

KY-951 Honor Code Handbook



“I will not LIE, CHEAT, or STEAL, nor tolerate among us anyone who does.”

Honorable Living 2015

HONOR CODE

Adopted 1955

“We will not LIE, STEAL, or CHEAT, nor TOLERATE among us anyone who DOES.”

HONOR OATH

Adopted 1984

“We will not LIE, STEAL, or CHEAT, nor TOLERATE among us anyone who DOES.”

Further more, I RESOLVE to do my DUTY and to live HONORABLY, to the best of my ABILITY.”

SPIRIT OF THE CODE

“Do the right thing and live with HONOR.”

Summary of Changes

Volume 1 of the Honor Code Reference Handbook remains relatively unchanged. The only substantive addition to this volume is concerning Intellectual Property Rights. A paragraph (B2) was added to Appendix B to offer further guidance and resources when determining the proper use/possession of someone else's work.

Additionally, The KY-951 Honor Chair Letter has been updated. Volume I of this handbook is a guide designed to foster honorable living rather than focusing on the specific ***"Don'ts"*** associated with the Honor Code. Simply put, this handbook offers guidelines and principles on actively seeking to do the right thing rather than only providing a list of rules or precepts on how not to act.

Volume 2 of the Honor Code Reference Handbook required several administrative updates. These updates include but are not limited to fixing unintended contradictions in the current handbook, JROTC Honor Board (JHB) procedures, adding new procedures for evidence obtained after a JHB, witness and initiator unavailability to testify guidance, relevancy of evidence/testimony guidance, and Honor Probation midpoint evaluation procedures. All changes are denoted with a vertical line in the left margin. For a complete list of changes and the exact nature of the changes, please contact the KY-951 Senior Aerospace Science Instructor.

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SECTION 1: Purpose and Concepts

1.1. Purpose of Codes

1.1.1. Some examples of organizations/professions that have codes you've probably heard of: Hippocratic Oath (doctors), American Bar Association (lawyers), Code of Conduct (US military POWs), etc.

1.1.2. Why do all these organizations have codes? First, these are all groups of people who have something in common and, as a group, have decided that **membership requires living by certain standards**. These standards weren't determined just on a whim. Those who have gone before collected the wisdom they had learned and put it down on paper to guide those who follow them or seek membership in the group. These standards aren't just for those within the group either. They are also the group's promise to those who work with their organization.

1.1.3. Codes bind communities/groups together. Trust and respect are required within communities, and if all members of a community adhere to the standards, then trust and respect will follow. Without standards or codes of ethics, neither trust nor respect will exist within the community.

1.1.4. The third point is **membership to any JROTC unit is VOLUNTARY!!!!** If you don't agree with or don't think you can live by the code, then you don't have to and shouldn't join the group. You can't claim membership **"in the club"** and at the same time disregard the rules of membership. This is the same for JROTC and the KY-951 Honor Code. By joining JROTC at Christian County HS, you agree to live by the Honor Code. **This is non-negotiable**. You chose to come to JROTC and the KY-951 program. You chose to be held to this higher standard...If you choose to break the Code, you should and can expect consequences for your choice.

1.1.5. Codes are vital to any group for a myriad of reasons to include, but not limited to, the fact that group members are trusted to defend their morals and standards. Codes provide boundaries for our actions, communicate to the public we can control our behavior and be trusted to do the right thing.

1.2. Honor Code Violations

1.2.1. LIE: LYING IS MAKING AN ASSERTION WITH THE INTENT TO DECEIVE OR MISLEAD. THIS DECEITFUL ASSERTION MAY BE ORAL, WRITTEN, OR CLEARLY COMMUNICATED BY A GESTURE OR ACTION.

1.2.1.1. Oral communication includes any verbal utterance to include spoken words or quasi-words (e.g., yeah, uh-huh, yup, nah, etc.) presented as being truthful. Written communication includes any written matter presented as being truthful, whether or not you wrote the material. **Your signature or initials** on a document is an acknowledgment the information is truthful. If the document directs action or confirmation, your signature implies the directive has been complied with. The bottom line is **your signature or initials are your word**. The phrase "clearly communicated by a gesture or action" refers to non-verbal, non-written forms of communication, such as a nod of the head. The key is whether the person who communicates by gesture or action intends, then or later, to deceive someone else.

1.2.1.2. To exhibit forthright honesty, you have a responsibility to ensure others know and understand what you believe to be the truth in any situation. "Equivocation" or "quibbling" (i.e., using purposely vague, misleading, or ambiguous language, or leaving out pertinent information in a deceptive manner) falls within the jurisdiction of the Honor Code as lying. Your responsibility for the truth involves what is understood and perceived; clear, honest communication is essential. If you realize the individual with whom you are communicating received a false understanding of the truth of the matter, you have an obligation to correct that misunderstanding with that individual immediately. If you knowingly allow a misunderstanding or misperception to stand, you have allowed a lie to be created and have violated the Honor Code. If you make statement(s), which at the time you believed to be true, but later find it to be false, and do not correct the statement(s), it can be considered a lie.

1.2.1.3. Any statement made under stress, if intended to deceive, is still a lie, regardless of whether or not the statement is corrected. **A momentary lapse of integrity still violates the Honor Code.**

NOTE: Reference Appendix A for common infractions related to lying.

1.2.2. STEAL: STEALING IS INTENTIONALLY DEPRIVING SOMEONE ELSE OF PROPERTY OR SERVICE WITHOUT PERMISSION, OR ATTEMPTING TO DO THE SAME.

1.2.2.1. The Honor Code provisions on stealing apply to both theft of property and services. You must never knowingly take someone else's property or service without proper consent or compensation. You should never take advantage of a situation by wrongfully benefiting from someone else's misfortune. If you take someone else's property without permission, you risk being considered a thief. If you inadvertently receive a service or property for nothing, you should make proper compensation by either paying for or returning the property. Vandalism, or the

intentional destruction of property, also deprives others of that property and may be a violation of the Honor Code.

1.2.2.2. “Property” includes both real and personal property. Personal property extends to both tangible and intangible property, to include intellectual property. Intellectual property encompasses all patents, copyrights, trademarks, and trade secrets. Most integrity issues involving intellectual property will likely revolve around copyright and trademark issues. This applies to, among other things, original written materials, sound recordings, video recordings and computer software. In general, making unauthorized reproductions of these materials would be considered stealing.

NOTE: Reference Appendix B for common infractions related to stealing.

1.2.3. CHEAT: CHEATING IS COMMITTING AN ACT WITH THE INTENT TO RECEIVE UNDESERVED CREDIT OR AN UNFAIR ADVANTAGE. IT ALSO INCLUDES AIDING OR ATTEMPTING TO DO THE SAME.

1.2.3.1. Cheating can take many forms, but the ultimate result is that an individual gains an unfair advantage over others. Turning in a falsified PFT card is one example. Academically, the essence of cheating is the act of deceiving or attempting to deceive another into thinking some piece of work is yours when it is not. Cheating includes, but is not limited to, the use of crib notes, submitting someone else’s work as your own, plagiarism, and receiving help but not documenting. The submission of undocumented work clearly implies it is the product of your own words or ideas, and you have not used this work for credit before. ***If you are unsure of a course policy or what type of collaboration is allowed, clarify the matter with your instructor.*** If doubt exists, explain the situation to your instructor. This way you will be exercising the responsibility and prudence expected of an honorable person and there will be no deception. Attempting to cheat is also an Honor Code violation even though you did not actually receive the undeserved credit you were trying to receive. ***Accomplices*** are liable to the same extent as the cheater.

1.2.3.2. The philosophy with any JROTC program is that each cadet is trusted to do his or her own work. ***Individual effort or (IE)*** is the standard at KY-951. Any exception to this standard will be explicitly stated in the syllabus or on the assignment sheet. Various exceptions to individual effort may allow you to work together with other persons (questions, consultations, or discussions) or to refer to works produced by others. Clear and complete documentation is always required on all submitted work. ***Always give credit to other contributors, sources, or***

your own previously used works whether quoted, paraphrased, or just referred to for ideas.

NOTE: Reference Appendix C for common infractions related to cheating.

1.2.4. TOLERATE: TOLERATION IS THE FAILURE TO REPORT A SUSPECTED VIOLATION OF THE CADET HONOR CODE.

1.2.4.1. If you suspect another cadet of committing an Honor Code violation, ***you are required to promptly address the situation with the individual unless a legitimate fear of physical harm exists.*** If the situation was explained to your satisfaction and suspicions of an Honor Code violation no longer exist, the matter is closed. If you still suspect an Honor Code violation has occurred, advise the accused to report the matter to his or her honor representative. You should follow up on this matter. If you confront a cadet but are unsure what to do, ask your cadet leadership (preferably the Group First Sergeant). All cadets, faculty, and staff are responsible for enforcing the Honor Code.

1.2.4.2. Non-toleration is one of the most demanding precepts of the Code. Non-toleration requires you to act in response to someone else's wrongful action rather than just refrain from doing something wrong yourself, thus we tend to put non-toleration in a separate category. Refusal to lie, steal, or cheat is a personal commitment we have sole control over, but non-toleration forces us to deal with another person's actions, which we cannot control. It obligates us to accept a greater, often uncomfortable, responsibility to operate on a higher ethical plane. Non-toleration is contrary to what many people experience and is taught in society today. ***However, the Code has less substance and loses credibility without a non-toleration clause.***

1.2.4.3. By taking the Honor Oath, you personally commit to accepting “***non-toleration***” within the Cadet Group. This stance extends beyond the unit and into the future you can embrace as a way of life as an adult. ***Honor and integrity*** are critical to the effectiveness of a productive unit or group, and allowing dishonesty to be overlooked could spell disaster. As a member of the Air Force JROTC Cadet Unit, each cadet is a guardian of the Honor Code and responsible to fellow cadets and to the Group. If the Code is not enforced by cadets, it could degenerate into a standard enforced only by the JROTC instructors, leading to cynicism (***the belief that people are motivated purely by self-interest***) and demoralization of the Cadet unit. By accepting the responsibility of policing ourselves, the Cadet Group maintains ownership of the honor system. Therefore, each cadet is expected to take appropriate action when an apparent breach of the Honor Code is encountered.

1.2.4.4. ***The cadet who reports an honor incident is not the “villain.”*** Maintaining standards is everyone’s professional responsibility, especially on issues as crucial as those involving matters of honor. ***As difficult as it may seem to confront someone when you suspect a violation, remember, you are not the guilty party.*** Someone else did the wrong thing and you are enforcing the standard--they are responsible for their actions. You are acting for the good of your unit, your school, your community, AFJROTC, and ultimately, for the good of that person as well. If that other person committed the infraction, he or she should bear the responsibility of their action. What does it say about the cadets who violate the Code if they will not stand up and accept responsibility? What does it say if they are willing to work against the spirit of trust and respect in the Group to serve their own benefit? What do we think of those who are willing to put others in the position of tolerating a violation? These behaviors of not accepting responsibility for their mistakes fall short of what we expect from cadets and the way of AFJROTC (making better citizens for the future of our country). We cannot function in an environment where we do not trust our fellow Cadet and we cannot serve with people who do not consider the effects of their actions may have on others.

1.2.4.5. ***Think about why we chose JROTC over any other class.*** The time you spend in JROTC is intended to develop us into outstanding citizens for the United States (and to be leaders of tomorrow). Your fellow students, school officials, and the public are counting on people to embrace a higher standard and learn to lead and have strength of character--***that is one of the main reasons that JROTC exists!*** Cadets who do not demonstrate integrity do not succeed in this program. In fact, they can do much harm--to themselves, to their fellow cadets and to the effectiveness of our unit to grow and become a world-class program. True leaders do not just stand idly by and allow others to fail when it is within their power to prevent it. Effective leadership requires upholding standards for the good of the unit and the profession, even when it is difficult.

1.3. Act and Intent

1.3.1. **REQUIREMENTS:** A violation of the Honor Code requires both act and intent. The reason both act and intent are required for an honor violation to stand is there are cases where a cadet committed an act in violation of the Honor Code, but truly did not intend the logical outcome of his or her actions. An example is when a cadet answers a question based on incomplete information. When the cadet later finds out his or her answer was untruthful, he or she is required to immediately go correct their answer. If the cadet does so, then no intent existed to

deceive, although an inaccurate statement was made. **Emotional appeals such as, "I didn't mean to lie...it just came out," do not exonerate a cadet of his or her intent. Even in the most stressful of circumstances, cadets are faced with a fundamental decision; to be honest, or not.** The split second we make that decision is often where intent is determined, and if we chose not to be completely honest, our action most likely was an act in violation of the Honor Code.

The "act" is a deed that falls under one of the definitions of lying, stealing, cheating, or tolerating, found in this handbook.

"Intent" is the state of mind concerning the purpose for the act, not the intent to violate the Honor Code.

1.3.2. **ACT:** When a cadet violates the Honor Code, it is generally the act which can be easily identified. The act is what the cadet is alleged to have done that falls short of what is required by the Honor Code. It is not necessary for the cadet to successfully complete the act in order for the act to exist.

- If a cadet lies, but the listener is not deceived, the cadet still made a false assertion
- If a cadet takes something without permission, but the owner of the property or provider of service does not consider it stealing, the cadet still deprived someone of a property or service
- If a cadet cheats but receives no credit for the portions cheated on, the cadet still attempted to gain an unfair advantage or receive undeserved credit
- If a cadet tolerates an Honor Code violation, but the violator is discovered by some other means, the cadet still tolerated by not confronting the violator or coming forward

1.3.3. **INTENT:** It is more difficult to discern intent than act when trying to assess a potential honor violation. **Intent does not mean, "intent to break the Honor Code."** Few people ever intend to break the Honor Code. **Rather, it means the cadet intended the logical outcome of the act in question.** For example, if a substantial portion of a writing assignment is word-for-word the same as a paper found online and not documented, the logical outcome is that the person submitting the assignment is attempting to receive full credit for work that was not wholly their own. There is often no direct evidence of intent. It is usually necessary to infer a person's intentions, by evaluating their behavior surrounding the act. There is no time limit on intent. Intent can exist for

only a split second, as is usually the case of a deceitful statement made under pressure, or it can exist for a long duration. Intent can even exist after the act was committed. An example of this would be if an individual asks his or her parent to go to a friend's house for the weekend to study for finals. After arriving at the friend's house, the cadet's friends decide to go to the mountains to ski for the weekend. The cadet decides to go. After arriving at the ski resort, the cadet realizes that he or she did not have permission to go to the mountains, but decides to not call his/her parents since they will be back in time to return home to act like they have been at their friend's house the entire time. In this example the cadet did not set out to deceive their parents, but when the cadet realized he or she did not have permission to head up to the mountains, they deliberately chose not to notify their parents of the change in location. Therefore the intent to deceive was committed after the actual act of going someplace other than where they were authorized.

1.3.3.1. ***When a cadet commits a possible honor violation while under the influence of alcohol***, that state of voluntary intoxication **DOES NOT** excuse the cadet's actions. Alcohol is not a defense. When a cadet decides to become intoxicated, the cadet has not relinquished responsibility for all decisions made while intoxicated.

1.4. Principles of Honorable Living

1.4.1. **Honorable behavior:** The story of the "honor code or honorable behavior came from the USAFA Class of 1959. Because lying, stealing, cheating, and tolerating are dishonorable, and we can't have the trust and respect required in our community if they are allowed to exist. So if you don't lie, steal, cheat, or tolerate, are you honorable? **Not Necessarily.** Being an honorable person implies much more than someone who doesn't lie, steal, cheat or tolerate. You could lock somebody in a closet and they'd never violate the Code. Are they honorable? What about the individual who plans to lie or cheat but is afraid to get caught so they choose not to? Is this an honorable person?

1.4.1.1. ***Forthrightness is being direct and frank.*** It is a simple test to determine if what you are about to do is honorable. If you are willing to tell others or the person most affected by your action what you are about to do, then it is most likely honorable. If you are not willing to tell them, then it is most likely dishonorable. Likewise, you cannot live an anonymous or duplicitous life. If what you are about to do behind closed doors (with no one present or with a "select group of friends") is something you would not do with others present or the door open, than you probably shouldn't do it (i.e. going to unauthorized websites or telling inappropriate jokes). Always remember honorable living is more

than just not lying, stealing, cheating, or tolerating; it is ensuring everything you do is above reproach.

1.4.1.2. We've already determined the Honor Code is a series of prohibitions, which can also be referred to as precepts. Precepts are rules, laws, regulations and codes that provide concrete boundaries of conduct. Emphasis is on the end of the definition, 'concrete boundaries of conduct.' This takes us back to the words, 'will not' in the Code. The words 'will not' make the boundaries concrete, but by agreeing to live by them when you accept the Honor Code, you make something else far more important. **You make a promise; a pact.** This promise encompasses more than you can ever imagine. To whom do you make this promise? **You make this promise to your classmates, all other cadets, yourself, past grads, future grads, AFJROTC, the Air Force, and the American people.**

1.4.1.3. Precepts are derived from principles. For example, a timeless, fundamental ethical value is **honesty**. If you know you should tell the truth, then the precept that follows is "don't lie." In a similar way, the principle that is the basis for the precept of "not stealing" is "*respect for others.*" For "not cheating" the principle is "*fairness.*" Finally, for "not tolerating" the principles are "*support and accountability.*" Looking through a legalistic lens turns the Code into just another regulation to follow. Looking at and understanding the principles that shaped the creation of the Honor Code stimulate the desire to live by the spirit of the Code and the spirit of honor.

1.4.1.4. Lying, stealing, cheating and tolerating are all dishonorable. They violate the principles from which the precepts were derived. This is important, but let's examine honor from another perspective away from the principles and precepts of the Code and instead in terms of trust and respect. Any act that violates trust or respect is dishonorable, whether or not it falls under the "exact letter" of the Honor Code. **If you focus on not violating the Code, you'll push the line and flirt with breaking it.** This demonstrates a lack of character and honor, but it also shows your willingness to risk the trust and respect in our community. If all your actions foster trust and respect, then you'll never come close to violating the Code or the oath you swore to uphold.

1.5. Honesty

1.5.1. Honesty is defined as adherence to the facts or freedom from subterfuge (**deceit in order to achieve one's goal**) or duplicity. As discussed in section 1.4., honesty is the principle from which the precept of not lying is derived. We've all heard the saying "Honesty is the best policy." Nowhere is this truer than with the profession of arms. Your

superiors and subordinates need to know that your word is your bond. While it may sound cliché, lives depend on it. Former Chief of Staff, General Charles A. Gabriel, spelled out the importance of honesty wonderfully when he said “Integrity is the fundamental premise of military service in a free society. Without integrity, the moral pillars of our military strength, public trust, and self-respect are lost.”

1.6. Respect

1.6.1. One of the definitions of respect is **“to hold in high regard or esteem; to honor.”** Even if we don’t hold someone’s property or service in high esteem, we should hold the person or the people who work at and own the business in high esteem. We won’t take what is theirs or what they offer without fair compensation.

1.6.2. When you show respect for others, what happens? **You receive respect in return.** In addition, when mutual respect flows between individuals in an AFJROTC unit, *unity flows within the organization.* As a result of unity, the unit grows stronger and more productive, and it keeps snowballing. **As it spreads, KY-951 in general becomes a more respected organization, improving its image among the American people.** Earlier in the handbook we discussed why the American public’s trust in and respect is so important **The American people will not respect an organization that does not foster respect among its own members.**

1.7. Fairness

1.7.1. *Cheating is to intentionally gain an unfair advantage or undeserved credit for yourself or another, or attempting to do so.* Note that it doesn’t matter if you tried to cheat and failed; you still acted dishonorably in the attempt. Now that we defined the precept of not cheating, its corresponding positive principle is fairness. Fairness can be defined as **“treating others with respect and allowing them to succeed without hindrance.”** By completing your own work without receiving undeserved or unfair advantages, you are creating an environment in which everyone is fairly judged by the quality of their work.

1.8 Support and Accountability

1.8.1. Toleration is the failure to report a suspected violation of the Honor Code: a willful decision to not act. Webster’s defines toleration many ways, but for our purposes we’ll use **“to be done without prohibition, hindrance, or contradiction.”** Basically, you put up with and/or fail to put a stop to a certain behavior or act. At the point where

you suspect or know about an Honor Code violation, you can choose to actively demonstrate the positive principles or choose to be passive and not do anything. Either way you are **making a choice. Being passive, not doing anything when you see someone else violate the Code, constitutes a violation on your part.** The honorable thing to do is not tolerate, which requires action.

1.8.2. Support and accountability are the principles that apply to the toleration clause. Consider support as **“helping or assisting”** and accountability as **“an obligation or willingness to accept responsibility.”** You HELP others and you TAKE responsibility. Not tolerating affords us the same freedoms as not lying, stealing, or cheating (see 1.9.). And the same four benefits that apply to the other principles apply to support and accountability (see 1.9.). But tolerating is different from the other violations of the Code; possible reasons cadets may view toleration differently than lying, stealing, and cheating:

- Tolerating isn't one of the 'big three'; it's not viewed by society as harshly as lying, stealing or cheating
- Rarely does anybody know if someone else has tolerated or does someone get caught for tolerating
- Lying, stealing and cheating are violations of commission; toleration is a violation of omission--it is often easier to do 'nothing' than to act for what is right
- I'm not 'big brother'... I'm not 'my brother's keeper' - Misplaced loyalty to friend, teammate, or buddy over the higher JROTC, AF, or DoD values **Regardless of these differences and difficulties, toleration is every bit as much a violation of the Honor Code as lying, stealing and cheating.**

1.8.3. Tolerating hurts rather than helps the friend who has committed an honor violation. It's understandable not wanting to see a friend get in trouble. By helping them **“get away with it,”** however, you are actually doing them harm. When you let someone get away with violating the Code, they are likely to repeat the actions. A bad habit is allowed to form. By holding her/him accountable, you are actually supporting your friend by giving her/him the opportunity to learn from her/his mistake(s).

1.8.4. Toleration has a greater effect beyond that of the individual who committed the Honor Code violation. It affects the unit, AFJROTC, and respect to Air Force values as a whole. A classic example of what happens when we fail to support each other and hold each other, or ourselves, accountable is the B-52 crash at Fairchild AFB. You aren't

responsible for someone else's actions, but you are responsible to hold that person accountable because his or her actions affect more than just him or her. The commanders at Fairchild bear just as much responsibility for the aircraft accident as Lt Col Holland because they knew what he was doing and they tolerated it. (***Hot-Dogging in the cockpit for years***)

1.9. Freedoms, Benefits, Challenges, and Behaviors

1.9.1. As discussed in section 1.4. of this handbook, the “**Do Nots**” of the Honor Code are precepts which are derived from principles. By not “lying, stealing, cheating, or tolerating” you can enjoy several freedoms. While freedoms are good things to have, they are not nearly as good as the benefits you'll enjoy by subscribing to the principles of honesty, fairness, respect, and support and accountability. Each of the freedoms discussed below are situational; whereas, the benefits gained by living up to the principles are life-long.

1.9.1.1. The Freedoms from not lying, cheating, stealing, or tolerating are all very similar. They include:

1.9.1.1.1. Freedom from feeling guilty or ashamed for compromising your integrity.

1.9.1.1.2. Freedom from embarrassment because if you don't lie, steal, cheat, or tolerate you won't be caught and others won't think poorly of you.

1.9.1.1.3. Freedom from getting caught up in a cycle of deceit; you won't have to lie to cover up your act.

1.9.1.1.4. Freedom from fear, because you won't have to worry about ever being “found out” or “caught.”

1.9.1.2. Benefits of being honest, fair, respectful, supportive, and holding others accountable:

1.9.1.2.1. **A clear conscience.** Because a person chooses not to lie, steal, cheat, or tolerate in a given situation, they don't feel guilt or shame, but their conscience isn't necessarily clear because they knew they wanted to or were willing to. If a person lives up to the principles of the Honor Code, the prohibitions never enter their mind regardless of the situation because they are conditioned to always do the right thing. Therefore, their conscience is always clear.

1.9.1.2.2. **A reputation of integrity.** If you're worried about what others will think, then you're more concerned with not being embarrassed than doing the right thing. If you choose your action because it's the right thing to do, you will earn a reputation for integrity based on your character.

1.9.1.2.3. **An environment of trust and respect.** Just because you don't lie to avoid the entanglement that typically follows doesn't mean there will be trust and respect within the organization. Forthright honesty is distinguishable, and trust and respect are a direct result.

1.9.1.2.4. **A developed sense of moral courage.** Not lying, stealing, cheating, or tolerating because you're afraid of being caught is hardly honorable. Doing the right thing every time, regardless of how innocuous the situation or level of risk, builds moral courage to always do the right thing, especially when the situations or consequences are much more difficult or severe. Remember, "practice doesn't make perfect...perfect practice makes perfect."

1.9.2. While all those currently in the AFJROTC program and all those who have been here before you expect you to live up to the spirit of honor, we also recognize there are challenges to living up to the principles of the Honor Code. Between the pressures of busy schedules, extracurricular activities, difficulty of academics, cadet duties, and a myriad of other things, your integrity will be constantly tested. The list below highlights some of the most common challenges. Many if not all of these can be avoided if you build your moral courage early and rely on this moral compass to guide your decisions.

1.9.2.1. **Time management/procrastination:** DO NOT WAIT UNTIL THE LAST MINUTE. If you do not plan properly, you might put yourself in a situation in which you consider taking the easy way out. ***The vast majority of cheating cases could have been avoided if the cadet would not have waited until the last minute to attempt their assignment.***

1.9.2.2. **Opportunism:** Just because you can look at someone's paper doesn't mean you should. Again, if you prepare properly, you won't be tempted to look at someone else's paper.

1.9.2.3. **Fear of failure:** The perception "I absolutely CAN'T fail." To easily dispel this notion, let us remind you that nobody is perfect. While you should always strive to do your best, you must accept you might have an off day or even an off week. That's perfectly fine. An honest failure, while not pleasant to experience, is much easier to live with when reflecting on your life than a dishonest success.

1.9.2.4. **Rationalizing:** “The provision of plausible reasons to explain to one self or others behavior for which one’s real motives are different and unknown or unconscious.” That definition as provided by Webster’s Dictionary can be summed up in one word: excuses. We all rationalize...it is part of human nature...but that doesn’t make it acceptable!

1.9.2.5. **Faulty prioritization:** We must be very careful to examine where our priorities lie. Your ultimate priority is to the Constitution of the United States of America and the principles to which it espouses. ***The Air Force Core Value of “Integrity First” directly aligns itself with the Constitution.*** If your friend, teammate, cadet officer, etc. doesn’t live up to this Core Value, your priority should be to the Core Value, not the person doing the wrong thing.

1.9.2.6. **Competitiveness:** Many driven people believe “I HAVE to win.” While we all like to win, winning at any cost is not acceptable. Your integrity and character should never be compromised in the name of winning.

1.9.2.7. **Favoritism:** “I like Johnny more than Mike so I’m going to give him the better (rating, job, whatever).” As leaders and future leaders of America, you have a duty to do what is right for your institution to grow as a respectful institution above your friends.

1.9.2.8. **Fear of retribution** is a reasonable fear if you think taking action might result in “someone getting you back.” This could be physical retribution or possibly social retribution. This is a difficult situation. But ask yourself, ***why should you ever be afraid of doing the right thing?*** And if someone else does the right thing, ask yourself why you would ever treat them or allow them to be treated badly? If it was your friend who was getting in trouble, would you threaten the person who reported the violation? (*This has happened before, and both parties were disenrolled.*) If you see a cadet harassing someone for doing the right thing, what are you going to do? Tolerate that as well? Trust your chain of command and your fellow cadets. Always support cadets who do the right thing. If you have concerns, your cadet leadership, instructor, and school administration are there to help you. You will not face this alone. That may be difficult to accept, but part of honor is moral courage. If it was easy, it wouldn’t require courage.

1.9.2.9. **Self-implication** is the last potential challenge. You’re aware of wrong-doing, but you’re involved. Your first instinct may be to save your own hide. Remember, each of us has agreed to be part of something larger than ourselves by volunteering to enroll in a AFJROTC program,

and by making that agreement have agreed to live by the Core Values of the Air Force. While we all strive to live honorably, we recognize we are all human beings and make mistakes. Your conscience, your sense of loyalty to service, and others ought to push you to come forward. If not, you ought to consider another program that doesn't lead to **"High standards and moral courage."** Acknowledging a mistake and stepping forward shows moral courage, whereas hiding in the shadows until you get caught shows cowardice. A strong AFJROTC program and its leaders need courage, not cowardice.

1.9.3. Behaviors form habits (both honorable and dishonorable). If you are making the wrong choices when they are "insignificant" or easy to rationalize, you will make the wrong decisions or take the easy way out when the situation is much more serious. The former Head of the Philosophy Department at the USAF Academy, Brigadier General Malham Wakin, USAF (ret), argues that to become a good and moral leader takes constant and repetitive practice in making right decisions. Dedicating ourselves to making the right decisions ALL the time...no matter how seemingly insignificant the issue, will build a habit of honorable behavior that will be with you when times are tough; right and honorable decisions become easier to make. When we hold ourselves and each other accountable and provide the support necessary, we accomplish our mission with maximum efficiency and minimal loss of property and life. President Thomas Jefferson summed it up best when he said **"He who permits himself to tell a lie once finds it much easier to do a second or third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him."**

SECTION 2: Honor Education

2.1. Honor Education Introduction:

2.1.1. Levels of Education: Honor Education is used in the AFJROTC programs to ensure a base of common knowledge essential for all cadets and future leaders of America. Cadets participate in five “formal” honor education phases from the day of introductions on the first day of class through the first-class year, each corresponding to their level of development (***1st year cadets: loyal followers; 2nd year cadets: coach/role model; 3rd year cadets: mentor/worker; 4th year cadets: leaders/supervisors***).

2.1.2. Foundations of Education: New Cadets are introduced to the Honor Code and the standards set for cadets regarding living honorably. Additionally, it begins the transition from high school society and acceptable behavior to Air Force JROTC and Air Force standards. The first year of AFJOTC is devoted to laying the foundation for living honorably and to accept the **“Honor Code.”** This is accomplished by explaining basic ethical principles and precepts in a comprehensive manner from a variety of methodologies including the **“virtue approach”** and discussions of ethical dilemmas. Second year cadets transition to the application of the Honor Code principles and moving towards an application of living honorably. As third-year cadets, they should be motivated to transition toward honorable living in all aspects of their life. Fourth-year cadets motivate lower class cadets to embrace the Honor Code and be examples for the rest of the JROTC cadets as soon-to-be leaders of America.

2.2. Honor Education Goals:

2.2.1. Character Development: Conduct all activities in a manner that develops a life-long commitment to strong and honorable character with an emphasis on “living honorably” and “Integrity First,” which is the cornerstone or foundation of character development at KY-951.

2.2.2. Transition: Provide a transition from civilian to cadet to cadet leadership service by fostering an understanding of the Honor Code principles and precepts. These are reinforced by the Core Values and character development outcomes establishing a foundation of trust necessary for character development.

2.2.3. Principles and Precepts: Develop cadet acceptance and understanding so they can value and commit to the Honor Code principles and precepts. Tie in the Honor Code principles and precepts to

the Core Values, and character outcomes. Establish a unit environment that fosters this development so cadets will do the right thing for the right reason and live honorably.

2.2.4. **Provide instruction:** Equip cadets with the skills, motivation, will and encouragement to overcome the pitfalls and barriers to honorable ethical behavior during their enrollment in AFJROTC and into adulthood.

2.2.5. **Training Program:** Involve Honor-Code Representatives, instructors, sponsors, and school administration through a comprehensive training program that includes follow-up training and opportunities to improve teaching techniques and skills.

2.2.6. **Habits:** Honor education is a proactive way to remind, reinforce and reflect on what it means to “live honorably.” Like any of life’s endeavors, to excel we must form right habits to guide our performance, especially when the “pressure is on.”

2.2.7. **Spirit of the Code:** The ultimate goal of Honor education is to teach cadets how to do the right thing. While this concept applies primarily to the military in this situation, honor education is meant to bring about a lifelong character trait that carries one through their personal life.

2.3. Announcement of Proceedings:

2.3.1. **Information:** The Group will receive information about all cases through Cadet “X” letters, the Group First Sergeant briefings, and any honor lessons. Group honor representatives will analyze and discuss certain cases at weekly meetings when needed to keep the unit informed on the operation and vitality of the Honor Code. This will be done in a way that protects the privacy of the cadets involved.

2.3.1.1. Wing Honor Newsletters provide valuable information regarding the system and Code as a whole. Definitions, statistics, and commonly asked honor questions are examples of the information included in the newsletters and on the Cadet Homepage (if established).

APPENDIX A

INFORMATION ON CONDUCT RELATED TO LYING

A.1. Improper Questions:

A.1.1. **The impropriety of a question does not release a cadet from his or her responsibility to answer truthfully.** A cadet may invoke his or her right to remain silent in certain circumstances, but if he or she does choose to answer, the answer must be truthful. Although cadets are accepted at their word, there may be occasions when cadets are asked about conduct, behavior, academic or athletic performance. If asked a question you feel is improper, you may inquire into the intentions of the questioner. On the other hand, asserting that all questioning “doubts a cadet’s integrity” would be unprofessional. The most positive way for a cadet to deal with these situations is to be forthrightly honest and answer the question(s) directly.

A.1.2. It is the duty of all AFJROTC personnel **NOT** to ask cadets **improper questions**. In general, an improper question is any question that contravenes the spirit of the Honor Code. Under the Honor Code, and according to the AFJROTC and Air Force Core Values, cadets must exhibit “Integrity First” above all. Simply put, an improper question is a question that is not asked in the same spirit of forthright honesty.

A.1.3. In particular, an **improper question** is a question asked of a cadet:

A.1.3.1. Without justification, to intrude on the cadet’s personal life or beliefs;

A.1.3.2. Without reasonable suspicion, to obtain incriminating information from the cadet; or

A.1.3.3. Without disclosing to the cadet relevant information the questioner already knows.

A.1.4. Note that an improper question does not have to be about the cadet being questioned. For example, it could be about the cadet’s friends, and still be improper. In addition, it would be improper to order or otherwise coerce a cadet to answer a potentially incriminating question after the cadet has elected to be silent.

A.1.5. Any cadet who is asked what he or she honestly considers to be an improper question **must** state the concern immediately; this is not just a

right, but a **responsibility**, to preserve the integrity of the concept and the situation. If the issue cannot be resolved at that time, the cadet's concern **must** be included in any record or discussion of the situation. ***Above all, the claim of an improper question, even if valid, does NOT justify lying in the answer.***

A.1.7. Any cadet who believes he or she has been punished as the result of an improper question can petition the Honor Review Board for an explanation of the case. This petition should be made through the cadet's First Sergeant. The First Sergeant makes recommendations to the Commander. The Commander will take corrective action, if appropriate.

A.2. **Boxed-In Questions:** Although cadets are expected to answer truthfully in all situations in which they choose to respond, individuals asking questions have a responsibility not to unfairly create "truth tests." No one should ever seek to entrap someone using his or her integrity and responsibilities to the Honor Code. Individuals asking questions should never withhold or misrepresent information. No one should ever ask questions for which the answers are already known in order to trap a cadet. To do so is unethical and dishonorable. Honest answers, however, are still expected

A.3. **Gray Areas:** Gray areas are situations in which the application of the Honor Code is misunderstood, or else in which its strict application would be unconscionable because a technical violation of the Honor Code resulted from a cadet being faced with a true moral dilemma, or a cadet acting so as to serve a higher good, or the action was otherwise morally justifiable. The First Sergeant may be called upon at any time during the honor system process to consider whether or not a particular case should be handled under the Code. All decision-making bodies within the honor system apply strict interpretations of the definitions of lying, stealing, cheating, and tolerating in determining whether or not a particular act falls within the subject matter jurisdiction of the Honor Code. Using these definitions along with the brief discussions of these definitions in the Honor Code Reference Handbook, it is fairly simple in most instances to decide whether or not the Honor Code applies to a particular act. An important thing to remember is that the honor system does not, nor is it intended to cover every conceivable dishonorable, unethical, or dishonest act. The purpose of the Honor Code is to provide a reasonable standard of ethical behavior in four discrete areas while, at the same time, encouraging the acceptance of a much broader personal standard.

A.3.1. Lying frequently requires an interpretation of the subject matter jurisdiction of the honor system. Lying under the Code can occur in one

of four ways: oral, written, clearly communicated by a gesture, or clearly communicated by an action.

A.3.1.1. Some oral statements are straightforward falsehoods. However, when an individual with intent to deceive leaves out information, realizes a misperception has occurred and allows it to stand as truth, or knowingly creates a misperception by giving partial or misleading information, the individual has lied.

A.3.1.2. Written statements include any written form of communication. This includes signing off on something or presenting a written document as being accurate, even if the person involved has not actually prepared it. When a person signs or initials a document he or she accepts responsibility for what is included in the document. This also applies to an academic paper. This includes the sign-out log, which not only means all information is correct but that the cadet has authority and permission to take the pass. Finally, written communication can also include distinctive symbols or graphics which communicate a specific meaning. For example, wearing another's rank clearly states that you are authorized to be and are of that rank. Similarly, by putting a license plate on your car you are stating ownership and registration of that vehicle. Switching the same license plates to another vehicle is a lie.

A.3.1.3. The phrase "***clearly communicated by a gesture***" refers to nonverbal forms of statements which are clearly understood in this society, and which are not easily misinterpreted. An example would be a nod of the head. Gestures can constitute statements that deceive.

A.3.1.4. The phrase "clearly communicated by an action" refers to nonverbal actions which are clearly meant to deceive others.

A.3.2. **Pop-off:** A pop-off is defined as the correction of a false statement as soon as the person having made the statement realizes it to be false (i.e., the person making the statement, in clear conscience, believed the statement to be true and then immediately corrected the statement upon discovering that it was actually false). A pop-off is not a lie. By contrast, if the person knew the statement was false when making it, it doesn't matter how quickly s/he corrects the statement. It is not a pop-off. A lie occurred because act and intent existed, even when told under pressure. For further clarification, please see the lying section 1.2.1.

A.3.3. **Deceptions:** Although most deceptions may be considered violations of the Honor Code, you should question the rightfulness or wrongfulness any time you encounter (or participate in) a deception. By flashing an expired ticket at a ticket taker with the hope he will think it is a current ticket, by turning in outdated store coupons and hoping the

expiration date will be overlooked, or by switching places with the driver of a vehicle when stopped by the police, deceptions are created. In addition to being Honor Code violations, these actions also have further repercussions. Indeed, if through deception you get a service for which you were supposed to pay, you have stolen. What is the right and honorable thing to do? A cadet who puts himself or herself into these types of situations becomes less trustworthy than an individual who does not.

A.4. **False Identification:** By presenting false identification, regardless of how you acquired it, you are claiming to be someone else or lying about pertinent personal information (age, qualification, etc.). A cadet must not possess more than one of the same type of official identification in their name. ***Any falsified or altered ID card, to include a drivers' license, or the possession of another person's ID or driver's license is incompatible with the Honor Code, regardless of intent to use.*** Using an official document that falsifies your age is a violation of the Honor Code and is incompatible with the AFJROTC culture of integrity.

A.5. **Quibbling:** Using purposely vague, misleading, or ambiguous language, or leaving out pertinent information in a deceptive manner, falls within the jurisdiction of the Honor Code as lying.

APPENDIX B

INFORMATION ON CONDUCT RELATED TO STEALING

B.1. Stealing falls under debate occasionally when theft of services is involved or when the person allegedly stolen from is to some degree at fault for the theft. Cadets living by the Honor Code have the obligation to ensure that whenever they receive property or services they have the consent of the giver. Clearly, taking advantage of broken vending machines, stuffing hotel rooms, or making unauthorized phone calls, even though the person or agency stolen from may be partially at fault or even disinterested, are unacceptable acts under the Honor Code. Sometimes the defense is raised, in cases such as these, that after the event the person or agency stolen from made a statement that they did not consider the act stealing--that it was their fault and they were willing to accept the cost and/or the blame. However, the responsibility upon a cadet living with the Honor Code goes beyond what is expected of citizens under the law (even though someone may not press charges, the theft still occurred). Some people feel it is unreasonable to consider some of these things to be honor violations. However, what is unreasonable is to abandon your honor for something as trivial as a free night in a hotel room.

B.2. Infringement of Intellectual Property Rights. According to federal law and Air Force instructions, it is a criminal act to download, store, or reproduce copyrighted materials without authorization from the owner of the copyright, unless it falls within the fair use doctrine. This guidance applies equally to video/movie files, music files, as well as computer software. Generally, if you cannot determine the original source of a video/movie file, music file, and/or computer software program you should not download that file or use that file.

Any cadet who engages in the wrongful use, taking, and/or copying of intellectual property may be subject to the full range of KY-951 actions (including loss of rank) or administrative actions (including disenrollment from KY-951 program). Further, infringing on intellectual property rights may also be a violation of the Honor Code (stealing).

B.2.1. **Fair Use:** Briefly, the Fair Use Doctrine sets out four criteria for determining whether a copyright has unfairly been infringed. Each of the following four criteria must be met:

B.2.1.1. "The purpose and character of the use, including whether such use is of a commercial nature or is for nonprofit educational purposes." A

non-exhaustive list of potentially permissible uses would be “criticism, comment, news reporting, teaching, scholarship, or research.”

B.2.1.2. “The nature of the copyrighted work.” Factual works enjoy less protection than works involving more artistic interpretation. Unpublished works generally enjoy less protection than published works.

B.2.1.3. “The amount and substantiality of the portion used in relation to the copyrighted work as a whole.” If a whole work is copied, it would be far more difficult to claim fair use. Even lesser amounts may undermine a fair use claim if the portions chosen comprise the real heart of the work.

B.2.1.4. “The effect of the use upon the potential market for or value of the copyrighted work.”

B.2.2. **Parody:** Generally when a work is infringed primarily to parody it, there is no theft of intellectual property.

B.2.3. **Private, non-commercial copies of audio recordings:** These are legal (e.g., making a cassette copy of your CD for use in your car is legal).

B.2.3.1. Un-purchased copies of music CDs or music tracks as obtained from sources such as, but not limited to, peer-to-peer file sharing or illegally “ripping” a CD belonging to someone else is copyright infringement and illegal.

B.2.4. **Private use of video copies made from television:** As long as the copies are for private and non-commercial use, this is allowed.

B.2.5. **Copies of computer programs:** Making an archival copy of a computer program is not an infringing action, and so it is not illegal or unethical.

B.2.5.1. The guidelines provided by the publisher concerning the use of shareware must be strictly complied with. Failure to do so is an infringement of copyright laws and as such is stealing.

B.2.6. **Seek Assistance:** This is not an exclusive list. Should you have questions or concerns, please seek assistance from the instructor or someone in your Honor chain of command.

APPENDIX C

INFORMATION ON CONDUCT RELATED TO CHEATING

C.1. ACADEMIC INTEGRITY

C.1.1. **Academic Work:** Honor in academics, as in every endeavor, is a matter of doing the right thing. There are a number of violations of the Honor Code by cadets who intentionally mislead others by not fully documenting sources or by collaborating on graded assignments without permission. Each semester, the Dean of Faculty publishes and distributes a letter on Academics with Honor, highlighting current emphasis items. We enjoy a unique academic environment at the Academy, one in which we are trusted to complete graded work on our own, at our own pace, in laboratories, or in our rooms. We should not take advantage of this environment. For graded academic work, follow these rules:

C.1.2. **ALWAYS DOCUMENT!:** Acknowledge in writing all help that you received from other persons, or from materials--published or unpublished, a computer program, articles off the Internet, your own previously used work, or anything else. ***By submitting academic work to be graded, you represent it to be your own original work except as documented.*** Ensure that you have clearly indicated to your reader any work and ideas that are not your own. This is your responsibility, not your readers.

C.1.2.1. Fully acknowledging your sources is basic honesty. If you do it, you never compromise your integrity--if you used a source you weren't supposed to, you might get a lower grade for failing to follow instructions, but you can't be accused of an honor violation. Your instructor will tell you what documentation standard to use, MLA or other appropriate to the assignment, but the purpose of all documentation is to communicate clearly the extent of help received. Anything you copy must be clearly indicated by quotation marks or a statement noting the work is copied. ***Never copy verbatim the graded academic work of another cadet and submit it, even documented as such, to avoid an incomplete on the assignment.*** Although such behavior may not directly violate the Honor Code – it essentially violates the Spirit of the Code and is grounds for an academic penalty.

C.1.3. **DO YOUR OWN WORK** unless told otherwise by your instructor in writing in the assignment. Doing your own work, also called "***individual effort,***" on homework means that you may receive help only from a course instructor, course texts, other published material, or personal

course notes. Use of any material produced by another cadet is prohibited. If your instructor gives you permission in writing to consult other persons or use materials produced by other cadets, follow those directions carefully, and still acknowledge these sources, as well as any other sources you use. Realize any permission given by your instructor applies only to that particular assignment. Doing your own work unless told otherwise is the normal rule in any institution of higher education.

C.1.4. **PREVIOUSLY USED WORK** or parts of work you have previously done was enhanced by the fact it was reviewed by a professional, even if the only feedback you received was the grade. Before using previously submitted work, your teacher should be consulted.

C.1.5. **PLAGIARISM:** There are two types of plagiarism – both are cheating. *transitive sense:* to steal and pass off (the ideas or words of another) as one's own; use (another's production) without crediting the source *intransitive sense:* to commit literary theft; present as new and original an idea or product derived from an existing source

C.1.6. **ASK YOUR INSTRUCTOR** if you are confused or in doubt about whether something is authorized. Do not rely on other cadets. Your best source for answering questions is your instructor. However, if the instructor is unavailable, do the honorable thing and err on the safe side. Unless specifically told otherwise in writing, graded work is always individual effort. You should always do your own work and document it. To plead, "I was confused, or I wasn't sure whether it was OK... so I did it," is wrong! If you are confused or unsure, either ask your instructor or do your own work. In every case, document your sources, so even if you thought it was OK and it turns out later it wasn't, your honor is preserved. **IF YOU ARE NOT SURE, DO NOT ASSUME ANYTHING. ASK YOUR INSTRUCTOR! IGNORANCE IS NOT A VALID EXCUSE AFTER THE FACT.**

C.1.7. **Ask for Help:** Where can a cadet seek help for dealing with an honor related question or problem? Cadets can seek help from the cadet chain of command, Group First Sergeant, instructors, fellow cadets, or school personnel.

C.1.8. **Cease Work:** This academic policy has been put in place to ensure fairness, by allowing all individuals taking a Graded Review (GR) to have an equal amount of time to complete the GR. The standard for this policy is: when the command "Cease Work" (or any similar command) is given, all writing will stop. Writing after the test (an answer, boxing an answer, or making any marks) may be considered an honor issue. By writing after the test you are gaining an unfair advantage over the rest of your

classmates. Cadets have a responsibility to know this standard and abide by it.

C.1.9. Do Not Procrastinate: Most academic cheating cases are the result of poor planning and waiting until the last minute to attempt an assignment. By waiting until the last minute you are cutting off the only source of help you can be certain will not result in an Honor Code violation accusation: your instructor. Academic instructors do not want to see you fail (in their class or with the AFJROTC program). They make themselves available to assist those struggling with concepts. By waiting until midnight the night before the assignment is due, you place undue pressure on yourself to use prohibited sources (e.g., friends, internet sources, others' papers, etc.) and increase the likelihood you'll forget important documentation which will result in others questioning your honor and intentions. **Remember: "I was tired" is an excuse and copout, not a valid reason!**

APPENDIX D

EXAMPLES OF CHALLENGES TO HONOR

Example 1: Procrastination

Cadet X was confronted about a homework assignment he turned in the previous week. His instructor had some questions about whether all of the work he turned in was his own. Cadet X immediately explained he received unauthorized help. He stated he got behind on his program and could not get it to work. He went to another cadet's room and received help. His program still would not work. Cadet X took the other cadet's disk and copied portions of the program to make sure his program would compile and work.

Food for thought: Academic instructors do not want to see you fail. Regardless of the help policy, **you can always go to your instructor for help**. Not waiting until the last minute keeps this option open and allows you to address your deficiencies before you find yourself in a position that tests your integrity.

Example 2: Opportunism

During the second class Professional Knowledge Review, Cadet X allowed a fellow classmate to use his computer to take the test. While his classmate took the test, Cadet X watched. He saw some of the test answers without his classmate's knowledge. Cadet X told Cadets Y and Z what he had seen. They took the test with knowledge of what was on it. A week later, after talking about the situation they were in, all three cadets went to their Group Honor Chairman and turned themselves in.

Food for thought: Prudence is the better part of valor. If you haven't taken the test, leave the room or ask the classmate to take the test in his or her own room. Many violations of the Honor Code occur because someone puts him or herself in bad position because they did not think about the consequences. Think first, act second!

Example 3: Confusion

Cadet X continued to finish the answer on a Chemistry quiz after the cease work command was given. He was confronted by fellow classmates shortly after the test, yet did not truly realize the severity of his actions until later while filling out an honor tutorial for a computer science class. A short time later, a clarification was held. Cadet X maintained that the first time he realized the honor implications of the action was not when confronted by his classmates, but rather only after reading the honor tutorial. Additionally, Cadet X appeared confused as to the standardization of the cease work policy among different departments.

However, shortly after the clarification, Cadet X admitted to the honor violation.

Food for thought: A Honor Board found Cadet X not in violation because they did not feel he had ‘intent’. Confusion is not on the list above, but it is each cadet’s responsibility to understand the different policies required by each course...cease work, documentation, collaboration, etc. ***Ignorance is not an excuse.*** Even if he was found not to have intent, it would have been better for him if he had known the policies and all this could have been avoided.

Example 4: Rationalizing

Several cadets approached their former cadet commander, Cadet Y, with concerns of cheating regarding their weekly knowledge tests. During the next knowledge test, Cadet Y sat at the back of the room where the test was administered. The room was so small; the 4th year cadets were sitting elbow to elbow. There was regular talking, whispering, and snickering going on, uncorrected by the training staff members present. Cadet Y noticed more than a few instances of blatant cheating. Unsure of how to proceed with a situation of such magnitude, Cadet Y sought out his Group First Sergeant for guidance. That night, Cadet Y held a meeting with his classmates and informed them of his suspicions and concerns. Cadet Y then urged his classmates to come forward if their consciences were not clear. Later that same night, a clarification was held for each of his classmates who did not have a clear conscience. The result was 12 cases: 10 for cheating and two for toleration.

Food for Thought: It is easy to rationalize away a four degree knowledge test as “just a knowledge test,” but the truth of the matter is it is still a military test. Recently, the Air Force experienced two major incidents concerning “just military tests.” In 2004, 11 individuals were found to be cheating on their pilot training exams [Air Force Times, 25 July 2005]. Nine were active duty lieutenants. Some were USAF Academy graduates, and sadly, one of them was an Honor Representative while here at the Academy. All 11 were removed from pilot training and all nine active duty Lts were discharged from the Air Force. In another instance, nine Air Force members were discovered to be involved in a cheating ring passing answers for the Weighted Airman Promotion System [Air Force Times, 8 May 2006]. This cheating on “just a military test” resulted in monetary fines, reductions in rank, and jail time.

Example 5: Opportunism, followed up by excuses/rationalizing Cadet X was working on a two part assignment. Part one was turned in on time. His instructor gave him permission to turn part two in late. While writing part two of his Political Science thesis, Cadet X viewed another cadet's paper written the previous semester. Afterwards, Cadet X wrote the rest of his part two and turned it in. After grading the assignment, Cadet X's instructor showed the assignment to another instructor for a second opinion on the quality of Cadet X's work. The other instructor noticed several similarities with Cadet X's paper to another student's paper he had graded the previous semester. The instructors decided to seek clarification. During the clarification, Cadet X stated he had discussed the assignment with another cadet, but he didn't mention looking at the other cadet's assignment. Cadet X also stated he had lost his assignment instruction paper and therefore was unaware of the collaboration policy. Cadet X eventually admitted to viewing the other cadet's paper, but did not admit to intentionally trying to gain an unfair advantage.

Food for Thought: There are two issues involved in this scenario. First, Cadet X viewed someone else's paper when only individual effort was permitted, then claimed there was no intent to gain an unfair advantage by viewing the other cadet's paper. This is a classic example of the misinterpretation of the meaning of intent. As discussed in paragraph 1.3.3, intent is derived from the logical outcome of the action(s). It is very logical to determine that viewing someone else's paper will result in an unfair advantage for Cadet X. (**Important note:** Intent is determined from whether or not a "reasonable cadet" could conclude the unfair advantage to be the logical outcome, **not** against whether Cadet X says there was or was not intent). Second, Cadet X intentionally omitted information during the clarification (i.e., the fact that he actually looked at the other paper rather than talked to a cadet about the assignment). Again it is logical to conclude the instructor was deceived by leaving out that critical piece of information (quibbling).

Example 6: Opportunism/Time Management

Cadet X was in the library working on an English paper when he found an online article which closely resembled the topic of his paper. He copied the article to disk and went back to his room to finish his paper. After working on the paper for several hours, he deleted the paper and began again, this time copying passages verbatim from the online article without documentation. His instructor noted that several passages resembled a highly theoretical writing style. The instructor searched the internet and found the undocumented article. A clarification was held and Cadet X admitted to cheating. ***This cadet resigned before sanctions were decided.***

Food for Thought: Plagiarism (i.e., the use of someone else's thoughts or words as your own without giving proper credit) is essentially lying, stealing, and cheating all in one. Cadet X passed off the words as his own (i.e., said they were his/her words by turning in the assignment), took them without asking (i.e., stole them from the original author), and attempted to gain credit for work he did not complete (i.e., gain an unfair advantage by attempting to "earn" a grade that was not commensurate with the amount of work done).

Example 7: Procrastination/fear of failure

Cadet X attended an English 111 class in which a rough draft to a major paper was due. If a student did not have the rough draft, ten percent would automatically be deducted from their final paper. Rather than collect the assignments, the instructor decided to merely have the cadets place their rough drafts on their desks and he would come around the room and check them off. Cadet X placed a copy of a history paper he had written on his desk. Upon noticing the discrepancy in the title page while walking by, the instructor had sufficient reason to inquire as to the nature and origin of the rest of the paper. Cadet X next stated he expected to receive zero credit for the paper since it was obviously for another class. Under the impression Cadet X was attempting to gain an unfair advantage, the instructor requested a clarification and the case was forwarded to a Wing Honor Board.

Food for Thought: If you can't finish an assignment, take the academic hit for it. Those consequences are far less severe than compromising your integrity. In addition, if you wait until the last minute and then discover you do not understand the assignment, you have not left enough time to seek appropriate help from your instructor. Keep in mind an honest failure is far easier to live with later in life, than being constantly reminded of committing an Honor Code violation each time you look in the mirror!



APPENDIX E

AFJROTC KY-951

220 Glass Ave
Hopkinsville, KY
(270) 887-7050



21 August 2015

MEMORANDUM FOR: KY-951 Cadet Group (Active/Reserve)

FROM: KY-951 SASI

SUBJECT: Culture and Honor

This is the initial letter to KY-951 cadets on our most important subject: Ensuring that we have a culture across the cadet group where living honorably under our Honor Code and Core Values are well understood, internalized, and commonplace. The topic in this memorandum is **“playing the game,”** and understanding there is a huge difference between taking a risk of violating cadet rules and crossing the honor line by denying the infraction when being caught.

While I am pleased with the degree of comprehension and your professionalism adhering to the daily rules that govern your life, I would also be rather naïve to think all of you follow every **“Sight Picture”** policy. I realize some of you, like others before you, push the envelope and knowingly (and intentionally) break a rule. Some cadets might skip a mandatory meeting, others may wear civilian clothes on **“Uniform Days”** and some of you do not participate in Drill or PT, and so on. I view that as **“playing the game”**—you know the rules and, you should know that if you play that game and get caught, there are consequences.

I had the unpleasant task these past few years deciding on honor cases involving cadets who played the game and got caught, then did the unthinkable: **they lied when confronted.**

The point is simple: if you decide to **“play the game”** and break a cadet rule, do so with your eyes wide open about the risk you are taking, and be ready to suffer the consequences if you are caught. Know, if caught, the game is up and you lost. Accept the punishment that is coming—whether that be some **“Tough-Love”** mentoring by your cadet leadership or instructor, where demerits and loss of rank will result, or depending on any other discretions you may have accumulated—a meeting with the cadet discipline board. Do not take playing the game to another higher orbit by denying what you were caught at. No quibbling, no tap dancing—fess up and face the lesser music of your actions rather than elevate the issue to honor. Don’t cross that line where the potential consequences are severe enough to be removed from the program, and honor violations will do that.

I appreciate the degree which you know the rules and adhere to them. More importantly, I appreciate the level of honor and character you have achieved thus far as your success in JROTC progresses. Keep charging, and keep living honorably.

A handwritten signature in black ink that reads "Robert R. Marlow".

ROBERT R. MARLOW, Major, USAF (ret.)
Senior Aerospace Science Instructor (SASI)
KY-951

Cadet Acknowledgement: _____

Parent Acknowledgement: _____