data. Glaser’s method informs the researcher to emphasize categorizing of the codes from the data that lead to the theory (Walker & Myrick, 2006). This step-by-step process starts with the interviews transcripts to extract codes and then group those codes into categories. Once identifying the categories across all five participants and the ten essay assignments, the researcher identifies themes.

Participant Writing Assignments

The participant writing assignments occur in the form of an essay in the physical classroom spaces at West Point. The researcher will include the research questions in the essay prompt across four English Composition class essays. The sampling strategy will be random with ten of the essays. Subsequently, the researcher applies close-reading techniques of the participant’s answers in the essays and applies coding methods to analyze the data. Only the researcher will have access to the data. The data will be stored long enough for the researcher to complete the dissertation and then shredded and deleted from the computer. The researcher will delete the participants names and assign an unidentifiable code to each cadet essay. The researcher analyzes the essays using R-Studio to identify codes such as strong verbs, nouns, and gerunds. The researcher conducts close reading of the data to understand how the participants use the codes and subsequently identify categories. Finally, the researcher synthesizes the categorized data with the cadet interviews and physical artifact categorized data to identify themes. The themes will be used to begin constructing a grounded theory.

Physical Artifact Analysis

Close observation will be applied to the physical artifacts and recorded field notes. Subsequently, the researcher analyzes the field notes and applies an objective interpretation, and again, all the while looking for the omnipotent intersections towards achieving triangulation and identifying themes and useable data. The researcher interprets each physical artifact as high, moderate or low in terms of levels of ethnocentrism. Subsequently, the researcher copy-and-pastes the codes into another document and analyzes the data for categories. Finally, the researcher synthesizes the categorized data with the cadet interviews and cadet essays to find categorized data to identity themes. The themes will be used to continue constructing a grounded theory.

Trustworthiness and Transferability

To ensure trustworthiness, the researcher achieves triangulation across the different data points. The researcher looks for patterns and themes across the physical artifacts and the participant interviews and essays. The approach will be that of the constructivist grounded theory in the sense that the researcher views the data through the lens of the researcher to achieve triangulation. Finally, the researcher maintains an audit trail and complete reflexivity. These combined efforts will result in a higher level of credibility in the transferability of the conclusions.

Summary

This chapter clarified the methodology concerning the constructivist grounded theory research design to include a review of the research questions, the population description, and the protection of human subjects. Additionally, the researcher reviewed the data sources to include participant interviews, participant writing assignments, and physical artifacts/archetypes.

Moreover, the researcher explained the data analysis methods of the aforementioned data sources. Finally, the researcher demonstrated the means to ensure trustworthiness and transferability.

Chapter 4 - Findings

Introduction

The researcher analyzed each data source independently through the lens of systems theory while synthesizing the findings with the second literature review. Subsequently, through gerund coding, the researcher began to synthesize the data sources to find categories and themes. In conducting the second literature review, the researcher reviewed and revised the findings to allow for a synthesis of the new literature. The data sources used include participant interviews, participant writing assignments, and physical artifacts. The second literature review allowed the findings to be framed around the tenets of constructivist grounded theory, still concerning ethnocentrism in adult education at West Point but more specifically, West Point cultural identity. In the spirit of constructivist grounded theory, the researcher began constructing the grounded theory as the data synthesis began to reach a point of saturation in harmony with the concept of abduction and without preconceived notions which would hinder the researcher from seeing all possibilities (Charmaz, 2014). As the researcher began to reach a point of saturation, the themes began to manifest.

Analysis and Synthesis of the Data Sources

Participant Interview Analysis

In the subsequent findings, the researcher analyzed each of the data sources independently followed by a combined analysis to achieve synthesis across the data sources. The data sources used include participant interviews, participant writing assignments (essays), and physical artifacts.

Participant #1 Analysis, Reflection, and Discovery

Participant #1 was an African American male and West Point cadet approximately 19-years-old. During the interview, the participant embodied a sense of pride, optimism, and concern in his body language, words, and tone.

Figure 4.1

Participant #1 Word Cloud



As demonstrated in Figure 4.1, Participant #1 most emphasized the words “different, people, and time.” The researcher found that Participant #1’s use of the word “time” was irrelevant to answering the researcher questions, so in addition to “different and time,” the researcher chose the words “understand, white, and black,” which were also frequently used as demonstrated in the Word Clous. In answering interview question #1 concerning how he understood his cultural identity compared to other cultural identities before arriving at West Point, he referred to the diversity in his high school experience where he coexisted with many different people from many different cultures. For example, he says, “My high school, probably, is one of the, arguably, most diverse high schools in Nashville...we had well over 132 countries represented within the student population, and I think 70, 74 different languages...So being able

to kind of develop from a preteen to a young adult...allowed me to make friends with people that were a lot different...some of my best friends...[including] Middle Eastern, Indian, Nigerian, Kenyan.” Participant #1’s experiences in High School transformed his identity to a high level of tolerance and low level of ethnocentrism. He proved to be very accepting of people different than him. Later in the interview, the interviewer asked him to remember an experience away from his High School where he might have experienced high levels of ethnocentrism in its racist form, rather implicit or explicit.

In sharing his story, Participant #1 embraced perpetual optimism when sharing more negative experiences with racism. The perpetually optimistic world view manifested into his use of two of the more common words as shown in Figure 4.1, “white” and “black.” For example, when using “white” he first associated the word with white people in response to research supporting question #2 concerning a story where he visited a convenience store and the clerk asked him to leave and that he would not sell him anything. Moreover, he shared a story of a police officer pulling him over for no reason and further telling him he should not be driving through there. However, he continued to emphasize a more optimistic world view in his story. For example, he stated that, “I think that because I had had so many good, wholesome interactions with people in uniform, and just older white gentlemen before that, I didn’t generalize all older white men, or all police officers as racist...” Therefore, Participant #1 embraced a perpetually optimistic viewpoint of white people based on most of his previous experiences. He did not generalize across races to confirm stereotypes. He understood that not all people of one race or another embrace the stereotypes.

As the interview proceeded, Participant #1 shared stories that continued to be perpetually optimistic, while still acknowledging the existence of racism at West Point concerning the people

and the archetypes. The researcher continued to ask open-ended questions to encourage Participant #1 to expand on his stories to further explore answers to the research questions 4-7 concerning the transformation of his cultural identity since arriving at West Point.

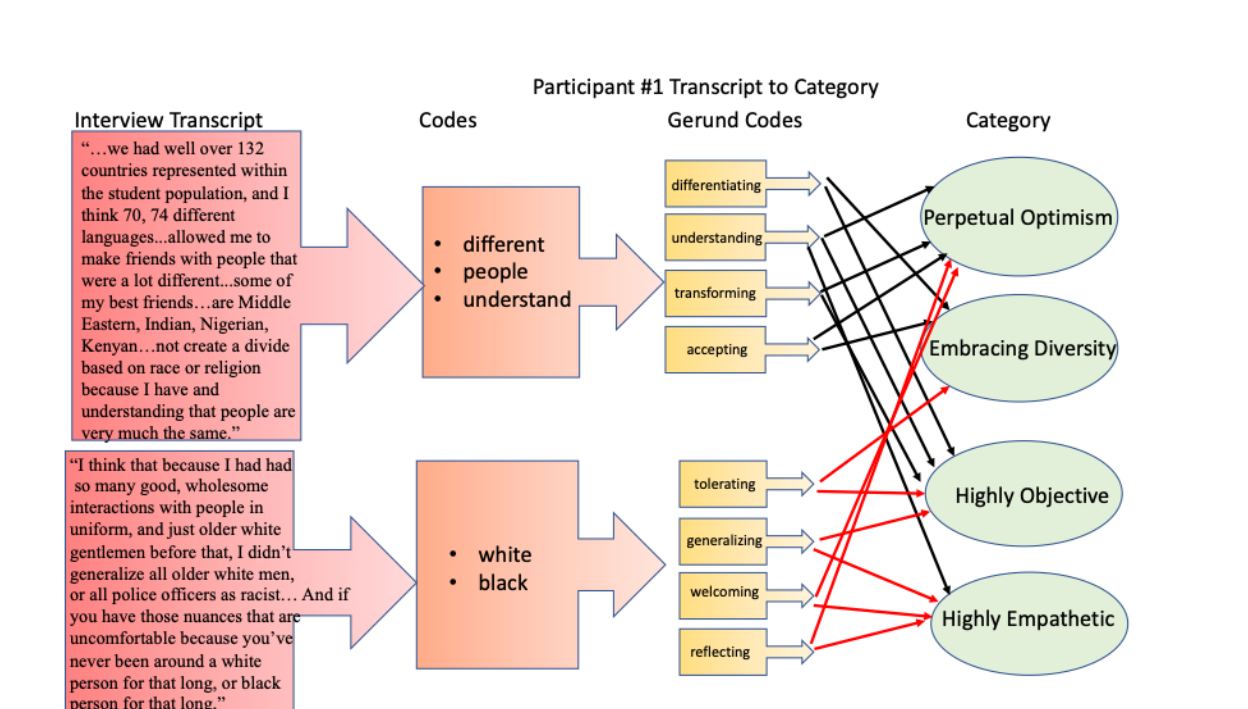
Daoud, Fries-Britt, George Mwangi, and Peralta, (2016) expressed concerns that native-born blacks feel isolated on university campuses. With this in mind, the researcher concluded that Participant #1 did not feel isolated, but rather welcomed and comfortable in the West Point environment. For example, referencing the word “Black” as another frequently used word as evident in Figure 4.1, Participant #1 emphasized the positive developments of American-born Blacks at West Point. He pointed out that West Point now has the first Black superintendent, the first Black first captain, and the largest graduating class of Black females. Moreover, he shared the positive experiences with white friends to include his White roommate from Texas. Pettigrew and Tropp’s (2011) research support Participant #1’s response with intergroup contact theory in that people in higher education inculcate larger and more diverse personal networks, resulting in lower levels of ethnocentrism.

Participant #1 emphasized the importance of religion as a factor in shaping his own identity before coming to West Point and how he had learned much about different religions in his educational experiences before coming to West Point. This in turn, influenced the way in which he embraced a sense of diversity after arriving to West Point. Referring to his diverse religious experience, he said, “That helps for me to not create a divide based on race or religion because I have an understanding that people are very much the same.” Participant #1’s embracing of his religion and family aligns with Franke’s (2000) findings. Franke (2000) found that cadet’s most associated with family and secondly with religious groups and finally with military groups. Moreover, this world view contributed to Participant #1’s highly objective and

empathetic approach in how he views people different than himself such that of his fellow cadets at West Point. As he embraces his fellow cadets, his identity begins to transform to a military cultural identity. Similarly, Franke (2000) found that West Point cadets increase in their potency for military groups over the duration of their time at West Point.

Figure 4.2

Participant #1 Gerund Coding



As the interview questions transitioned into a discourse about the participant's identity transformation after arriving at West Point, Participant #1 emphasized the changing effect on him concerning the West Point educational system. "I'm the benefactor of being at West Point at a time where I get to see a Black superintendent, first black female, first captain, largest graduating class of Black females, largest graduating classes of females..." Participant #1 clearly sees a positive transformation in the West Point educational system to one that is more diverse and accepting of all people. Mezirow's (1978) argument supports Participant #1's experience in that the student's perspectives concerning cultural knowledge can transform from old

experiences to new experiences. After conducting gerund coding (Figure 4.2), the researcher found that Participant #1's military cultural identity was clearly transforming to one of perpetual optimism while embracing cultural diversity within the military group. He demonstrated a highly objective and empathetic perspective towards the other cadets around him and other people in general, no matter the race, color, or ethnicity.

Participant #2 Analysis, Reflection, and Discovery

Participant #2 was a White-American Male, Jewish and approximately 19-years-old. In discussing his personal identity before coming to West Point, Participant #2 expressed pride in his family history to include his religion. His tone purveyed a sense of optimism, pride and insightfulness. He frequently used the words "people, different, family, values, think, military, and American" (Figure 4.3). He shared a story about discussions at a family dinner setting. Similar to Participant #1, Franke's (2000) study explains how most cadets maintain family and religion as their primary identity image. Participant #2 certainly felt strongly about the values attained from his family and his religion. Freud's (1947) psychological theory or primordialism somewhat explains Participant #2's close ties to his family and religion; however, in this case, I do not think Participant #2's family and religious pride in any way increased his levels of ethnocentrism as postulated by Febbraro and Teo (2003). Freud's (1947) psychological theory over-stresses the primordial ties rooted in being born into a particular religion, speaking a certain language and following certain social practices. Moreover, Freud (1947) argues that the primordial ties lead to a creation of a natural community. Participant #2's close family and religious community certainly demonstrated a similar phenomenon as postulated in Freud's theory concerning primordialism.

Figure 4.3

Participant #2 Word Cloud



When telling this story, Participant #2 frequently used together the words “people, family” and “values” to reference the pride in honoring the traditions and values instilled into him by his Jewish family. He said, “We would discuss-- I mean, just everything, values, how we should live, what kind of people that we should be. I'd say the biggest thing was just my father telling me that he cares more about the character we have, the character and the person that I am in Judaism...” He frequently emphasized the importance and pride in his family values to include his religion and being American. He said, “...that those values of hard work, gratitude, appreciating what God has given us. A very good religious family that appreciates what America has done for them.” He expressed a great sense of appreciation for what the United States offered his family, and he sees the military aligning with his family values. His service to the military

allows him to maintain his family values and therefore, unlike the other participants, Participant #2 was not so much transforming his identity, but rather maintaining a similar identity.

Participant #2 shared a story about his transition from an all-Jewish school to a Lutheran high school, and it was with this experience that he began to operationalize his “different status” as a Jewish person. He says, “Wow, these people don’t agree with me. These people may not like me for simply being Jewish, for hearing the snide remark for just my religion was something new to me, was something different...so I had to learn to tolerate it, because I wouldn’t tolerate any sort of discrimination or prejudice...that other people’s values or culture may be different than mine.” From this experience, Participant #2 demonstrated a sense of acceptance of people with different cultural traditions, most notably religion. Therefore, much like Participant #1, Participant #2 showed an increased embracing of cultural diversity as his identity continues to transform with the West Point experience.

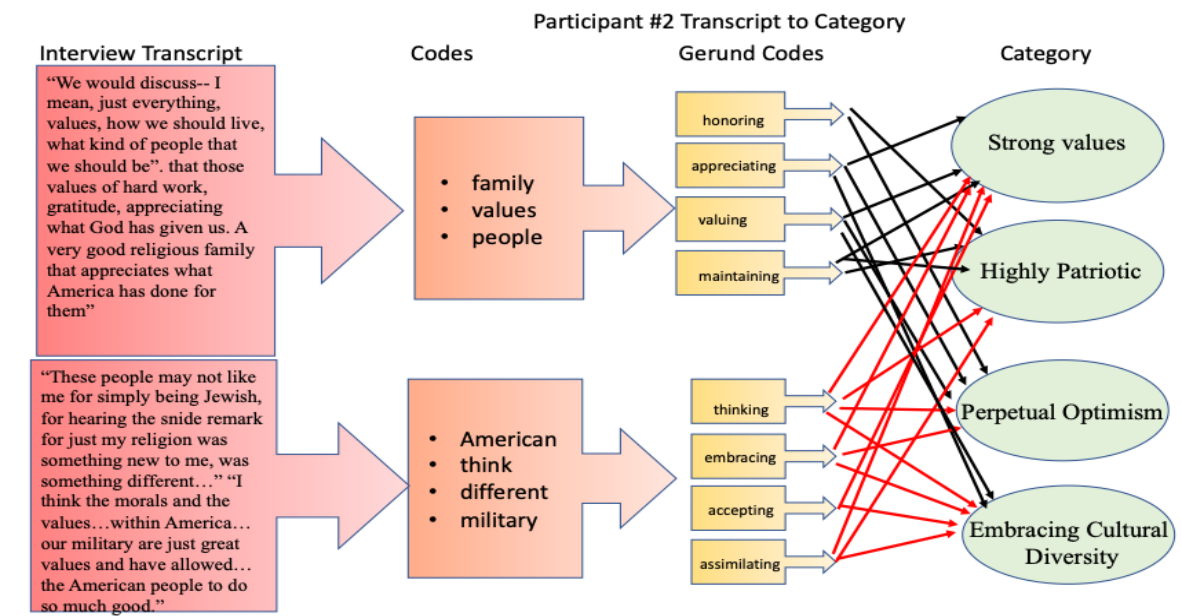
In using the words “thinking, military, and American,” Participant #2 embodied a sense of pride in being a part of the American military tradition. He frequently used the word “thinking” to express his deeper thoughts concerning his transforming cultural identity. He connected similar family values to military values. Mezirow (1978) postulated that a student’s perspectives concerning cultural knowledge can transform from old experiences to new. Similarly, Participant #2’s identity began to transform with his new experiences. He would start his sentences with “I think...” and then proceed to use together the words “American, people, and military” to express his pride in being a part of the American military tradition with his new experiences at West Point. Similar to Participant’s #1, #3, and #4, he embodied a sense of perpetual optimism. For example, he said, “I think the morals and the values that we have within

America, within our military are just great values and have allowed a people-- the American people to do so much good.”

Participant #2 demonstrated pride in his family values and he honored those family members and more specifically, his father. Moreover, he began to show that he was able to maintain his family values in the sense those values aligned with that of the military values. He frequently mentioned his father in the way his father’s influence transformed his values and his thinking, but then he began to link those family values to the military or West Point values. For example, later in the interview he said, “It was West Point or because I knew that the military is where I wanted to go...I was attracted by its values of the people I met from it.” In this statement, Participant #2 showed perpetual optimism and pride, similar to Participant #1. Pettigrew and Tropp (2011) intergroup contact theory explains Participant #2’s identity transformation in the sense that people exposed to larger diverse groups of people in an educational environment will embrace lower levels of ethnocentrism.

Figure 4.4

Participant #2 Gerund Coding



As shown in Figure 4.4, the gerund coding revealed four distinct categories to include strong values, patriotism, perpetual optimism, and an embracing of cultural diversity. Participant #2 was not only proud of his family values, but also proud to be a part of something bigger than himself, concerning the United States and the U.S. Military and the values embedded in the U.S. world view. Participant #2 began to align his values with that of the U.S. military and expressed his forthcoming inspiration from being a part of the organization. Moreover, his words revealed the assimilating nature of military training as he begins to align his family values with the military values. The military training approach indoctrinates new members into this world view. His world view demonstrated an overarching perpetual optimism, embracing a high level of patriotism and embrace of cultural diversity.

Participant #3 Analysis, Reflection and Discovery

Participant #3 was of Asian-American (Korean) descent. He is male and approximately 19-years-old. His father was a career military officer and his mother was a first generation South

and belonging in the United States. In the interview, Nguyen emphasized his goal of humanizing people that are members of a minority group embedded into a larger group, specifically Vietnamese-Americans. Referring to his experience at a mostly all-white Jesuit Prep school, Nguyen described the school having a mostly white curriculum that had a negative impact on him as well as other people of color within the school. He described his experience as one where the people of color knew they were different, and they did not have a political voice so to not allow them to share that voice (Tran, 2017). Notice Nguyen's use of the word "different" related to Participant #3's use of the word related to their school experiences. Both Nguyen and Participant #3 experienced biological ethnocentrism in their school experiences as Asian-Americans. For example, Participant #3 said he remembered very clearly how it made him feel to be made fun of in elementary school because of his Asian appearance, similar to Nguyen's experience.

The interviewer asked Participant #3 to share a more specific story about experiencing biological ethnocentrism in his early years, and he shared a more positive experience. He shared a story of his school experience in Fort Irwin, California where the population of the school was much more diverse with military families much like Participant #1 in that there were a variety of different cultural heritages. In sharing this story, he emphasized again the words "different," "thought," "experiences," "Army," "people," and "shaped." For example, he mentioned his father being in the Army at Fort Irwin, and referring to the people on the post, he said, "It was a mixing pot so everyone had a different ethnicity." He went on to explain using the word "thought" that he had never thought of this experience as being the most normal time of his childhood.

He emphasized the cultural identity transformation with this experience. He said, "...that kind of shaped my cultural identity because I knew that I kind of understood at a young age that people are the same but they're also different and those formative years...when you're trying to figure out yourself..." At this early stage in his life, Participant #3 began to see the diversity in the military, different than what he experienced in Alabama. He went on to reemphasize this notion when he said, "...on a military post like that where everyone's like me but different, it's good to know that hey, we're all people...good to experience..." Similar to Participant #1, Participant #2 chooses to view people as all the same, all human. Again, you see the use of the words "different," "people," and "experience." Therefore, much like Participant's #1 and #2, Participant #3 began to find a much more accepting, diverse, and inclusive experience in a military setting. Similar to Participant #2, moreover, he also expressed a feeling of perpetual optimism concerning his newly transforming military identity.

Participant #3 shared a story that further supported his notion of a more accepting, diverse, and inclusive experience in the military when he told a story of his experience in living in Fairfax, Virginia when his father was stationed at the Pentagon. He said, "There was a lot more of the Muslim population. Christian was not the dominant religion...very different from when I lived in the south...different from what I was used to in the south...immersed in a different culture..." The interviewer interprets these early positive military experiences in a way that understands Participant #3's positive military experiences as an early indoctrination into a military cultural identity which will manifest into Participant #3's decision to choose West Point and the military as a career.

The interviewer transitioned to the questions concerning what motivated Participant #3 to choose West Point, and he made it clear in using the words "thought," "Army," his father's

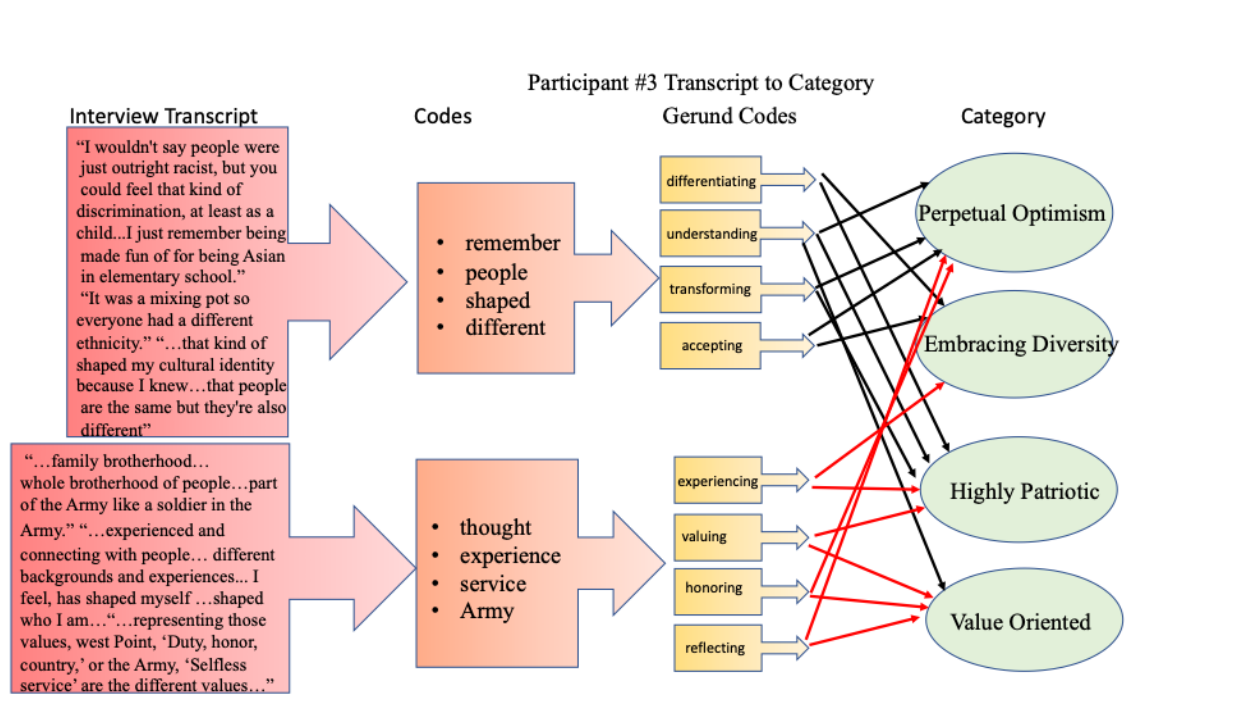
influence (people), and “shaped.” He used the word “thought” in reflecting on the positive memories of living the military life to include his fascination with the Army. He emphasized the early indoctrination into the military values when he referred to the Army as a “...family brotherhood...whole brotherhood of people...part of the Army like a soldier in the Army.” Moreover, he emphasized the transformative effect of the military to connect to a higher purpose “...the decisions I’m making will mean something for not just myself, but other people...higher standard [of] myself personally...other people around me...I guess has shaped it [identity].” The interviewer transitioned the questions to Participant #3 experiences at West Point, and he found a further positive indoctrination into a military cultural identity.

Using the words “people,” “experience,” “different,” and “shaped,” Participant #3 clearly demonstrated his continued embracing of a military cultural identity. He referred to the West Point population as being from a variety of different cultural backgrounds. He said, “...just being able to be experiencing and connecting with people with all these different backgrounds and experiences...I feel, has shaped myself...different from any other school...shaped who I am...because of these people.” When he refers to a different school, the interviewer interpreted this from the lens of ethnocentrism in the sense that the participant views West Point as somewhat superior to other educational institutions. This view would support a notion of American Exceptionalism or potential blind loyalty as Bakken (2019) says, “...the students are taught that they and their forebears are superior” (p. 59). In transitioning to the questions concerning Participant #3’s West Point experiences concerning the education and archetypes, Participant #3 emphasized the words “service” and “values,” which somewhat correlate with Bakken’s notion of blind loyalty. However, the researcher sees this transformation as more that of a highly patriotic identity, which could be perceived as nationalistic.

Much like Participants #1 and #2, Participant #3 maintained the values rooted in family; however, differently, Participant #3's values more closely align with the military values because of his father's influence as a career Army officer and the military setting he grew up in. Also, differently, Participant #3 did not emphasize religion as much in shaping his identity as Participants #1 and #2. Similar to Participants #1 and 2, the Frank (2000) study explains Participant #3's maintaining of his family values, although they are much more aligned with the military values. Moreover, intergroup contact theory and psychological theory explain Participant #3's identity transformation in the sense that people exposed to larger and more diverse networks inculcate lower levels of ethnocentrism and the primordial ties rooted in certain social practices which shape a person's identity (Freud, 1947; Pettigrew and Tropp, 2011). Participant #3 continued a similar intergroup contact with a network of military people through much of his early years and this carried over into his West Point experience. His primordial ties relate to the experiences with his father, an Army officer, as Participant #3 was born into the military setting. For example, Participant #3 said, "I guess the biggest thing that motivated me to come here [West Point] was, obviously, my father's influence in my life." Participant #3 embraced the U.S. Army military cultural identity early on and resulted in a comforting feeling being a part of the West Point experience.

Figure 4.6

Participant #3 Gerund Coding



Participant #3 emphasize the word “service” to embody his devoted service to the U.S. Army. He responded to his view of the physical archetypes on campus in a way that he wanted to serve much like these past West Point leaders to include how his father’s honorable service. The idea of “service” in the U.S. Army is embedded in the proudly embraced Army values. The official U.S. Army values include loyalty, duty, respect, selfless service, honor, integrity, and personal courage. The idea of service is closely associated with all of these values. As Participant #3 states, “...representing those values, west Point, ‘Duty, honor, country,’ or the Army, ‘Selfless service’ are the different values that we’d like to be associated with.” Participant #3 completely and comfortably embraced a transitioning military identity rooted in the ideals and sacrifice of previous West Point graduates. Categorizing Participant #3’s Gerund codes (Figure 4.6) resulted in an identity shaped around a military value-oriented identity with a high level of patriotism and perpetual optimism while embracing diversity.

Participant #4 Analysis, Reflection and Discovery

Participant #4 identifies as a Mexican American female from Texas. She was about 19-years-old. She emphasized several words to include “people, remember, going, understand, different, and interesting” (Figure 4.7). She began her answer to interview question #1 by telling a story about her involvement in sports through High School and how her dad had a huge influence on her identity related to sports. Her father emphasized hard work, dedication and grit, which largely drove Participant #4’s decision to come to West Point. It was at this point that she began to use the words “remember” and “people” to relate her memories of the frustration she had with many of her High School classmates that did not have that same grit that she embraced, and that her dad taught her. Franke’s (2000) study, similar to the other participants, inform a deeper understanding of Participant #4’s maintaining family as her primary identity image. Her identity image maintained the values she learned from her father and her experience in athletics.

Figure 4.7

Participant #4 Word Cloud



Similarly, intergroup contact theory, transformational learning theory, and psychological theory explain Participant #4's identity transformation in the sense that she continued to be exposed to similar social groups as with her high school athletic experience; however, at West Point, larger and more diverse networks which inculcate lower levels of ethnocentrism and the primordial ties rooted in the social practices at West Point (Freud, 1947; Pettigrew & Tropp, 2011). She chose West Point so she would be around other people that embraced a similar dedication and work ethic. This high level of discipline and grit demonstrated a continued transformation into a highly disciplined military identity. Later in the interview, she began to emphasize the word "going" to express her excitement about attending West Point and the U.S. Army. She said, "Okay. I'm going to West Point. That's my thing. I'm going to go to the Army." This attitude intersects with Participant #1, 2, and 3 in that they express a feeling of perpetual optimism towards the newly forming military identity.

Moving on to questions concerning identity, Participant #4 emphasized the words "people, different," and "understand" to describe her cultural identity as that of Mexican American. She used the words "people" and "different" to describe how she relates to people that are of a different cultural identity. She also pointed out that she was actually bicultural in that her dad was white and her mom Mexican American, but she chose to identify with her Mexican American heritage. She said, "But having that side of having both visions has kind of shaped my opinion in a way to be able to relate with people who are of different ethnicities." Her mixed Mexican American and White cultural identity helped her to better understand people of different cultural identities which she explains in the subsequent explanation and uses the word "understand" several times.

She shared a story about how the area where she lived was mostly politically conservative. Therefore, her high school classmates that would protest against things such as the school shootings would be a more marginalized group and more liberal minded, while her more conservative minded friends would not take part in the protests. The researcher interprets the more conservative minded people as mostly white and Christian. However, Participant #4 said she could better understand both perspectives because of her bicultural identity. She felt she could relate to both conservative and liberal minded people. Therefore, she demonstrates a high level of empathy and lower levels of ethnocentrism.

Participant #4 frequently used the word “interesting” with the words “different” and “remember” to express how she wanted to understand other cultures. In telling her story, she would frequently say “remember” to key her thought process back to that experience. In remembering her experience with people different than herself, she demonstrated a desire to learn more about them in an empathetic way. For example, she shared a story about a trip with her mom to Spain where she noticed a negative view from the people around her towards Americans. Her mom would tell these people that they were from Mexico to deflect the negative judgement. For example, in referring to a lady that thought they were from America Participant #4 said, “I remember that so specifically. And so what was kind of an interesting experience so like to be in a different country saying that I’m not from the U.S. Like saying like, ‘Oh, we’re from Mexico. We’re with a tour from Mexico.’” Participant #4’s empathetic understanding of the Spanish people around her relates to a perception of Americans from as being somewhat ethnocentric.

The European perception of Americans as ethnocentric as experienced by Participant #4 can be somewhat understood with the Szabolcsi (1989) study, which postulates that as early as

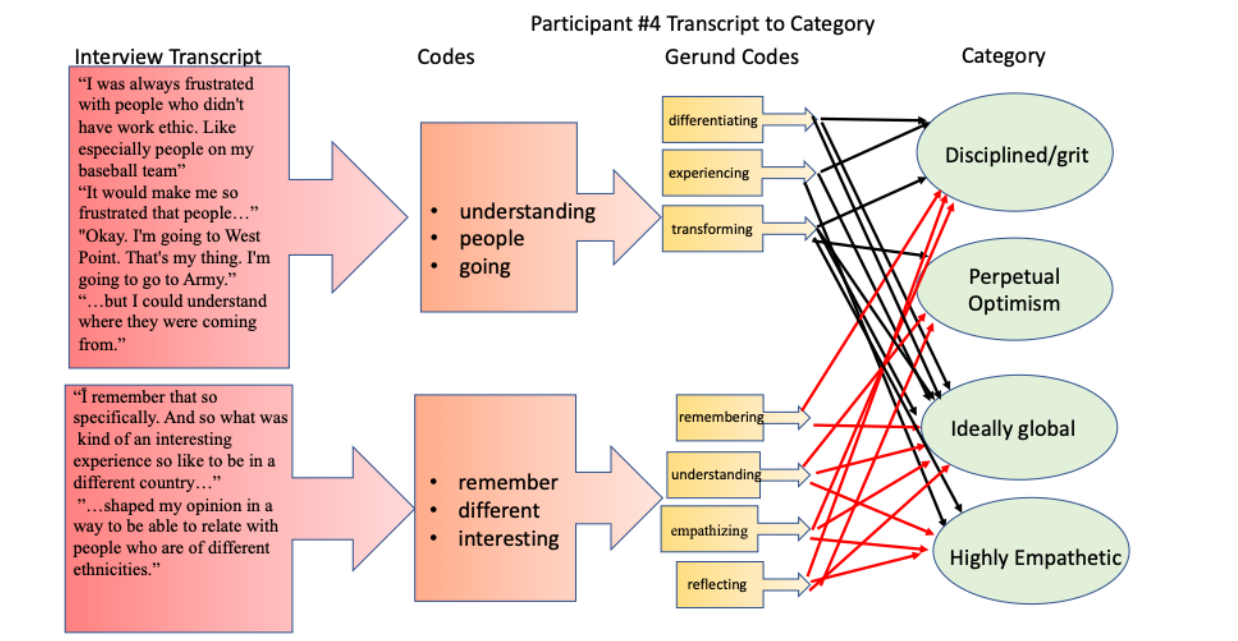
the second half of the nineteenth century, ethnocentrism somewhat dominated and became more evident in the Prussian education system, most notably after the Franco-Prussian War of 1871. Similarly, the West Point military educational system relates to the Prussian education system which both informs a highly patriotic ideology which could be perceived as highly ethnocentric related to the idea of American Exceptionalism in the West Point military educational setting. However, similar to the Participant #5, Participant #4's identity did not manifest into one with a high level of ethnocentrism, rather, she demonstrated low levels of ethnocentrism and a high level of globalism with her experiences abroad and in high school. Cakmak's (1993) study concerning globalism helped understand Participant #4's view on people of different cultures in that she embraces a highly empathetic and global perspective. Cakmak categorizes globalism into three distinct approximations to globalism to include non-globalism, encapsulated globalism, and ideal globalism. Both Participant #4 and 5 demonstrate ideally global identities.

Participant #4's transforming identity can be further understood when viewed with the literature. The Franke (2000) study supports the notion if West Point cadets embracing a high level of patriotism. The Szabolcsi (1989) study informs this notion with a historical parallel in the Austro-Hungarian empire. Szabolcsi argues that countries such as the Austro-Hungarian Empire, Turkey and, to some extent, Russia dissolved or reshaped into splinter countries creating a further dynamic of increased ethnocentrism in education and a similar rewriting of histories such as the Colonialist history between the West and the Orient. Arguably, the United States continues to evolve into a splinter country from its European roots creating a dynamic of increased ethnocentrism, if indeed the perception is one of ethnocentrism rather than simply an embracing of positive patriotism and pride in the uniqueness of the United States. Participant #4 as well as the other participants find themselves embracing this military cultural identity with

ever-increasing levels of patriotism as supported by the Franke (2000) study. All that aside, Participant #4's identity results in one of discipline, grit, and perpetual optimism while maintaining an ideally global and highly empathic world view (Figure 4.8).

Figure 4.8

Participant #4 Gerund Coding



Participant #5 Analysis, Reflection and Discovery

Participant #5 was a Hispanic-American male who identified himself as a global citizen because of his numerous travel experiences and living abroad. He frequently used the words “going, think, people, American, different, and experience” (Figure 4.9). In using the word “going,” Participant #5 many times referred to his travel experiences. For example, he said he was “going to Brazil,” “going to go back to Minnesota.” With these early travel experiences similar to Participant #4, he struggled with his identity as an American, hence his frequent use of the word “American.” When he lived in Brazil as a young adolescent 5th-grader, he began to see

to his Minnesotan friends, "...but it was an awakening moment on how removed people can be when they're not exposed to the same culture." Participant #5 was referring to the local Minnesotans in the way that they embraced a more encapsulated or even non-global identity. In recognizing this non-global identity, Participant #5 showed his empathetic nature. This experience correlates with Participant #3's experience in the Alabama school system related to the people with less travel experiences and exposure to people different than themselves. Similar to Participant #3, Participant #5's identity began to transform in the sense that people exposed to larger and more diverse networks inculcate lower levels of ethnocentrism and the primordial ties rooted in certain social practices which shape a person's identity (Freud, 1947; Pettigrew & Tropp, 2011).

When using the word "different," Participant #5 frequently used the word with the words "culture" and "experience." In doing this, he emphasized his cultural experiences abroad that helped shape his identity to one that is more ideally global. Moreover, he frequently used the word "think" in a way to express a deeper level of thought about his identity and to express his opinion. He referred back to a High School educational experience in which he felt the program did better at learning using a modal that promoted more critical thinking skills, different than the West Point modal that in his view did poorly at promoting critical thinking skills.

Participant #5 clarified his view of the West Point education system when asked the interview question concerning how West Point's classroom environment influenced his identity. Participant #5 expressed a somewhat critical observation of West Point in referring to the learning environment. He said, "I don't think all of it is necessary," referring to the required core curriculum and heavy class load. Moreover, he emphasized that he did not think people learn much at West Point in the sense that the focus is on the quantitative achievement (the grades)

rather than on learning through critical thinking. The Bakken (2020) argument somewhat agrees with Participant #5's notion concerning a closed education system at West Point. Bakken (2020) argues that the United States Military Academy produces officers in a closed system that results in blind loyalty. Arguably, Participant #5 recognizes this attempt to shape his identity to one of blind loyalty and refuses to accept this closed system, which would explain his embracing a highly critical identity, critical of the system but empathic with the other students.

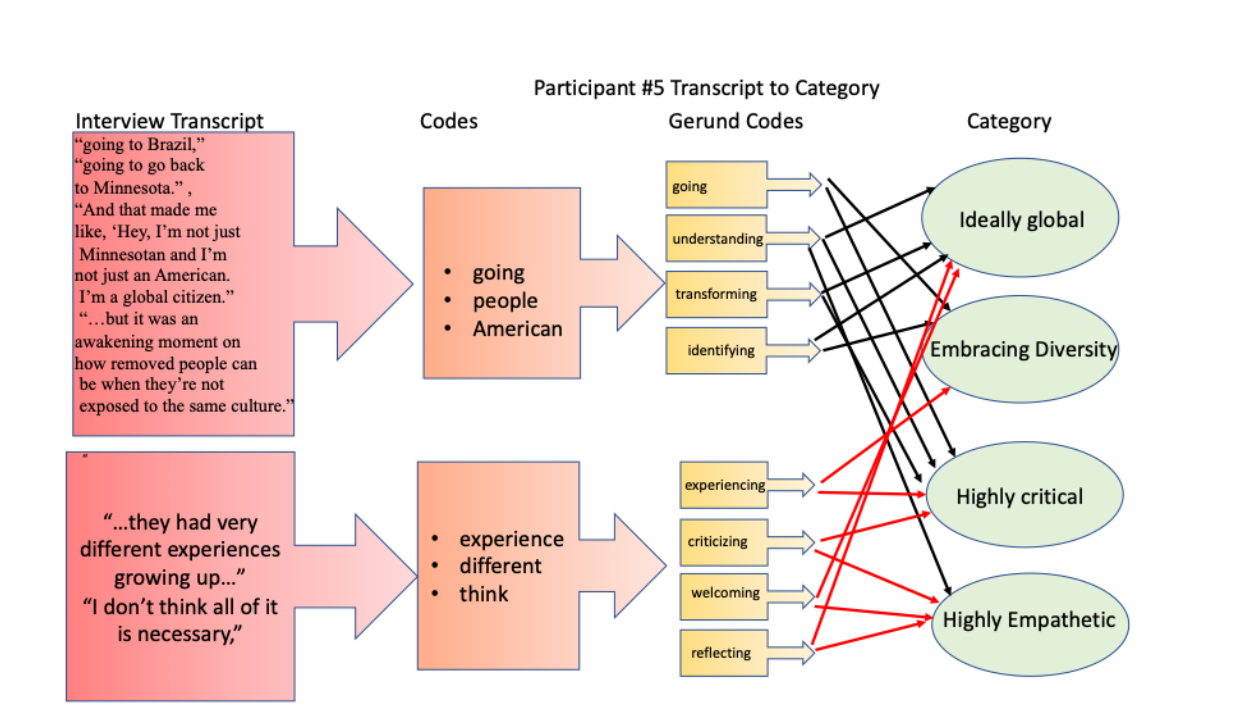
Supporting Participant #5's argument, structural coupling in systems theory corroborates the notion in that two systems shape the environment of the other, and in this case the two systems would be West Point and Participant #5's High School teaching modal. If West Point better opened their system to other educational systems that embraced more critical thinking, then they would arguably improve the system. Structural coupling creates a dynamic in which the two systems depend on each other for continuing autopoiesis (self-production) concerning consciousness and communication, and the two systems could further build on each other and be mutually supportive through a shared medium of language (Moeller, 2006).

Participant #5's negative perception of a West Point closed system is further corroborated when viewed through Luhmann's systems theory. Luhmann (2006) postulated that social systems observe their internal existence within the system or environment, but there is a re-entry from the external system or distinction into the internal system. By continuing to only observe the system internally, West Point loses the opportunity of opening the system to allow re-entry in the sense that the initial form of the paradox changes form upon re-entry into the external systems of communication. Therefore, to put this notion in the context of West Point, the paradox is ethnocentrism within the organization of West Point which could result in higher levels of ethnocentrism if remaining a closed system.

To Participant #5's point corroborated with the research, if West Point acknowledges that their system is somewhat closed and results in potential blind loyalty to Bakken's (2019) argument, the result could be higher levels of ethnocentrism. Acknowledging the paradox of blind loyalty and potential high levels of ethnocentrism, the re-entry of the paradox into the internal system of West Point after the outward organization to external systems could result in lower levels of ethnocentrism and loyalty that is not blind. By recognizing this paradox and embracing an open system approach to learning, West Point could synthesize a deeper understanding and acknowledgment of the truth about ethnocentrism and blind loyalty and how it negatively effects the organization, then this will result in lower levels of ethnocentrism and more ideally global views within the organization.

Figure 4.10

Participant #5 Gerund Coding



Altogether as demonstrated in the gerund coding (Figure 4.10), Participant #5 embraced a highly critical identity, different than the other participants; however, similar to Participant #4,

he embraced an ideally global identity and he embraced diversity like Participants 1, 2, and 3. Additionally, he demonstrated a high level of empathy similar to Participant's #1 and 4.

Combined Participant Analysis, Reflection and Discovery

The cadet interview combined textual data analysis revealed the words “different, people, family, values, American, think, remember, experience, military, service, Army, West Point, and going (Figure 4.11). After grouping the categories, three themes manifested to include “embracing diversity,” “perpetual optimism” and “highly empathetic” (Figure 4.12 and 4.13). Additionally, the researcher believes the category “highly patriotic” would become a theme by the end of the fourth year at West Point; because of the literature review, most notably the Franke (2000) study that found cadet’s patriotism increases over the duration of their four years at West Point. Because the participants in this study were only in their first year, they have not yet embraced a higher level of patriotism, so the researcher did not choose this as a theme.

Figure 4.11

Combined Participant Word Cloud



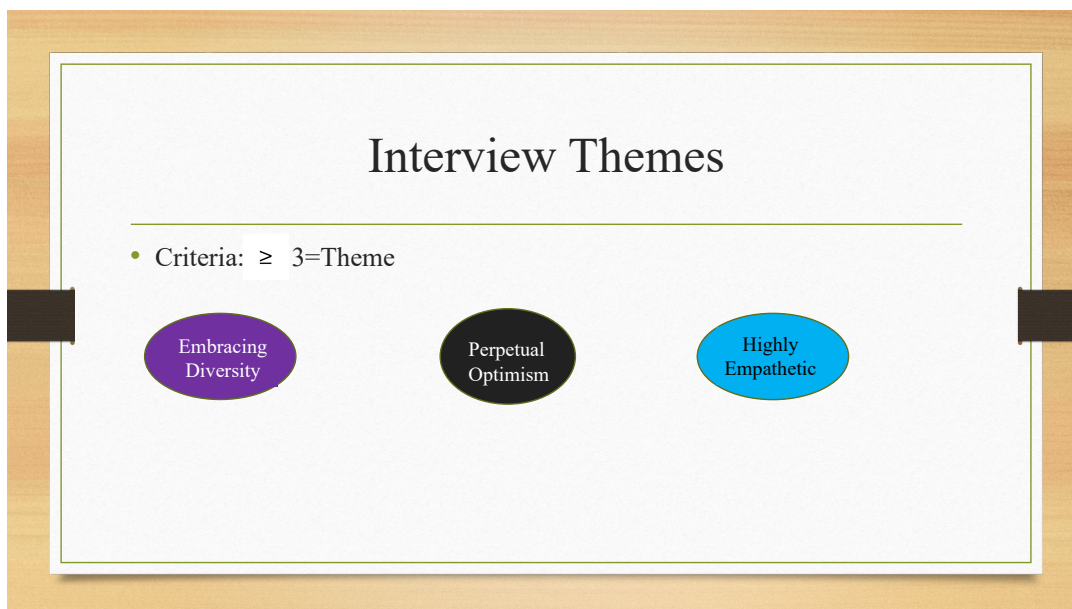
Figure 4.12

Interview Categories to Themes



Figure 4.13

Interview Themes



Participant Writing Assignment Analysis

The researcher assigned a narrative essay and an analysis essay to explore cadets personal and cultural identities and to further understand military cultural identity at West Point. The personal reflection in the narrative assignment helped the cadets to understand their personal identity related to their own norms and values that they might have learned in their homes, churches, communities, or secondary education (high school). The analysis essay allowed the cadets to explore how their personal identity fits into a broader cultural identity as it transforms. Moreover, the researcher challenged the cadets to analyze literature that explores military cultural identity related to potential manifestation to ethnocentric group norms as evident with the extreme example of the Holocaust and Nazi Germany.

The researcher provided lectures concerning ethnocentrism and cultural identity to understand how feelings of superiority of one group towards other groups sometimes manifests into war, conflict, and genocide. After these discussions, the researcher assigned the cadets the analysis essay asking them to analyze McFarland (2005). Military cultural education. *Infantry* and to compare and contrast with Franke (2000). Duty, honor, country: The social identity of west point cadets, *Armed Forces and Society*. Additionally, the researcher asked the cadets to consider ethnocentrism and cultural identity and to be open to other literature that might support their ideas in an argument. Moreover, the researcher asked the cadets to address the following questions which are rooted in the research questions: Question #1; How do you view your military cultural identity in comparison to other cultures? Question #2; How do people in Western culture and not in the military view the U.S. Military culture?

After close reading and coding the analysis essays, the researcher identified the following data. Out of approximately 53 cadets, the researcher used a random sampling of 20 cadets and

used R-Studio to analyze. Subsequently, the researcher applied close reading and analysis to a random sampling of 10 of the 20 analysis essays.

To begin the analysis, the researcher used R-Studio and Wordle with the textual data analysis capability to reveal the words as show in Figure 4.14 and Appendix A to include: soldier, understand, nation, educate, social, unit, value, develop, state, Army, differ, country, leader, effect, important, and people. Subsequently, the researcher used close reading techniques to narrow the list of words to those that best answered the research questions. After close reading, the word “nation” proved irrelevant in that the cadets used it a part of the word “nationalism” as previewed in the writing prompt. Also, to clarify, the use of the word “unit” mostly referred to references to the words “United States” “United States Military Academy,” or “United Nations,” and the use of the word “differ” was mostly used as a part of the word “different.” Moreover, the use of the word “value” was mostly used as “values.” Moreover, the term “West Point” is synonymous with “United States Military Academy,” and the word “social” was mostly used as part of the words “socialization” and with identity [social identity]. Finally, the use of the words “state, country, leader, and important” proved mostly irrelevant in the context related to the research questions. Therefore, the final list of words included: socialization/social identity, soldier, understand, educate, United States of America (USA), United Nations (UN), United States Military Academy (USMA)/West Point, values, develop, Army/military, different, effect, and people.

Combined Writing Assignment Word Cloud

negatively, one responded positively, and three did not respond (Figure 4.17). The subsequent analysis first addresses research question #1, followed by an analysis of research question #2.

Question #1 Analysis: How do you view your military cultural identity in comparison to other cultures?

The one neutral cadet responded in a way to embrace her identity from the home and not so much from the developing West Point military identity. For example, in essay 1, the cadet responded with “...the subscription to the ideals and values of that culture should not impede upon your ability to perceive other cultures fairly and objectively.” The values and culture in which this cadet refers to include the developing West Point values and culture. This cadet’s response correlates with all five of the interview participants and can be further understood by the literature reviewed. Franke’s (2000) study explains how these cadets maintain family and religion as their primary identity image. The West Point military indoctrination does not take away what is most important to these cadets, their families and their spirituality. Both Freud (1947) and Franke (2000) inform the research findings to understand cadet identity connected to their primordial ties to family and religion. Therefore, the essay 1 cadet does not completely subscribe to the West Point values, but more so the values attained before arriving to West Point. The essay 1 cadet believes she must educate herself culturally because she does not believe West Point or the military is facilitating this learning well enough.

Figure 4.15

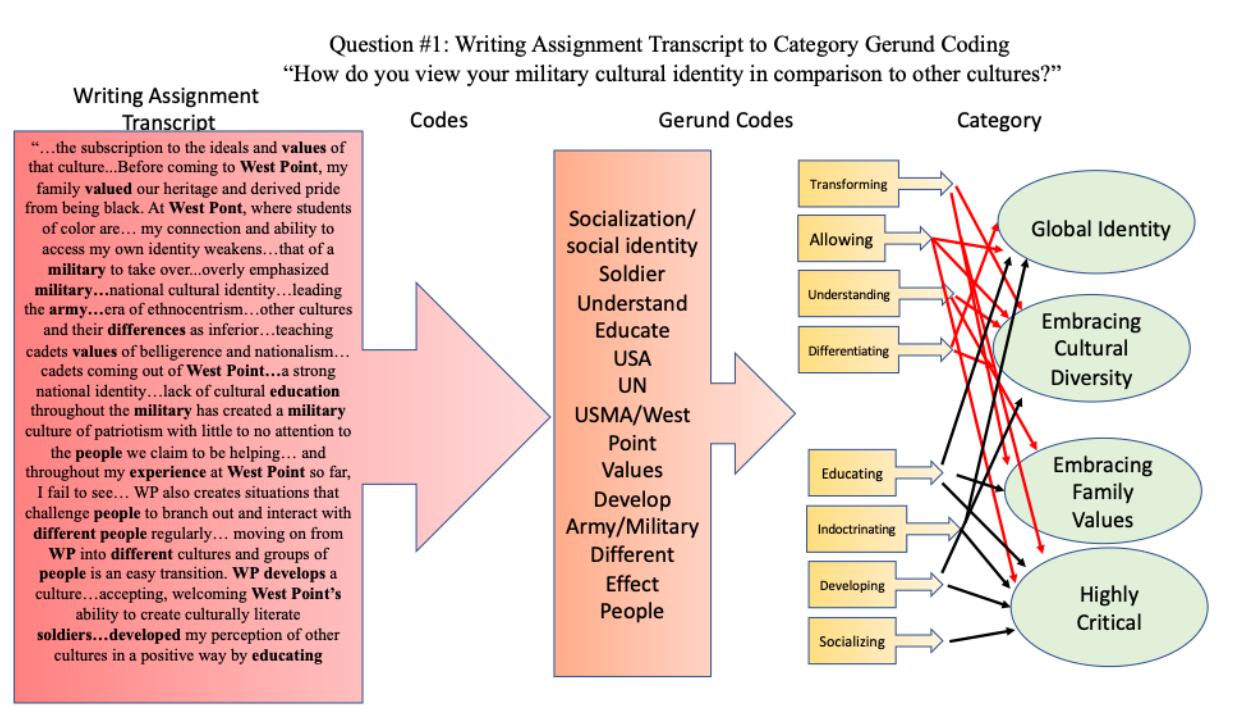
Writing Assignment Research Question #1 Analysis



The essay 5 cadet responded negatively and from the lens of a person of color and feels West Point is attempting to erase her family and home identity. For example, she says, “Before coming to West Point, my family valued our heritage and derived pride from being black. At West Point, where students of color are noticeable because they stick out, my connection and ability to access my own identity weakens, allowing that of a military to take over.” Franke (2000) and Freud (1947) both corroborate this reaction in that identity is closely tied to family and religion, much of which is primordial.

Figure 4.16

Writing Assignment Research Question #1 Gerund Coding



Six cadets responded negatively in essay 2, 3, 4, 5, 8, and 9 in the sense that they did not feel West Point provided the necessary education to prepare them to objectively interact with other cultures outside of the United States. In the gerund coding (Figure 4.16), the researcher established four categories to include Global Identity, Embracing Cultural Diversity, Embracing Family Values, and Highly Critical. These five cadets see their identities not developing in a way that is global. They do indeed see themselves as embracing cultural diversity, but they feel this will continue to happen because of their personal efforts of cultural self-education. These cadets embrace more their family values and see the West Point indoctrination through somewhat of a negative lens, one that is highly critical.

Their pessimism situates these cadets in a place of criticism, questioning the West Point socialization that would result in an outcome where they suffer with a lack of global understanding of cultural diversity, and a loss of family values. For example, the essay 2 cadet

commented that “The overly emphasized military and national cultural identity may be leading the Army into an era of ethnocentrism – a view of other cultures and their differences as inferior – by teaching cadets the values of belligerence and nationalism.” The essay 2 cadet becomes highly critical in the way West Point is transforming and indoctrinating her identity to one that is overly nationalistic and militaristic. She sees this indoctrination as a socialization into an identity lacking in global ideas and cultural diversity on a global level.

Taken together, the essay 3 and 4 cadets responded with comments that blamed the West Point education system and see their identities transforming in a way that is highly patriotic and nationalistic but lacking in global cultural awareness and diversity. For example, taken together, essay 3 and 4 cadets said; “Thus, it would seem imperative for the United States to expend resources in making its soldiers more global-minded, but it has been unsuccessful...both fall short in certain respects in their attempts to understand this complex issue...The cadets coming out of West Point with a strong national identity and strong patriotic sentiments may not be able to see beyond their own culture and have an awareness of how their inherent cultural biases effect the cultures they are operating in.” Both cadets questioned the West Point socialization in the sense that the system lacks in global cultural diversity. These cadets communicated a highly critical sentiment, mentioning the West Point system as partially to blame in this negative viewpoint.

The essay 5, 8 and 9 cadets see the West Point educational system as to blame in developing their identity to be highly patriotic and nationalistic, but much like essay cadets 2, 3, and 4, they see a lack in a more global understanding of culture, one that embraces cultural diversity on a global level. Taken together, these cadets said; “A lack of cultural education throughout the military has created a military culture of patriotism with little to no attention to

the people we claim to be helping... and throughout my experience at West Point so far, I fail to see just how we will address such a major issue...Personally, I have recognized my own cultural divide with civilian culture. I recognize that I do little things that both are foreign and unusual to people. Much like essay 2,3, and 4 cadets, these cadets also express a highly critical sentiment of the West Point system, one that is high in patriotism and low in globalism.

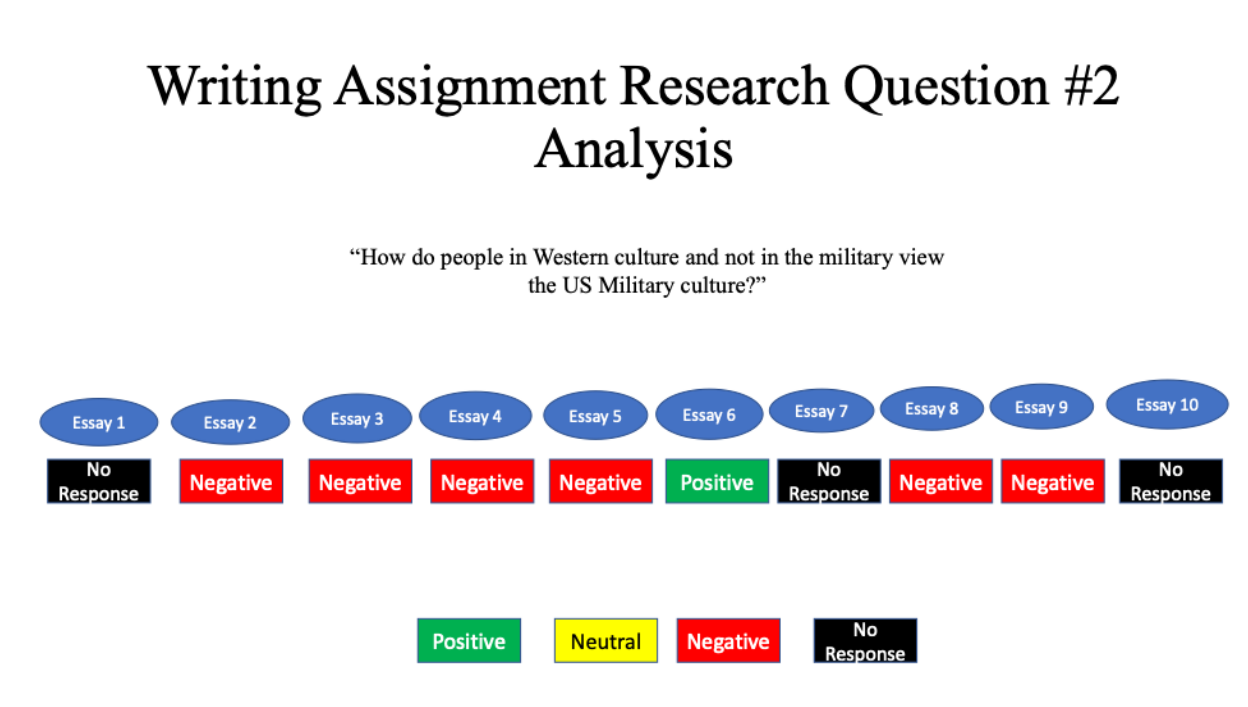
Cadet's 6,7, and 10 responded positively to the first question in the sense that they believed West Point is developing their identity in a positive manner to allow them to operate in a global environment. Synthesizing these three cadet's comments together they say, "WP also creates situations that challenge people to branch out and interact with different people regularly... moving on from WP into different cultures and groups of people is an easy transition. WP develops a culture...accepting, welcoming...West Point's ability to create culturally literate soldiers...developed my perception of other cultures in a positive way by educating..." These cadets said they will move away from West Point with a more global identity and with lower levels of ethnocentrism, differently than the cadets in essay's 2, 3, 4, 8 and 9.

Question #2 Analysis: "How do people in Western culture and not in the military view the U.S. Military culture?"

When asked research question #2, "How do people in Western culture and not in the military view the U.S. military?", six cadets responded negatively, one positively, and three did not respond (Figure 4.17). As so, the majority of these cadets believe other cultures outside of the U.S. military culture view the U.S. military in a negative sense. Similar, the cadet interview Participants # 4 and 5 shared similar negative perceptions in their travels abroad.

Figure 4.17

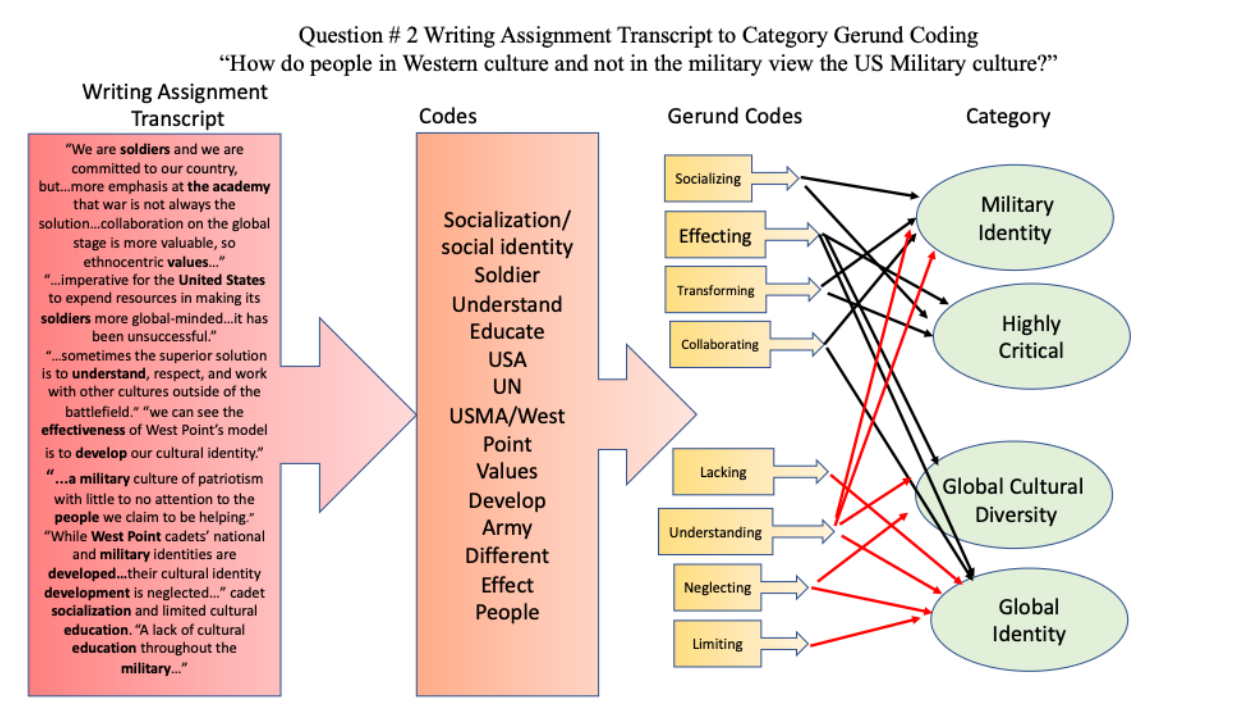
Writing Assignment Research Question #2 Analysis



The researcher conducted close-reading and gerund coding to find four categories to find eight gerund codes and four categories. The gerund codes included “socializing, effecting, transforming, collaborating, lacking, understanding, neglecting, and limiting.” The four categories include “Military Identity, Highly Critical, Global Cultural Diversity, and Global Identity” (Figure 4.18). Most of these cadets felt their West Point socialization and transformation effected the identity in a negative way concerning how other cultures might view them. Much like their responses to research question #1, the majority of these cadets said that West Point does not provide the necessary cultural education to allow them to embrace a more global identity, one steeped in global cultural diversity.

Figure 4.18

Writing Assignment Research Question #2 Gerund Coding

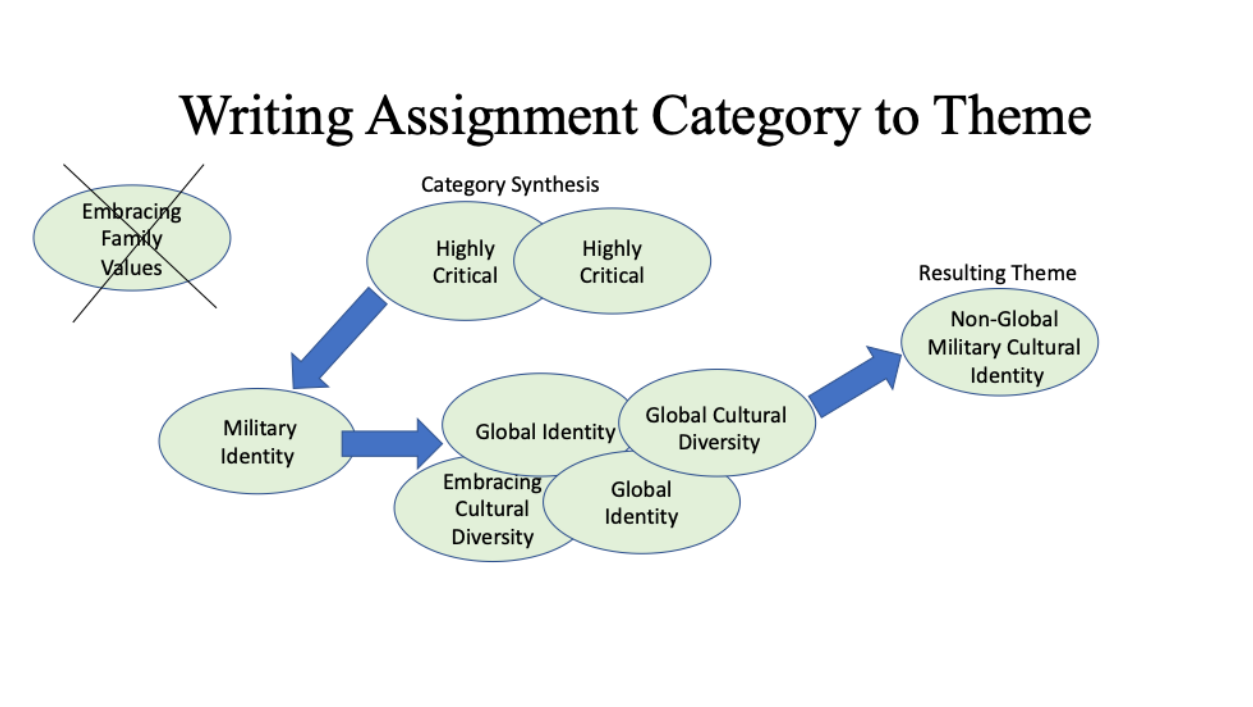


The essay 2 cadet responded with, “We are soldiers and we are committed to our country, but there needs to be more emphasis at the academy that war is not always the solution; sometimes collaboration on the global stage is more valuable, so ethnocentric values should have no place among the future military leadership at West Point.” Much like the negative responses to Question #1, this cadet believes West Point must integrate more cultural education into the curriculum to allow a more global perspective. Moreover, the essay 3, 4, 5, 8, and 9 cadets responded with similar comments. Taken together, their comments include; “...imperative for the United States to expend resources in making its soldiers more global-minded...it has been unsuccessful....sometimes the superior solution is to understand, respect, and work with other cultures outside of the battlefield...we can see the effectiveness of West Point’s model is to develop our cultural identity...a military culture of patriotism with little to no attention to the people we claim to be helping...While West Point cadets’ national and military identities are

developed...their cultural identity development is neglected... cadet socialization and limited cultural education...A lack of cultural education throughout the military...” As demonstrated in Figure 4.18, you will find all of the most commonly used words (codes) in these cadet comments. The researcher conducted close-reading and synthesized these coded words to produce the gerunds “socializing, effecting, transforming, collaborating, lacking, understanding, neglecting, and limiting.” Further analyzing these codes, the researching identified four categories to include “Military Identity, Highly Critical, Global Cultural Diversity, and Global Identity” (Figure 4.18).

Figure 4.19

Writing Assignment Theme

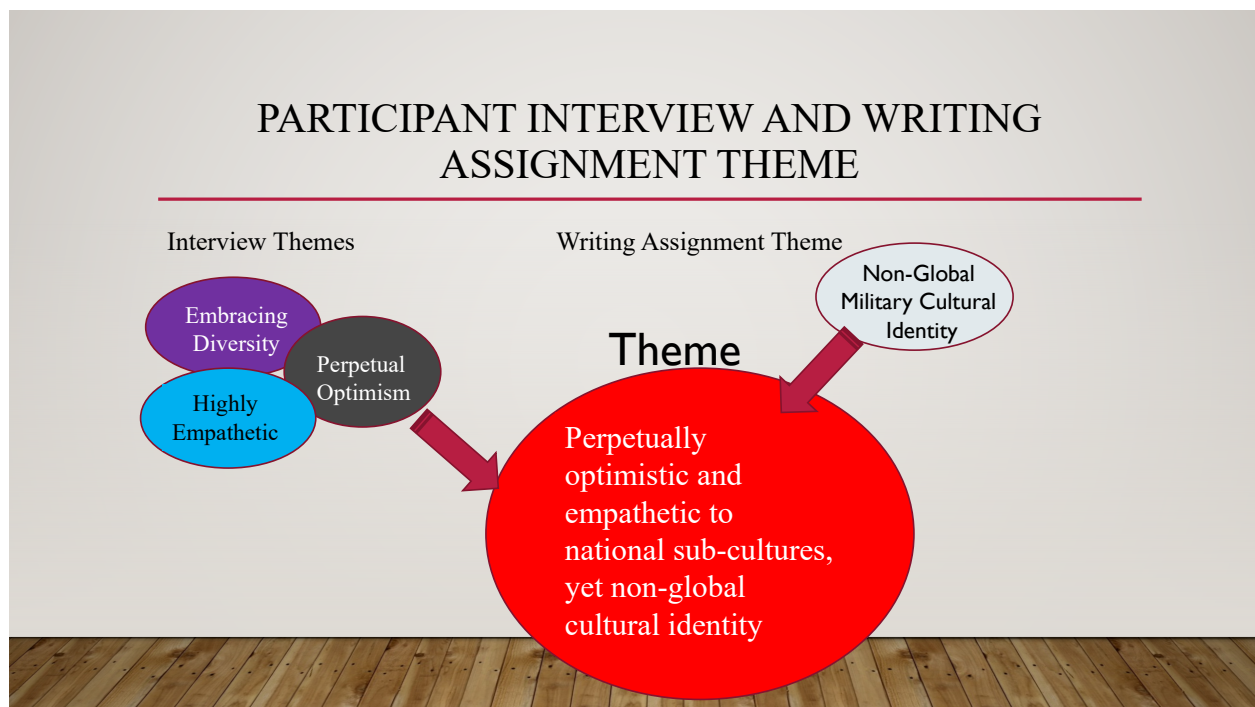


The majority of these cadets, six out of ten, are highly critical of their transforming military identity. They expressed that the final outcome of the West Point socialization will be one lacking in global cultural diversity and identity. Consequently, as demonstrated in Figure 4.19, the researcher synthesized the categories to find one central theme, Non-Global Military

As demonstrated in Figure 4.21, the researcher synthesized the participant interview themes with the writing assignment theme to identify one central theme. Synthesized together, these cadets demonstrate a theme that is perpetually optimistic with high levels of empathy towards national sub-cultures, but low levels of understanding global cultures, resulting in a non-global military cultural identity. This resulting theme can be further understood when analyzed with the physical artifacts (archetypes and symbols) to follow in the subsequent paragraphs.

Figure 4.21

Participant Interview and Writing Assignment Theme



Physical Artifacts (archetypes/symbols) Analysis

The researcher observed a purposeful sample of thirteen physical artifacts across the West Point campus that could potentially increase levels of ethnocentrism. When recording field notes and reflecting, the researcher viewed these artifacts through the lens of ethnocentrism and colonialism; subsequently, the researcher provided an analysis and reflection. These artifacts represent archetypes or symbols all of which influence cadet identity. Seven of these archetypes

represent Robert E. Lee and one is a History Panel. The thirteen physical artifacts include; 1. Lee Barracks (1971), 2. Lee Road (1930s), 3. Lee Gate (1930s), 4. Lee Housing Area 5. Lee Frieze in Reconciliation Plaza (2001), 6. Lee Portrait in Jefferson Hall Library (1952), 7. Lee Superintendent Plaque in Cullum Hall (1900-1920), 8. United States of America History Panels (KKK symbol). Additionally, the researcher observed: 9. Grant Portrait in Jefferson Hall Library; 10. The Battle Monument at Trophy Point; 11. James Monroe portrait in the Jefferson Hall Library; 12. Jonathan Williams portrait in Jefferson Hall Library; and 13. The Thomas Jefferson Portrait in the Jefferson Hall Library. These physical artifacts serve as archetypes and/or symbols in which the cadets observe on a daily basis. Therefore, they influence the way in which their identity transforms over the course of four years at West Point. The researcher analyzed the following thirteen physical artifacts by first taking field notes. Subsequently, the researcher provided an analysis and reflection.

In 1965, Major General James B. Lampert, USMA Superintendent, dedicated the United States of America History Panels to be embedded on the wall of Bartlett Hall (Fraser, 1965). The three panels stand prominently along a major cadet pathway from the barracks to Thayer Hall. Immediately across from the panels is Jefferson Hall which houses the library. The three bronze panels represent American history from early colonial period through the Korean Conflict. The first panel represents the colonial era through frontier settlement of the Appalachian Mountains. The second panel represents American history through the formation of the two-party political system, the Civil War and to the joining of East and West at Promontory Point in 1869 (Fraser, 1965). The third and final panel depicts growth of science and invention in the United States.

Although Fraser (1965) clearly states that the historic personages are not meant to memorialize these people; however, without the context, the casual observer could interpret

differently. For example, the second panel displays Abraham Lincoln in the middle and to his left and right, the key leaders from both the Union and the Confederacy with equal representation. Again, Fraser (1965) adds context in explaining the equal representation of Southern and Northern forces through the depiction of the key leaders to include Jeb Stuart, Robert E. Lee, Thomas J. Jackson, Philip Sheridan, William T. Sherman and Ulysses S. Grant. However, this context can only be found deep in the annals of the library, and not near the panel. It is interesting to note that Grant is the last name listed on the Union side, although he was the supreme commander of the Union Forces. Although President Lincoln brings some balance to the depiction, Fraser depicts the Confederate forces in equal representation to the Union forces. Fraser writes that the leaders symbolize leadership from both sides with the country unified from North to South (Fraser, 1965).

Moreover, on this panel, a Ku Klux Klan symbol stands out as a controversial symbol without context added (Figure 4.22). Fraser (1965) adds this context in two publications found buried deep in the West point library and Special Collections. Fraser (1965, Panel 2, 41) wrote; “Ku Klux Klan – an organization of white people who hid their criminal activity behind a mask and sheet.” Moreover, in her notes in Special Collections, she writes, “A hooded organization that burns a fiery cross when bent on a mission of taking the law into its own hands. It persists to this day but began in the South after the Civil War” (Fraser, 1966). After reading the context, it is obvious that Major General Lampert and Mrs. Fraser did not intend in any way to glorify the Ku Klux Klan; however, without the context, a casual observer could view the symbol as somehow glorifying and certainly recognizing the racist organization, especially in light of the time period in which this panel was emplaced. This panel was emplaced at the peak of the Civil Rights Movement in the late 1960s, leading to the establishment of the Black Panther Party in

1966. As the cadets casually observe these depictions without context, they could interpret them with a perception that West Point recognizes this group with some credibility. This recognition could lend to a further transformation of the cadet's identity into a higher level of ethnocentrism.

Figure 4.22

History Panel 2, Description 41



Lee Portrait in Jefferson Hall Library (1952)

Field Notes

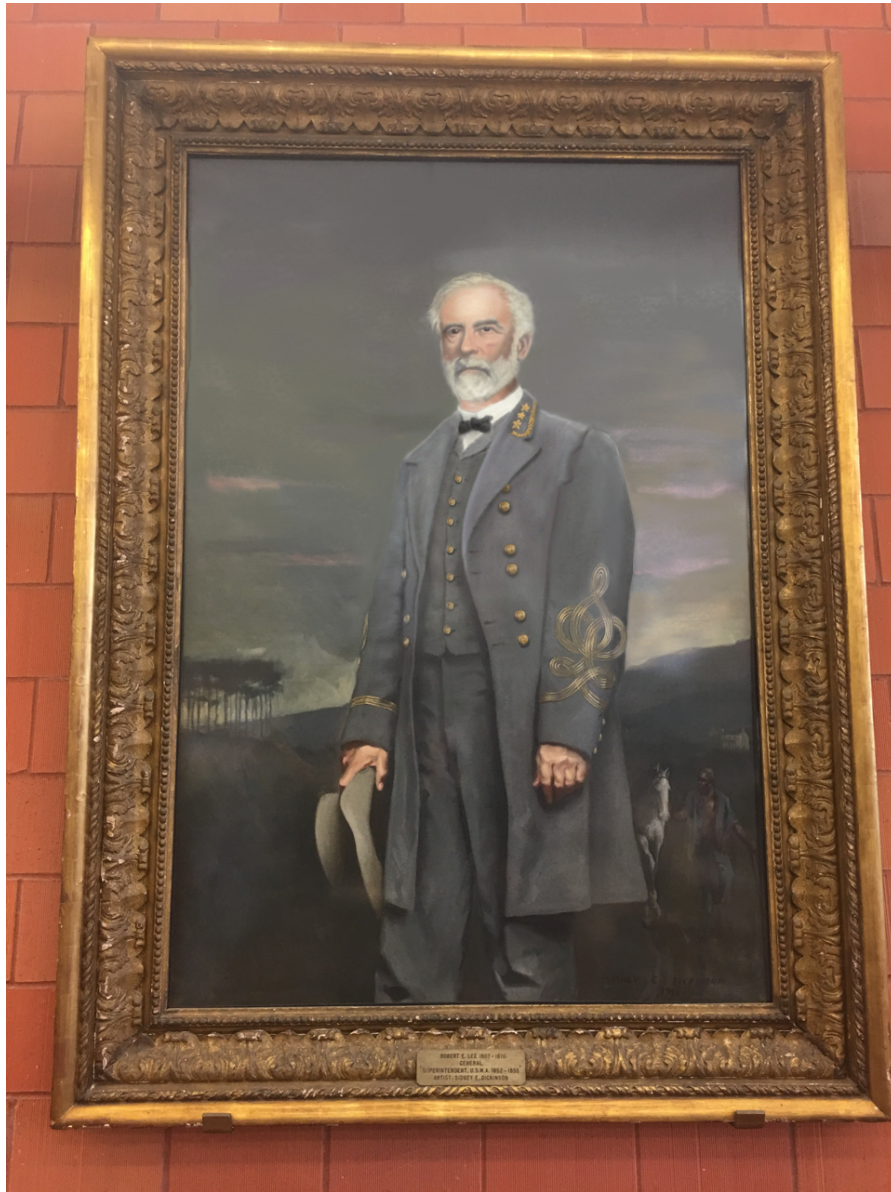
I walked a short distance from my office space in Lincoln Hall at the United States Military Academy, West Point, New York to the Jefferson Hall Library, the outside cool Spring air felt nice on my face. I stepped through the front door and into the main corridor as a statue of Thomas Jefferson peered down at me, and I briefly reflected back to my studies of Colonialism

in my English master's program of study. I proceeded up the stairs to the third floor, taking a sharp right turn, walking through the third-floor corridor and through an entrance way into the Writing Center. I found a seat in a comfy chair facing the north wall where I had a nice view of two portraits that faced outwards so to be easily viewed from the writing center workshops. I secured my brown leather journal to begin noting my thoughts

I viewed one of these portraits of Confederate General Robert E. Lee. Cadets sit on chairs at multiple Workstations, many in conversation with cadet volunteers who proved to be expert writers into their junior or senior years. The faculty supervisors moved about sharing nuggets of writing knowledge as necessary. The cadets proudly donned their military uniforms, preparing to become the next generation to represent the "Long Grey Line" of West Point graduates to become United States Army officers and leaders, serving abroad many times in combat environments such as Iraq and Afghanistan. The portrait of Robert E. Lee hangs in equal representation to the left of a portrait of General Ulysses S. Grant. I reflected back to when I arrived at West Point to begin my service as a first year English Composition instructor. The Army officer Captain tasked to lead us on a tour of the campus brought us to this location. Beside me walked one of my fellow instructors of African American heritage. We had begun to bond through the orientation process. We both turned eyes upwards to view the two portraits. We focused in on the Robert E. Lee portrait and began sharing our thoughts. "He stands so proudly in his Confederate uniform wearing the confederate rank," I shared with my friend. "Yes, he does." My friend began, "And look there to the right." I focused my eyes on a short dark human figure in the background wearing ragged clothes, a black slave. My friend expressed his feelings about not being so comfortable with the portrait.

Figure 4.23

General -in-Chief Robert E. Lee, C.S.A. (1807-1870, USMA



My thoughts returned to the present as I turned my head around to view many cadets-of-color typing away on their laptops, working tirelessly at their writing assignments. What did they think when they viewed this portrait? I rose from my chair with journal in hand and walked closer to the portrait to read the information panel. The heading read, “General-in-Chief Robert E. Lee, C.S.A., (1807 – 1870, USMA 1829), By Sidney E. Dickinson, 1951, Oil on Canvas. To

follow, I read a short biography of Lee's military career noting him as an "exceptional officer and engineer" and how he distinguished himself during the Mexican War. The narration continued to pay tribute to this man, noting his rise "to the rank of general-in-chief" of the Confederate States of America. I reflect on a conversation with a fellow instructor and West Point graduate. When I asked about the portrait, he said the portrait was the only one on campus where West Point recognized the confederate rank of a former West Point graduate that joined the confederacy. West Point recognized all other officers by the rank they attained before joining the Confederacy. With this comment in mind, I put on my research hat, and began to read.

Analysis and Reflection

Robert E. Lee earned the rank of Colonel after serving as Superintendent of the United States Military Academy at West Point from 1852-1855. However, in April 1861, he declared his allegiance to his home state of Virginia as the state declared secession from the Union in April 1861 to join the Confederacy. Therefore, he resigned his position in the U.S. Army and began his service as a military advisor to President Jefferson Davis. Subsequently, Davis appointed him as the commander of the Army of the Confederate States of America (C.S.A.) in the field of battle where he rose to the rank of general-in-chief in January 1865. In the end, he surrendered his forces at Appomattox on April 9, 1865.

The USMA Sesquicentennial Office maintains control of the Lee Portrait (Figure 4.23) and the West Point Museum loaned the portrait to the West Point Library where it is displayed on the third floor next to a portrait of General Ulysses S. Grant. In 1952, a committee headed by former Secretary of the Army, Gordon Gray, presented the portrait to West Point as a companion piece to the portrait of General Grant (Times, 1952). In the portrait, the artist, Sidney E. Dickinson portrayed Robert E. Lee in his Confederate uniform and his general officer rank

(Times, 1952). *The New York Times* (1952) points out that General Lee resigned his United States Army commission to join the confederacy in 1861; however, West Point still recognized him in the Portrait Unveiling Ceremony as an honored graduate of West Point in which he is welcomed “home,” noting that he was indicted on a charge of treason but was never tried. Moreover, *The New York Times* (1952) informs the readers that West Point displays the portrait in equal representation to a portrait of General Ulysses S. Grant in the Jefferson Hall Library; moreover, this was the first time West Point displayed a former West Point graduate in his confederate uniform, whereas portraits of other former West Point graduates that served with the confederacy are displayed in their United States Army uniforms with the rank they attained before joining the Confederacy.

In the Sesquicentennial of the United States Military Academy Account of the Observance (1952), West Point recognized the presentation of the Lee Portrait as one the premier events of the celebration with a formal ceremony; “West Point honored one of its most distinguished graduates, Robert E. Lee.” (p. 38). The committee decided that by displaying Lee in his confederate uniform it “would serve to symbolize the end of sectional differences in our country...[and] was enthusiastically supported by Major General Bryant E. Moore and by most of the distinguished military officials and ex-Superintendents of the Military Academy...” (p. 38). Moreover, the supporters decided that it would be appropriate to place the portrait beside and in equal representation to the one of Ulysses S. Grant (painted in 1866).

Daoud et al. (2018) found that African Americans might feel uncomfortable on University campuses. In my observation of the Lee Portrait and numerous other Lee archetypes across the campus to include Lee Barracks, Lee Road, Lee Gate, Lee Housing Area, Lee Frieze, and the Lee Superintendent Plaque leads me to believe the West Point Black cadets might feel

uncomfortable. Of note, the dates on all of these Lee physical archetypes are from the 1930s through 2001, through the height of the Civil Rights Movement and resurfacing of white supremacy. These archetypes do not add context to Lee as a negative example, but rather one of a celebratory fashion. Ta-Nahisi Coates (2017) visited West Point and provided his insights in a speech to the cadets and faculty concerning his observations of various archetypes across the campus. He referenced the cadet Code of Conduct and mentioned the words in the code to include lie, cheat, and steal. Additionally, he mentioned the part of the code which said cadets should not tolerate those that might lie, cheat or steal. He used the “lie” part of the code to frame his speech. The word “lie” became a theme in his speech concerning the lie that was told concerning the Civil War at West Point, which he defined as slavery while West Point did not recognize slavery as the reason for the Civil War. As demonstrated by the various archetypes across the campus, slavery is almost never illustrated in context, while the Confederacy is recognized in equal representation across the campus.

Battle Monument at Trophy Point (1897)

Field Notes

Walking from my office at Lincoln Hall, I walked just a short distance to the north and there stood a beautiful monument overlooking the Hudson River on the West Point campus. The monument stands approximately 50-Feet high and is surrounded by cannons, some of which are buried muzzle down. The column and surrounding shapes and figures appear to be that of granite and marble. More cannons are mounted below a large circular marble-looking fixture. Other cannons are mounted further out around the perimeter. Looking closer, I found names inscribed on panels around the base of the monument and around the circular shapes. Atop the monument stands an angelic figure, and she looks out towards the Hudson River.

Figure 4.24

The Battle Monument at Trophy Point



Analysis and Reflection

Battle Monument at Trophy Point (Figure 4.24) stands as the premier monument and archetype on the West Point campus. While this monument rightfully pays tribute to the fallen union soldiers of the Civil War, it makes no mention of the sacrifice of African Americans or slavery and it recognizes the Confederate soldiers, which amounts to implicit racism. After the Civil War, efforts began to memorialize the fallen soldiers of the United States Regular Army. In

1897, General John M. Schofield formally dedicated The Battle Monument, which stands as Trophy Point's most prominent memorial (West Point Museum).

In interpreting the monument through the lens of Civil War biological ethnocentrism, it is clear that the monument commemorates the fallen soldier of the regular Army. For example, the inscription on the monument reads, "In memory of the officers and men of the regular Army of the United States who fell in battle during the war of the rebellion. This monument is erected by their surviving comrades" (Battle Monument, 1898, p. 3). However, when digging deeper into the literature, you find that the Battle Monument Association wrote such text as, "The regular Army is justified in this pride, and rightly glorifies in this rock hewn witness to a work well and faithfully done, not only in this War of the Rebellion, but by these same men in exile, hardships and peril on remote frontiers amidst savage foes-the advanced-guard of our civilization, the protectors of a land which they did not possess, and the promoters of a great industrial development whose fruit was not theirs" (Battle Monument, 1898, p. 2). When the text refers to the "men in exile," it can be assumed that the authors refer not only to the regular soldiers of the U.S. Army, but also to the galvanized former Confederate soldiers that were imprisoned. The U.S. Army gave these prisoners a choice to either serve out their time in prison or sign up for the U.S. Army for duty in the Western frontier. Moreover, the text refers to the "savage foes" which of course refers to Native Americans at this time. Taken together, this evidence suggests not only the colonial ethnocentric view of Native Americans, but also the subsequent recognition of former confederate soldiers. It would be reasonable to recognize these soldiers in that they volunteered to serve the U.S. Army on the Western frontier. However, in the entirety of the narrative about this monument, there is no mention of the sacrifice of African Americans that led to the war in the first place.

James Monroe Portrait (1832)

Field Notes

On this day, I decided to venture to Jefferson Hall up to the sixth floor where I had noticed in the orientation tour some very prominent paintings. I climbed the stairs and entered the Alexander M. Haig Room. This room was not open to the public, but because of my instructor status, I had access. Cadet's frequently visit this room for special events and meetings. I turned left and entered a large conference room. I positioned myself in a chair facing the east in view of three paintings, one of which is of former U.S. president James Monroe. Monroe stands erect looking stately with a dark color dress-jacket with tails and a long-sleeve white shirt buttoned to the top around his neck. He wears white pants that fit tightly looking much like skinny jeans. He holds in his hands what looked to be a paper manuscript or map. The painting is in black and white.

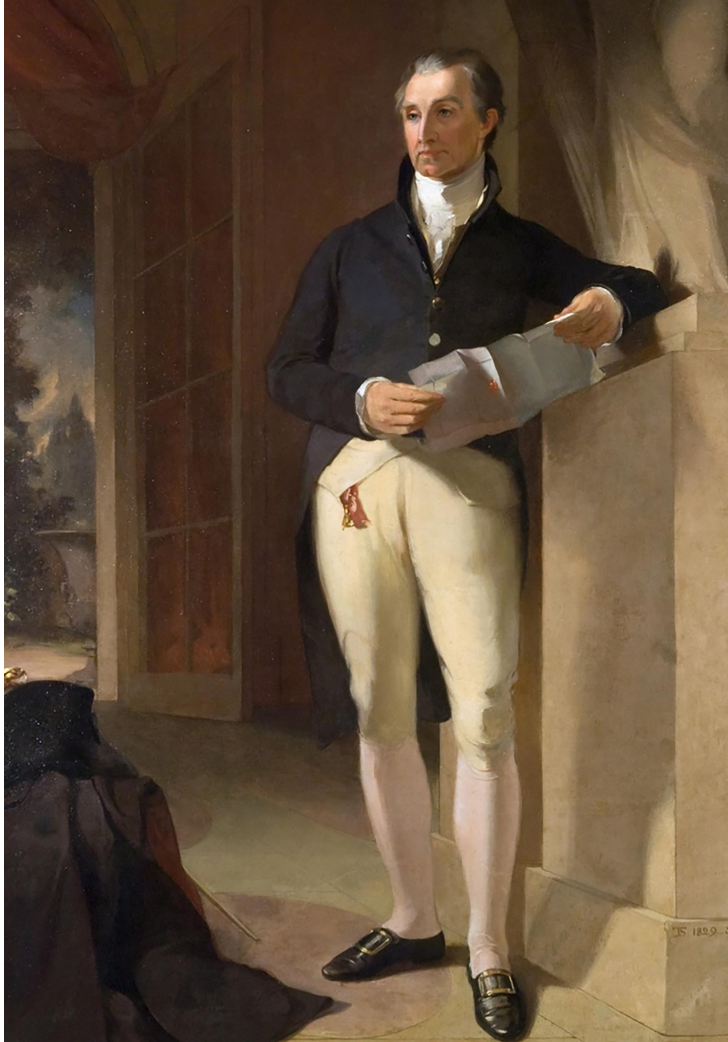
Analysis and Reflection

Superintendent Sylvanus Thayer arranged for a painting of James Monroe upon retirement from presidential officer in 1825 (West Point Museum), (Figure 4.25). Thayer considered Monroe's contributions to West Point significant enough to include his painting on the campus (West Point Museum). Monroe served as the fifth president of the United States and is best known for the Monroe Doctrine, a policy that opposed European Colonialism of the Americans. Moats (2012) explains that Monroe was elected to the presidency of Virginia's 1829 constitutional convention. After the convention met from October 1829 to March 1830, they failed to achieve the abolition of slavery, leading to the Civil War. Monroe resigned from the position before this decision because of poor health and died shortly thereafter (Moats, 2012).

Monroe seemed to be moving the country in the right direction in the sense that he was leading a convention to abolish slavery and authored the Monroe doctrine to end American colonialism.

Figure 4.25

James Monroe (1758-1831) By Thomas Sully, 1832



Jonathan Williams Portrait (1815)

Field Notes

After completing my notes of James Monroe, I shifted my focus to the painting on the far right of Jonathan Williams. Mr. Williams sat on a chair positioned at a desk with a manuscript or note pad opened as if he were writing notes. He was dressed in what appeared to be a military

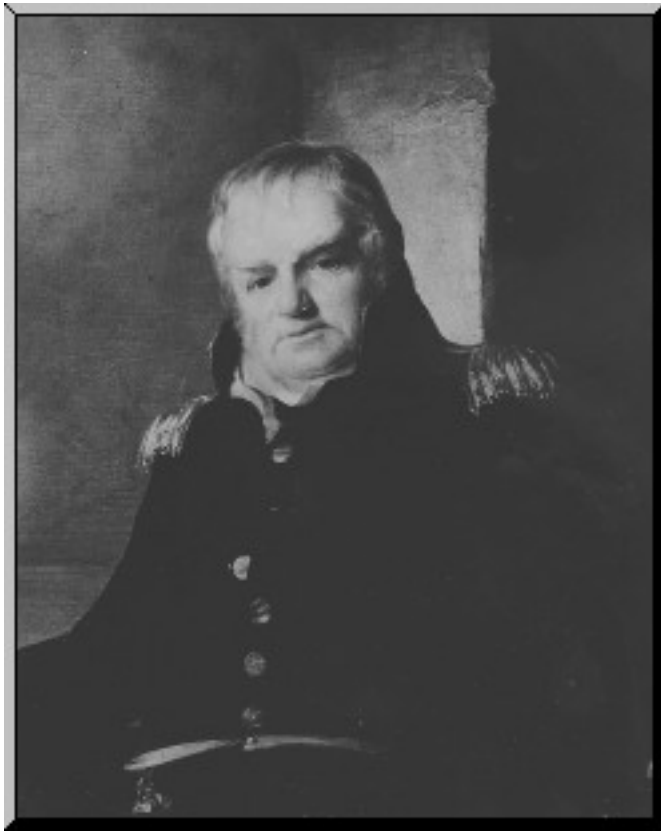
uniform with shoulder boards and an uplifted collar. His face is cleanly shaven with his hair a little unkempt. I read the information panel and snapped pictures of the panel and of the painting for further analysis and reflection.

Analysis and Reflection

Jonathan Williams served as the Academy's first and second West Point Superintendent as well as serving in the position of Chief of Engineers for the United States Army. Moreover, between 1807 and 1812, he was instrumental in the design and oversight in the building of Castle Williams and Castle Clinton, in New York Harbor, which served to protect New York City from being attacked during the War of 1812. Castle Williams is depicted in the left background of this portrait (West Point Museum), (Figure 4.26). Williams was best known for his work as an engineer, but also as a businessman, military figure, politician and writer. After reviewing his biography in the Biographical Directory of the United States Congress, nothing led me to believe he was highly ethnocentric. To my knowledge, he did not own slaves or support slavery. However, further analysis and research would be necessary to confirm this notion. He certainly does not stand out in history as a vigorous supporter of slavery; therefore, I would assess that his standing as a West Point archetype would have little to no effect on a cadet's identity in the sense that viewing Williams painting would not increase a cadet's level of ethnocentrism.

Figure 4.26

Jonathan Williams (1751-1815) By Thomas Sully, 1815 Oil on canvas



Thomas Jefferson Portrait (1821)

Field Notes

After viewing the Jonathan William's painting, I shifted my focus to the center painting of Thomas Jefferson. I thought of the West Point library being named for this man. A preeminent statue stands in the foyer of the library for all to see when they first enter the Jefferson Hall library. Much like the James Monroe painting, Jefferson stands tall in his stately attire. With a long coat hanging low on his body. He exudes an air of formality and intellect with shiny black dress shoes and most certainly an important document rolled up and in his left hand. He stands

by a large Romanesque marble column. He stands proudly with his head up and shoulders back. I snapped a picture of the information panel and of the painting.

Analysis and Reflection

Considered one of the founding fathers of the United States, Thomas Jefferson made numerous contributions to the development of America, most notably authoring the Declaration of Independence in 1776 and serving as the third President of the United States from 1801 to 1809. In 1802, Thomas Jefferson authorized the establishment of the United States Military Academy at West Point. As a symbol of gratitude for his service, the Superintendent, Professors and cadets as the Academy offered a portrait of Jefferson be painted by famed portrait artist Thomas Sully and hung in the library. Jefferson graciously accepted the honor, and Thomas Sully completed this portrait in 1821. On loan from the West Point Museum 9,076 (West Point Museum), (Figure 4.27). Because Thomas Jefferson did own slaves, I assessed his effect on levels of ethnocentrism as West Point as moderate.

Figure 4.27

Thomas Jefferson (1743-1826) By Thomas Sully, 1821 Oil



Ulysses S. Grant Portrait (1866)

Field Notes

I walked a short distance from my office space in Lincoln Hall at the United States Military Academy, West Point, New York to the Jefferson Hall Library. I entered through the front entrance of the library to once again view the statue of Thomas Jefferson staring down at me. I continued up the stairs to the third floor and into the Writing Center. I found the same seat available that I used when observing the Robert E. Lee portrait. I secured my brown leather journal to begin jotting down my thoughts

I again viewed Grant's portrait displayed in equal representation to the portrait of Robert E. Lee. In much the same way as my previous observations, I contemplated what the cadets of color or otherwise might think when they view these portraits. The cadets shuffled about from the workstations and in and out of the Writing Center.

I rose from my chair with journal in hand and walked closer to the portrait to read the information panel. The heading read, "General Ulysses S. Grant (1822-1885, USMA 1843) by Paul Louvrier, 1866 Pastel on paper. I walked over to the Lee Portrait to view it once again to notice the date in which it was painted, 1951. I realized that for 85 years West Point displayed the Grant portrait without the Lee portrait and considered what happened in those years to lead the West Point leadership to decide to display Lee's portrait alongside Grant's portrait. I returned to my office space to reflect on my observations.

Analysis and Reflection

In the years following his graduation from West Point in 1843, Grant fought in the Mexican War alongside Robert E. Lee. They both served honorably to this point. Grant had a short break in service after the Mexican War before returning to the Army after struggling

financially. When the Civil War began in 1861, Grant returned to active duty as a colonel in the Illinois Volunteers when the Civil War began in 1861. He was promoted to Major General in the U.S. Army in 1863 and he distinguished himself during the Vicksburg Campaign and President Abraham Lincoln entrusted him to command all Union Armies. He ultimately received Lee's surrender, ending the Civil War. President Andrew Johnson appointed Grant to the newly created four-star rank of General of the Army of the United States. After serving as Secretary of War, Grant was elected the 18th President of the United States and served two terms (West Point Museum). I assessed that Grant would not influence cadet identity in a negative way related to levels of ethnocentrism.

Figure 4.28

General Ulysses S. Grant (1822-1885, USMA 1843) By Paul Louvri r, 1866 Pastel on paper

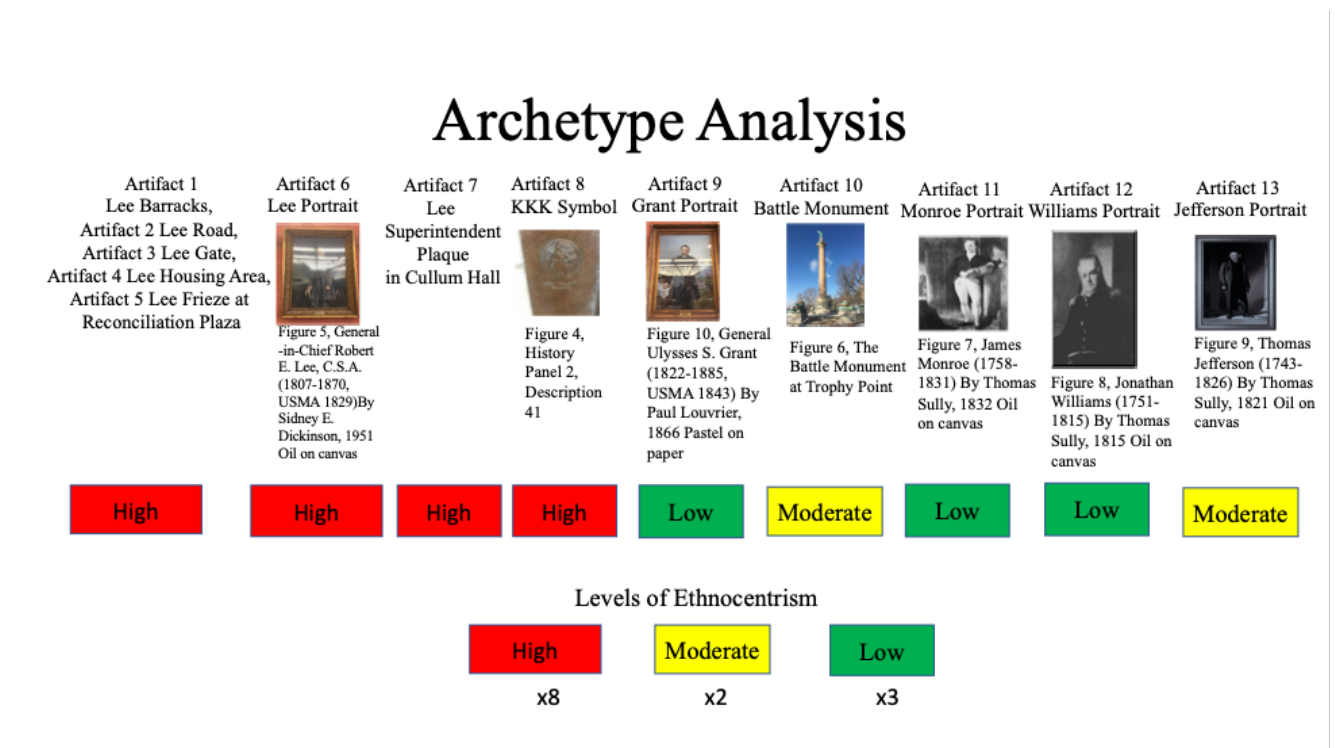


Synthesis of the Physical Artifacts (archetypes and symbols)

To better understand the physical artifact analysis, the researcher measured the level of potential ethnocentric notions that might manifest in cadet identity when viewed over the course of four years at West Point. The researcher used the terms low, moderate and high levels of ethnocentrism as demonstrated in Figure 4.29. The researcher found that eight of these artifacts could result in higher levels of ethnocentrism, two would be moderate, and three would be low. To operationalize these terms, a high level of ethnocentrism could result in an increase in the levels of both cultural ethnocentrism and/or biological ethnocentrism (racism). A moderate level of ethnocentrism would result in a moderate increase in levels of biological and ethnocentric cultural ethnocentrism in cadet identity. Finally, a low level of ethnocentrism would result in little to no impact on levels of ethnocentrism. It is also important to note that the researcher only analyzed a sample of 13 such physical artifacts and not the many others that exist on the campus. In the following literature review, the researcher will explore the physical artifacts as well as the other data points and begin to synthesize towards reaching a point of saturation towards the continued construction of a grounded theory.

Figure 4.29

Physical Artifacts (Archetype/Symbol) Analysis



Chapter 5 - Conclusions and Grounded Theory

It becomes important in the final chapter to tie up all of the loose ends, much of which can be accomplished by demonstrating a clear connection between the findings and the second literature review, while also seeing the intersections with the first literature review. As the connections and intersections begin to manifest, the conclusions became apparent and allowed the researcher to construct the grounded theory over time. To frame the concluding discussion, it was important to briefly review the problem, the significance of the study, the purpose, and the research questions. Moreover, it was important to review the data sources through the lens of systems theory.

Statement of the Problem

Through my experiences in small-town Del Rio, Texas and then later in combat operations in Iraq, a clear problem became apparent concerning human identity in the sense that certain humans view other humans as somewhat inferior, or with highly ethnocentric notions. I did not understand this phenomenon as a young person, but I knew that it existed and that it was a significant problem. I began to explore the phenomenon with the initial literature review, and the literature began to inform my learning to better understand such a complex problem. In combing through the literature in the first literature review, it was disturbing to learn that what seemed to be a somewhat innocent notion could indeed manifest into extreme violence, war, death and mistreatment of fellow humans. This discovery fueled my interest even more, as I had witnessed such notions in combat operations and further learned of how this notion had manifested in human history such that of Colonialism, slavery, the holocaust, WW I and WWII, to only name the most recent historical examples. Military leaders carry out many of these examples; such that it spurned my interest even more as a career military officer. Therefore, I

began to question why some military officers and soldiers alike would embrace ethnocentric views towards other cultures. The first literature review revealed a significant gap in the body of literature concerning military cultural identity in adult military educational programs, programs that could potentially engender this ethnocentric mindset. Understanding this gap could help us better understand this wicked problem and maybe work towards a solution.

Significance and Purpose of the Study

With a clear understanding of the problem, the significance of the study became clear. This study could lead to change military cultural identity in a way to minimize such a dangerous bias, ethnocentrism. This study could inform our future military leaders to reduce ethnocentric notions as they enter all levels of leadership both on the battlefield and off. Military leaders serve and have served in all levels of government, corporate, and the ranks. The military leadership programs embedded in many of our universities (ROTC), and of course in our military academies (West Point, The Naval Academy, The Airforce Academy, and the Coast Guard Academy), shape the identities of these future leaders. Therefore, the question becomes one concerning whether these programs shape those identities in a way that might be highly ethnocentric towards non-Western cultures.

The U.S. Army offered the researcher an assignment to the United States Military Academy at West Point, which placed the researcher in the perfect setting to conduct the research while teaching English. Upon arriving at West Point, the researcher chose to explore cultural identity shaped around levels of ethnocentrism in a military leadership program through a qualitative research approach with a grounded theory research design. The researcher's expanded purpose was to analyze interview data from five currently enrolled students, writing assignment data from ten currently enrolled students and further synthesizing with data from

thirteen physical artifacts. Subsequently, the researcher viewed the data through the lens of systems theory.

The Data Sources as Viewed through the Lens of Systems theory

In accordance with the methodology, the researcher viewed the data points through the lens of systems theory. Structural coupling in systems theory corroborates the notion in that two systems shape the environment of the other, and in this case the two systems could be West Point and other Western and/or non-Western military systems. Arguably, if West Point better opened its system to other Western and non-Western military educational systems, the system would move towards cultural change which would in turn lower levels of ethnocentrism and lead to more global thinking. The systems theory concept of structural coupling creates a dynamic in which the two systems depend on each other for continuing autopoiesis (self-production) concerning consciousness and communication, and the two systems could further build on each other and be mutually supportive through a shared medium of language (Moeller, 2006). Therefore, not only West Point could improve to be more global-minded and accepting of other cultures, lowering levels of ethnocentrism, but the non-Western systems would also benefit from this interaction. This would indeed begin to move the systems towards a deeper cultural understanding, one more rooted in acceptance ideally global.

The negative perception of a West Point mostly closed system is further corroborated when viewed through Luhmann's (2006) social systems theory. Luhmann postulated that social systems observe their internal existence within the system or environment, but there is a re-entry from the system or distinction into the external system. By continuing to mostly observe the system internally, West Point loses the opportunity of opening the system to allow re-entry in the sense that the initial form of the paradox changes form upon re-entry into the external systems of

communication. Therefore, to put this notion in the context of West Point, the paradox is ethnocentrism and cultural identity within the organization of West Point which could result in an identity with higher levels of ethnocentrism if remaining a closed system. West Point does minimally open its system with such initiatives as the cultural exchange programs, but this program effects only a small percentage of the total West Point cadet population. Moreover, the cadet's identity is mostly influenced by the Western-centric curriculum and the surrounding atmospherics to include the physical artifacts and symbols, many of which serve as archetypes.

If West Point acknowledges that their system is somewhat closed and results in potential blind loyalty, to Bakken's (2019) argument, and higher levels of ethnocentrism, they could begin a cultural change that would result in shaping cadet identity to be more global and less ethnocentric. Acknowledging the paradox of blind loyalty and potential high levels of ethnocentrism, the re-entry of the paradox into the internal system of West Point after the outward organization exposure could result in lower levels of ethnocentrism and loyalty that is not blind. By recognizing this paradox and embracing an open system approach to military education, West Point could synthesize a deeper understanding and acknowledgment of the truth about ethnocentrism and blind loyalty and how it negatively effects the organization, then this will result in lower levels of ethnocentrism and more ideally global views within the organization.

Connections and Intersections with the Literature

Combined Participant Analysis, Reflection and Discovery

In conducting the second literature review, it became important to remain grounded in the theoretical principles that guided the research, most notably the tenets of grounded theory and systems theory. The theoretical constructs coupled with the additional literature revealed the

interdisciplinarity in the literature, further connecting the importance of the study to adult education. The findings in the study not only shape cadet identity, but also shape the entirety of West Point culture to include the professors, administrators and employees. Taken together, these entities form the West Point culture, one that has homogenized within a mostly closed system.

While moving through the three data points to include the cadet essays, cadet interviews, and physical artifacts, the researcher continued to reach back to the tenets of systems theory to allow a fair and objective approach while the grounded theory began to manifest. The researcher analyzed several historical documents which mostly informed the analysis of the physical artifacts and subsequent deeper understanding of the cadet essays and interviews. The deep historical backdrop at West Point clearly influences the homogenized socio-cultural identity of West Point and the ongoing atmospherics.

The cadet interviews and essays demonstrated four themes to include embracing diversity, perpetual optimism, highly empathetic, and non-global military cultural identity. The researcher believes the category “highly patriotic” would become a theme by the end of their fourth year at West Point. This notion is based in the literature review, most notably the Franke (2000) study, which found cadet’s patriotism increases over the duration of their four years at West Point. Because the participants in this study are only in their first year, it is highly likely that most of them will become more patriotic before they graduate and commission into the U.S. Army. Moreover, through my own 29-years of military service, almost all military leaders demonstrate a high level of patriotism.

Embracing Diversity

The cadet interviews and essays show that the cadets embrace diversity within the sociocultural constructs of West Point and the United States, but lack the ability to embrace global diversity beyond those sociocultural constructs. They arrive at West Point and begin to transform into an identity that is uniquely situated within the United States culture. Cakmak's (1993) study can largely explain this situation. Cakmak (1993) identified three types of approximations to globalism to include non-globalism, encapsulated globalism and ideal globalism. With ideal globalism, cadets would see the world as both universally intercultural and universally humanistic; with encapsulated globalism, cadets would be universally intercultural, but would be in a state of disequilibrium between universal humanism and national prejudice. Non-global cadets would approach the world as selectively intercultural and would tend to be more prejudiced towards other cultures and less accepting for the welfare of humanity. Cadets become accepting of each other within the socio constructs of West Point, building towards an Army team, no matter their biological differences. However, cadets remain in a state of encapsulated globalism, and in many cases even non-global.

Transformational learning theory, socialization theory and intergroup contact theory help to understand why cadet identity at West Point results in lower levels of ethnocentrism within the socio-constructs of the West Point system and U.S. Culture, but cadet levels of ethnocentrism increase towards international cultures, or at best remain in a state of encapsulation. Cadets have an increased exposure to people of different cultural heritages in an educational setting where their cognitive ability expands (Bobo & Licari, 1989; De Vroome, Hooghe, & Meeusen 2013; Pettigrew & Tropp, 2011). However, the cadet cognitive ability expansion is limited because of limited exposure to international cultures. Moreover, cadet identity transforms only to a point of

encapsulated globalism, largely because of an educational setting with minimal international cultural interactions. The different cultural heritages include U.S. sub-cultures and minimal international cultures. With the exception of a few international exchange students and summer cultural trips abroad, the majority of the West Point cadet population remain within the confinement of the West Point campus.

Perpetual Optimism and Highly Empathetic

The cadet interview and essay participants clearly demonstrated empathy and optimism, which is rooted in their strong familial ties; but this empathy and optimism does not clearly transfer to how they view international cultures. Arguably, with increased exposure to international cultures, the cadets would demonstrate a similar transformation into an identity with more empathy, optimism, and ideal globalism. Franke's (2000) study explains how cadets maintain family and religion as their primary identity image. The West Point military indoctrination does not take away what is most important to these cadets, their families and their spirituality. This strong sense of values and moral compass encapsulates an empathetic and optimistic world view towards each other, but not so much to non-Western cultures. With more exposure to international and non-Western cultures, cadets would demonstrate a similar empathetic and optimistic approach towards these cultures, and in turn become more ideally global.

The researcher's position is that this embracing of family and religion does not increase levels of ethnocentrism as postulated by Febraro and Teo (2003), at least not towards the sub-cultural American identities. However, the levels of ethnocentrism would increase towards non-Western cultures. Much of the participant's embracing of their family and spirituality can be explained in psychological theory and the Franke (2000) study. For example, Freud's (1947)

psychological theory or primordialism and the Franke (2000) study somewhat explain the participant's close ties to their family and religion. Both Freud (1947) and Franke (2000) inform the research findings to understand cadet identity connected to their primordial ties to family and religion. Freud's (1947) psychological theory over-stresses the primordial ties rooted in being born into a particular religion, speaking a certain language and following certain social practices. All of the participants embraced these primordial values implicated from their families, their religion or both. To further corroborate these findings, Freud (1947) argues that the primordial ties lead to a creation of a natural community. This natural community is the West Point culture which becomes homogenized within the confines of the mostly closed West Point system. With increased exposure to international and non-Western cultures, cadet's levels of ethnocentrism would decrease in how they viewed these other cultures outside of the United States and West.

The cadets demonstrate a transition from their natural family community to the West Point military community, while not leaving behind the values attained from their family and religious communities. Mezirow's (1978) research supports this notion in that the student's perspectives concerning cultural knowledge can transform from old experiences to new experiences. Therefore, the cadet's identity transforms from the old experiences with their family and religious community to the West Point military community, or military cultural identity, without losing their family and religious identity. Similarly, increased exposure to international and non-Western cultures would result in a further transformation that would be more ideally global, while still embracing their unique family and religious identity.

Non-Global Cultural Identity

West Point cadets demonstrate a mostly non-global identity when considering non-Western cultures. The cadet writing assignment responses agree with the Franke (2000) study

which argues that cadets would likely not be highly supportive of a UN led non-combat operation. Although Franke (2000) found cadets to be very patriotic, he found that globalism and support to the United Nations were not significant. He found that cadets fostered an increased commitment to the military warrior identity as they continue through the West Point socialization process. The West Point indoctrination clearly results in cadets that embrace the warrior identity necessary for winning wars. However, this identity does not prepare cadets for extended warfare to include stability operations such that of the War in Iraq and Afghanistan which puts a premium on low levels of ethnocentrism and an ideally global world view. The cadet interview and essay participants clearly recognize an identity transformation that results in other cultures viewing them in a negative light.

Most of these cadets felt their West Point socialization and transformation affected their identity in a negative way concerning how other cultures might view them. Much like their responses to research question #1, the majority of these cadets feel that West Point does not provide the necessary cultural education to allow them to embrace a more global identity, one steeped in global cultural diversity.

The participant's group attitude largely embraces the values rooted in their religion, economic status, racial identity, and class within the larger social order of the United States and West Point. The participant's families and religion and now West Point shape their mode of living, values, and patterns of adaptation. Therefore, the idea of superiority in this transforming identity becomes problematic in the sense that it could manifest in the cadet's embracing an identity that could increase levels of ethnocentrism towards non-Western cultures. Moreover, the Bakken (2019) argument and Participant #5's argument supports a notion of the potential for

higher levels of ethnocentrism. This cautionary and somewhat more pessimistic attitude continues to manifest in the cadet writing assignments.

Cadet Writing Assignment Synthesis

The majority of these cadets, six out of ten, were highly critical of their transforming military identity, and the resulting group identity that is becoming homogenized. They assert that the final outcome of the West Point socialization will be one lacking in global cultural diversity and identity. Consequently, as demonstrated in Figure 4.21, the researcher synthesized the categories to find one central theme, a mostly homogenized, Non-Global Military Cultural Identity. To operationalize this theme, the researcher believes this theme supports an argument that the West Point system produces cadets that may be culturally diverse inside the mostly closed system; however, the final West Point military cultural identity is one less accepting of cultures outside of West Point and the United States. Hogg et al. (1987) found that when humans categorize themselves into group membership, they begin to lose their personal identity and begin to depersonalize outward groups. Thus, the cadets begin to lose their personal identity and their individual differences generally disappear and they act as members of the group, not separate individuals. The cadets begin to become homogenized to understand cultural diversity related to the sub-American cultural identities that they bring with them from their American communities. However, they question whether the West Point system provides adequate international exposure, whether through international cultural experiences or within the curriculum. And they rightfully question this situation in that the West Point system provides minimal global instruction or exposure to global cultures.

Combined Writing Assignment and Interview Synthesis

The researcher synthesized the participant interview themes with the writing assignment themes to identify one central theme that is highly optimistic with high levels of empathy towards American national sub-cultures, but lacking empathy toward global cultures, resulting in a somewhat non-global military cultural identity. Social identity theory informs these findings concerning an unempathetic and non-global identity. The social identity argument is largely shaped around social identity theory and self-categorization theory (Hogg et al.; Tajfel & Turner, 1979). Hogg et al. assert that people have varying identities such that of personal, social, and superordinate (e.g., superiority). Hogg et al. found that when humans categorize themselves into groups, perceiving themselves as interchangeable with other in-group members, they begin to lose their individual personal identity and view out-group members as somewhat inferior. Social identity theory and self-categorization theory informed the research to understand the dynamic related to cadet identity transformation as they move through four year of West Point socialization to result in a somewhat un-empathetic and non-global identity. This resulting theme can be further understood when analyzed with the physical artifacts (archetypes and symbols).

Physical Artifact Synthesis

The question becomes whether or not the West Point system related to the physical artifacts (archetypes) shape cadet identity to result in increased levels ethnocentrism. To prime that discussion, the researcher shares some initial thoughts related to the literature which runs counter to the overall identity assessment to this point. As viewed through the lens of sociology and social psychology, some additional clarity can manifest concerning ethnocentrism. For example, Kasomo (2011) suggests that sociologists and social psychologists expand ethnocentrism to include group attitudes shown by religious, economic, racial, caste and class

group within a larger social order, and that ethnocentrism is also defined as a feeling that one's own group has a mode of living, values and patterns of adaptation that are superior to other groups which leads to a generalized contempt of other group members. Therefore, the researcher questions whether the West Point cultural group attitude was shaped by the artifacts (archetypes), and whether the lack of international and non-Western cultural exposure results in higher levels of ethnocentrism. Does the resulting group attitude see other cultures beyond the West Point system with contempt and feel an air of superiority?

The physical artifacts support the notion that the cadet's identity manifests into one that is moderately ethnocentric towards U.S. sub-cultures, but clearly homogenizes into an identity that is less accepting of non-Western cultures and a less global-minded identity. While many of the physical artifacts continue to increase levels of ethnocentrism, the improved student and faculty diversity somewhat counters this notion, and results in more leveling of ethnocentrism. The numerous Robert E. Lee artifacts and other historical symbols such that of the History Panel and the Battle Monument prevent a further lowering of the levels of ethnocentrism. Samet (2019) clarifies this situation in her argument that the Southern revisionist historians fomented the glorifying of the Southern military leaders as heroes such as Robert E. Lee. West Point acquired and displayed all of the Robert E. Lee artifacts and the history panel during the Jim Crow era.

The continued display of highly ethnocentric artifacts that serve as archetypes in a celebratory manner and refusal to better recognize the marginalized people in West Point history will only continue to foment increased ethnocentrism from the West Point majority group while disavowing the West Point marginalized population. To support this notion, it is important to reflect on the literature and the participants that consider the perspective from these marginalized groups. Viet Thanh Nguyen, Ta-Nahisi Coates, and Elizabeth Samet share a perspective that

West Point does not fairly recognize marginalized groups on the campus through the physical artifacts; but does recognize controversial artifacts and symbols in a celebratory fashion such that of Robert E. Lee (Brown 2018; Carhart 1998; Coates 2017; Grant & Samet 2019; and Tran 2017).

Military Leadership Identity Theory

In using constructed grounded theory, a military leadership identity theory manifested as it constructed over time, which synthesized theories of ethnocentrism and systems theory (Bizumić, 2012; Kent, 1995; Luhmann, 2006; Mafeje, 1971; Rorty, 1989). We see at the United States Military Academy (USMA), West Point, limitations of how systems control how we think and how our values are formed. This creates structures of potentially highly ethnocentric views, which can be minimized by global or multi-national experience and exposure that opens the system to other ways of knowing and creates a broader lens to understand the world's diverse identities. Hence, military education concerning identity incorporates indoctrination and socialization in a mostly closed system that results in a somewhat non-global world view in a mostly closed system. This theory of military leadership identity is derived from a synthesis of systems theory and theories of ethnocentrism (Bizumić, 2012; Kent, 1995; Luhmann, 2006; Mafeje, 1971; Rorty, 1989).

Recommendations for Future Research

In this study, the researcher recommends future research into the West Point historical artifacts/records and synthesize those findings as an additional data point. Understanding the West Point historical backdrop at a deeper level would have further informed the research to better understand West Point's history in the way it has transformed. To understand this transformation, the researcher would want to analyze such historical artifacts/records concerning

the first West-Point African American cadets. For example, Dr. Thomas M. Carhart (1998) dissertation largely summed up the first African American cadet's experiences. They were not treated well. Carhart (1998) narrowed his focus by selecting five cadets that not only won appointments to West Point, but cadets that lasted more than one semester: James Webster Smith, Henry O. Flipper, Johnson Chesnut Whittaker, John Hanks Alexander, and Charles Young. Smith suffered through one and a half years of physical and psychological abuse and ultimately failed a required course. Smith decided that the subsequent abuse from his White colleagues was not worth the benefits of graduation. In a letter to a friend, Smith wrote about how he had been treated unfairly, harassed and insulted (Carhart, 1998). Moreover, Smith told his friend in the letter that he endured constant swearing and insults from the other cadets. The cadet leading the drill told Smith to stand off from the White cadets and that he was not equal to the white cadets (Smith, 1870).

West Point has certainly made progress since these first Black cadets arrived. For example, Marco (2019) reported that 34 Black women were expected to graduate in 2019, the largest class of Black women in West Point history to graduate together. Moreover, Marco (2019) points out that West Point appointed the first Black superintendent, Lt. Gen. Darryl A. Williams. Additionally, West Point selected the first black woman to serve as First Captain, one of the top leadership positions at West Point. Marco (2019) also reported that West Point graduated the highest number of female Hispanics in the school's history. Participant #1 (African American cadet) recognizes this positive transformation and mentioned it in the interview. However, other cadets of color communicate a less optimistic view.

This less optimistic view can be found in the recent literature that will eventually make its way into the archives. Cadet Hope Hack wrote a poem and did not assign a title to the poem

for a specific reason. She indicated that no one would actually care anyway (Brown, 2018). Hack's theme indicates apathy with the West Point leadership and wider influencing audience to include the student body concerning the need for further reconciliation and transformation (Brown, 2018). She emphasized the general apathy towards making any significant changes to the West Point culture concerning the celebratory status of Robert E. Lee across the campus; and she further referenced people of color who are not celebrated, most notably and for this study, African American cadet James W. Smith (Brown, 2018).

Using multiple data points such as the ones in this study to include cadet interviews, cadet writing assignments, and physical artifacts would benefit future researchers in understanding a phenomenon in a different way. Additionally, using the unique constructive grounded theory methods with unique approaches such as close-reading textual data, word clouds and gerund coding could bring another level of depth to the research.

Another critical data point would be a deeper analysis of the West Point curriculum to include the literary canon in the humanities. From personal experience as a West Point English instructor, the researcher observed a largely Western-centric canon. For example, the West Point Department of English and Philosophy required the first-year English instructors/professors teach a block of Shakespeare. Although anecdotal, the researcher observed a mostly Western-centric curriculum. Finally, it would benefit future research to analyze the West Point study abroad opportunities such that of the Advanced Individual Academic Development (AIAD) program. The researcher argues that the study abroad programs should be expanded to allow or even require more cadets study abroad.

It would be beneficial to conduct a quantitative or mixed methods approach to understand military cultural identity from a different lens and compare the results to this study to see if there

are similar findings. Moreover, a deeper analysis of American Exceptionalism would add another layer of understanding to cadet identity, knowing many of these cadets arrive to West Point with similar notions.

Conclusion

As I write this, the United States remains in a state of cultural conflict and disunity amidst the Covid 19 pandemic, which has only fueled more disunity. The United States political parties have become polarized to two extremes. The United States educational systems are tangled up in this political blasphemy, and the United States military programs are embedded within the constructs of our educational and political systems, whether it be the ROTC programs or the academies. The United States leaders have a responsibility to the young men and women who enter these programs and go on to serve as United States Military officers, given the responsibility to lead our enlisted soldiers, airmen, and sailors in the field of combat. It becomes of the utmost importance to put political differences aside when considering how to best prepare these young men and women for the extremely difficult task that they have signed up for.

The research findings in this study clearly demonstrate that at least the West Point military educational system embodies fairness and equality within the confines of the West Point campus to bring together the different U.S. sub-cultural groups in its current state of being. However, the West Point system refuses to acknowledge and confront the internal historical backdrop that works against progress towards a holistically less ethnocentric cultural identity. Although not analyzed in depth in this research, the researcher believes the West Point system refuses to acknowledge the largely Western-centric curriculum in the literary cannon, most notably in the humanities that if reshaped to include more non-Western literature could lead to a less ethnocentric and more global mindset. Finally, the West Point system could allow for more

exposure to global cultures. This could be accomplished through an expanded international exchange program to open the system to communicate beyond the mostly closed West Point system.

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Appendix A - Combined Writing Assignment Word Count

Text	Size	Color	Angle	Font	Repeat
Soldier	148	Random	Random	Random	No
Understand	122	Random	Random	Random	No
Nation	103	Random	Random	Random	No
Educate	100	Random	Random	Random	No
Social	99	Random	Random	Random	No
Unit	93	Random	Random	Random	No
Value	86	Random	Random	Random	No
Develop	86	Random	Random	Random	No
State	79	Random	Random	Random	No
Army	78	Random	Random	Random	No
Differ	75	Random	Random	Random	No
Country	69	Random	Random	Random	No
Leader	69	Random	Random	Random	No
Effect	68	Random	Random	Random	No
Important	66	Random	Random	Random	No
People	66	Random	Random	Random	No
Group	63	Random	Random	Random	No
Identity	62	Random	Random	Random	No
Foreign	60	Random	Random	Random	No
Work	59	Random	Random	Random	No
Create	59	Random	Random	Random	No
Strong	55	Random	Random	Random	No
Individual	54	Random	Random	Random	No
Ethnocentric	54	Random	Random	Random	No
Operate	51	Random	Random	Random	No
Interact	51	Random	Random	Random	No
Mission	50	Random	Random	Random	No
Person	49	Random	Random	Random	No
Community	48	Random	Random	Random	No

Appendix B - Combined Interview and Essay Word Count

Text	Size	Color	Angle	Font	Repeat
People	267	Random	Random	Random	No
Differ	230	Random	Random	Random	No
Soldier	163	Random	Random	Random	No
Understand	157	Random	Random	Random	No
Time	139	Random	Random	Random	No
Think	137	Random	Random	Random	No
Value	121	Random	Random	Random	No
Educate	112	Random	Random	Random	No
Go	110	Random	Random	Random	No
Nation	105	Random	Random	Random	No
Army	105	Random	Random	Random	No
Develop	101	Random	Random	Random	No
Unit	101	Random	Random	Random	No
Social	100	Random	Random	Random	No
Point	97	Random	Random	Random	No
Work	92	Random	Random	Random	No
Identity	90	Random	Random	Random	No
Leader	90	Random	Random	Random	No
State	90	Random	Random	Random	No
Country	89	Random	Random	Random	No
Person	86	Random	Random	Random	No
Experience	85	Random	Random	Random	No
School	81	Random	Random	Random	No
Want	81	Random	Random	Random	No
Group	80	Random	Random	Random	No
Culture	77	Random	Random	Random	No
World	75	Random	Random	Random	No
Office	75	Random	Random	Random	No
Important	74	Random	Random	Random	No

Appendix C - Exempt Determination



DEPARTMENT OF THE ARMY
US MILITARY ACADEMY AT WEST POINT
WEST POINT, NEW YORK 10996-1197

MADN-HRPP

12 August 2019

MEMORANDUM FOR: LTC Michael Vick, Department of English and Philosophy, United States Military Academy, West Point NY 10996

FROM: Karen Peck, Human Protections Director (HPD), United States Military Academy (USMA), West Point NY 10996

SUBJECT: Exempt Determination

1. Project Details:
 - a. Project Title: Cultural Identity in Military Adult Education Leadership Programs
 - b. USMA Principal Investigator (PI): LTC Michael Vick
 - c. USMA Reference Number: 20-006
2. After a careful review of your protocol, "Cultural Identity in Military Adult Education Leadership Programs," I have determined that this is human subject research according to 32CFR219 and meets the requirements of Exempt status under 32CFR219.104(d)(2)(i) because this is research involving an interaction that poses no more than minimal risk to the subjects.
3. The data will be recorded by the investigator conducting face-to-face interviews using an audio recording device. Confidentiality will be maintained by not collecting any identifiers and limiting access to only the investigator. Subjects must be informed that participation is voluntary and that they may withdraw at any time for any reason without penalty.
4. You are authorized to have 5 subjects.
5. The data belong to USMA and may not be shared, transferred, or exchanged with anyone outside of the research team without prior authorization. If any aspect of your study should change or be altered, please contact this office.
6. Data collection may begin upon receipt of this notice of determination.
7. The POC for this information is Karen Peck, HPD, 845.938.7385 or hrpp@westpoint.edu.

A handwritten signature in black ink, appearing to read "K. Peck", written over a horizontal line.

KAREN Y. PECK, MEd, ATC, CCRP
Human Protections Director
United States Military Academy

From: [Peck, Karen Y CIV](#)
To: [Vick, Michael D LTC](#)
Cc: [Human Research Protection Program](#)
Subject: 20-011 Exempt Determination
Date: Friday, August 23, 2019 2:45:55 PM

After a careful review of your protocol, "Cultural Identity in Military Adult Education Leadership Programs - Essays," I have determined that this is human subject research according to 32CFR219 and meets the requirements of exempt status under 32CFR219.104(d)(1) because this study is research that is about the practice of teaching and learning cultural identity at a military leadership program through the exercise of essay writing.

The data belong to USMA and may not be shared, transferred, or exchanged with anyone outside of the research team without prior authorization. If any aspect of your study should change or be altered, please contact this office.

Your project control number is 20-011.

Data collection may begin upon receipt of this notice of determination.

Karen Y. Peck, MEd, ATC, CCRP

Human Protections Director
United States Military Academy
115A Jefferson Hall
758 Cullum Road
West Point NY 10996
☎ 845.938.7385 DSN 688
karen.peck@westpoint.edu

For HRPP questions or document submissions: hrpp@westpoint.edu

From: [Peck, Karen Y CIV](#)
To: [Vick, Michael D LTC](#)
Cc: [Human Research Protection Program](#)
Subject: 20-006-2 Modification Exempt Determination
Date: Thursday, January 16, 2020 3:40:57 PM

After a careful review of modification of your protocol, "Cultural Identity in Military Adult Education Leadership Programs INTERVIEWS," I have determined that this is human subject research according to 32CFR219 and meets the requirements of exempt status under 32CFR219.104(d)(2)(i) because this is research involving an interaction that poses no more than minimal risk to the subjects.

The data will be recorded by the investigator conducting face-to-face interviews using an audio recording device. Confidentiality will be maintained by not collecting any identifiers and limiting access to only the investigator, the analyst, and the advisor under the associated Data Use Agreements. Subjects must be informed that participation is voluntary and that they may withdraw at any time for any reason without penalty.

You are authorized to have 5 subjects.

Your project control number is 20-006-2.

The data belong to USMA and may not be shared, transferred, or exchanged with anyone outside of the research team without prior authorization. If any aspect of your study should change or be altered, please contact this office.

Data collection may begin upon receipt of this notice of determination.

Karen Y. Peck, MEd, ATC, CCRP

Human Protections Director
United States Military Academy
115A Jefferson Hall
758 Cullum Road
West Point NY 10996
☎ 845.938.7385 DSN 688
karen.peck@westpoint.edu

For HRPP questions or document submissions: hrpp@westpoint.edu



REPLY TO
ATTENTION OF

DEPARTMENT OF THE ARMY
UNITED STATES MILITARY ACADEMY
West Point, New York 10996

MEMORANDUM OF AGREEMENT
BETWEEN

DEPARTMENT OF ENGLISH AND PHILOSOPHY ["USMA"] AND Kansas State University/Dr. Jeffrey Zacharakis ["Researcher"]

SUBJECT: Data Use Agreement for the Use of Existing Data on Human Subjects

1. References.

- a. AR 25-55, The Department of the Army Freedom of Information Act, 1 November 1997
- b. AR 340-21, The Army Privacy Program, 5 July 1985
- c. 32 CFR 219 – Protection of Human Subjects
- d. DoD Directive 3216.02 – Protection of Human Subjects and Adherence to Ethical Standards in DoD-Supported Research

2. Purpose. This agreement establishes the responsibilities of both parties for the release of data by the U.S. Military Academy (USMA) and the use of such data by the person or agency conducting research (Researcher).

3. Intended Use of the Data: Dr. Jeffery Zacharakis serves as the Chair for Michael Vick's dissertation. In that duty, Dr. Zacharakis reviews the data to assist in clarity, purpose and correctness. This research could benefit USMA concerning cadet cultural identity.

4. The Researcher, Dr. Jeffrey Zacharakis, agrees that:

- any information, as provided, will not be used or disclosed to third parties for any purpose other than permitted by this Agreement pertaining to the Research Project or as required by law.
- appropriate safeguards will be used to prevent use or disclosure of the information other than as provided for by this Agreement.
- any agent, including subcontractor, to whom it provides the information, agrees to the same restrictions and conditions that apply through this Agreement to the Researcher with respect to the information.
- The information contained in the data set will not be identified directly.
- The individuals who are the subject of the data set will not be contacted.
- Any use or disclosure of the information that is not provided for by this agreement will be reported by the Researcher to USMA within 15 days of becoming aware of such use or disclosure.

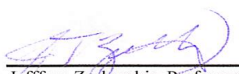
5. Disposition of the Data: The advisor, Dr. Jeffrey Zacharakis will receive the data and it will be stored on his computer only and further destroyed upon the completion of the analysis. The data will be de-identified and shared over encrypted email in password-encrypted email and in password encrypted documents. The data will be stored on advisors computer with password encryption enabled and then further destroyed.

SUBJECT: Data Use Agreement for the Use of Existing Data on Human Subjects

6. USMA agrees to provide the minimum necessary data to accomplish research purposes such that:

- a. The data is available.
- b. The data does not contain personally identifiable information.

7. Effective Date. 10/15/2019.


Jeffrey Zacharakis, Professor
Department of Educational Leadership
326 Bluemont Hall
Kansas State University
Manhattan, KS 66506

11/4/19
(Date)

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Date: 2019.11.04 10:02:52 -05'00'

COL David A. Harper
Professor & Head
Department of English & Philosophy
United States Military Academy
West Point, NY 10996

(Date)