

The Effect of Moral Development and Moral Identity on Integrity

Thomas S. CLARK III¹
Mihai C. BOCARNEA²

Abstract

This study assessed two personal level concepts—moral development and moral identity—to provide greater insight into how they influence moral integrity, with the ultimate goal of illuminating organizational effectiveness in teaching integrity and developing honesty and integrity in emerging leaders. In the end, the study addressed one of the most pressing leadership issues today: individual character development. The study followed a cross-sectional, quantitative, survey-based approach using a combined, three-part instrument to gather data from college-level participants enrolled in an established leader development program. This approach provided relative ease and efficiency in collecting data from numerous participants to test the hypotheses expeditiously and avoid biases.

The combined instrument included the Defining Issues Test-2, which measures moral development; the Moral Identity Measure, which measures moral identity; and the Integrity Scale, which measures integrity. The findings supported the research hypotheses, indicating that a leader's moral development and moral identity have a positive effect on the moral integrity that the leader exhibits. The paper concludes by recommending a practical step to enhance internalized moral identity—the strongest predictor of integrity based on the findings—and how integrity is taught and developed as a character virtue in leadership development programs. The role of the manager is to identify and to mention how achieving the goals of the company ensures the satisfaction of the employees. The motivation of the employees not only brings personal satisfaction but also physical satisfaction. Besides all these, the self-respect grows a lot. Trusting their own power, the positivism will bring you only benefits and performance.

Keywords: moral development, moral identity, organizational integrity, leadership

JEL classification: M12, M53, M54, Y80

DOI: 10.24818/RMCI.2023.4.513

1. Introduction

For this study, we investigated organizational integrity among cadets at The Citadel who dedicate themselves to an honor code—"A cadet does not lie, cheat, or steal, nor tolerate those who do" (The Citadel, 2021b, p. 2)—seeking to understand how integrity affects human behavior. The research illuminated an organization's effectiveness in teaching integrity and developing honesty and integrity in emerging

¹ Thomas S. Clark III, The Citadel, Military College of South Carolina; tsclark3@gmail.com

² Mihai C. Bocarnea, Regent University, School of Business & leadership; mihaboc@regent.edu

leaders. In doing so, it also highlighted one of the most pressing issues in leadership today: individual character development.

The 21st century has highlighted the importance of integrity in organizations, where a leader's moral reasoning and ethical decision-making potentially have a profound impact in today's globally-interconnected environment (Ethics & Compliance Initiative, 2016; Lestrangle & Tolstikov-Mast, 2013; Mendenhall, 2018). Dishonesty and breaches of ethics compromise trust, both in individuals and organizations. The list of scandals involving large, well-known companies is long, including Enron, Arthur Andersen, Tyco, WorldCom, and others. Unfortunately, leaders who display a lack of integrity are not uncommon. Therefore, it is not surprising that a leader's poor decision-making decreases organizational integrity, and good decision-making promotes it. Messick and Bazerman (1996) observed that higher-quality decisions by leaders result in fewer ethical mistakes.

To uphold a standard of ethical conduct and decision-making among its members, many organizations employ an honor code (Appiah, 2011; Dufresne, 2004; McCabe & Trevino, 2002). Honor codes promote honesty and prohibit dishonest acts, such as lying, cheating, and stealing. In a leader development program where honor codes also promote honesty, their higher purpose, perhaps, is to teach students how to make ethical choices, uphold the tenets of integrity in their decision-making, and live a life of integrity. An honor code alone, however, is insufficient to preclude dishonesty, and the very institutions in higher education designed to develop leaders of the highest character are not immune to the challenges associated with dishonesty and unethical behavior. For example, allegations in 2020 emerged in all three of the U.S. Federal Service Academies—the U.S. Military Academy in West Point, New York; the U.S. Naval Academy in Annapolis, Maryland; and the U.S. Air Force Academy in Colorado Springs, Colorado—indicating the possibility of potentially significant, large-scale violations of their honor codes (Closson, 2020; Losey, 2021; Mongilio, 2020).

Integrity and ethical decision-making may not be intuitive or inherent in humans, but current and emerging leaders can develop these vital organizational skills (Carey et al., 2011; Hatcher & Aragon, 2000). In other words, teaching integrity is a developmental process. Previous researchers have suggested that moral development and increased levels of moral identity lead to higher levels of integrity. Johnson (2018) suggested that ethical development requires “assessment, challenge, and support” (p. 53), a concept that aligns well with established leadership development approaches, such as mentoring and coaching. Assessment offers the necessary feedback to identify underdeveloped areas and make needed adjustments. Formal instructional evaluations and surveys can be used for assessment, but leadership mentors and coaches routinely deliver assessments spontaneously (Giber et al., 2009). Proposed initially by Sanford (1966), the concept of challenge and support suggests that optimum growth and development result from balancing environmental challenges with environmental supports. Overall development diminishes (or becomes suboptimized) when there is too much or too little of either challenge or support. According to Johnson (2018), however, when properly applied,

assessment, challenge, and support promote competence—in this case, ethical competence. The development of integrity and moral competence requires an ongoing effort, which is described by Cooper and Menzel (2013) as a lifelong process filled with challenges.

But moral development is only part of the equation to achieving a high level of integrity in a leader and an organization. Modern society offers innumerable examples of morally developed people who know the difference between right and wrong yet still make immoral decisions. True integrity, defined here as the correct action for moral reasons, also appears to require a strong moral identity, which Aquino and Reed (2002) described as “a self-conception organized around a set of moral traits” (p. 1424). In other words, true integrity requires an internalized conceptualization of right and wrong and the decision to act in accordance with that conceptualization. Aquino and Reed (2002) emphasized that moral identity does not replace moral development but rather works in conjunction with it to predict moral action and behavior. In contrast to moral development, moral identity describes a leader’s self-concept and the essential role that certain moral traits play in that concept. Therefore, while moral development is a crucial variable in moral action and behavior, there is more involved.

In light of these concepts, the following question guided the research: Do higher levels of moral development and moral identity predict higher levels of integrity? This study was necessary to better understand integrity and the associated requirements essential to develop the honor and integrity of emerging leaders in a leadership development program. By highlighting aspects of moral development and moral identity in this study, we addressed the following questions: Is there a difference in moral development by different years in a leadership development program (RQ1), Is there a difference in internalized moral identity by various years in a leadership development program (RQ2), Is there a difference in symbolized moral identity by various years in a leadership development program (RQ3), and Is there a difference in integrity by various years in a leadership development program (RQ4)? These relevant questions provided a better understanding of organizational integrity, enhancing the education of emerging leaders in the area of honor and integrity. Addressing these questions also contributed to the emerging body of literature about organizational integrity in general.

1.1 Purpose and Significance of Study

The purpose of this quantitative study was to explore integrity to attain a better understanding of the concept with the ultimate goal of enhancing how it is taught and developed as a character virtue in leadership development programs, such as those that exist in the six senior military colleges and three federal service academies.

Lickona (1991) emphasized that character and values instruction in the classroom is effective, highlighting research that explored whether a classroom-based values program would have a lasting effect on a student’s moral thinking. He

described positive research results that illustrated significant differences in four specific areas: (a) classroom behavior, (b) experiential (i.e., playground) behavior, (c) social problem-solving skills, and (d) commitment to democratic values (Lickona, 1991, p. 29). The developmental aspect of this process is critical. Harned (1999) described character education as the use of established standards to guide student behavior. She emphasized that an ethical end-state should be the focus, but the process should reinforce character-based skills through practice. In a developmental environment, character education starts with the individual, but over time the effects impact and shape the entire organization (Harned, 1999). Hence, developing integrity in emerging leaders at the individual level offers a viable approach for enhancing overall organizational integrity.

Dalton and Crosby (2010) suggested that a well-rounded character development program should emphasize topics such as interpersonal respect, integrity, truth-telling, moderation, service, and citizenship, among others. Addressing this challenge by adding one or two stand-alone courses focused on developing character and integrity to an existing leadership developmental program, however, is not the most effective approach. Stiff-Williams (2010) recommended that educational organizations approach character development holistically by weaving the concept throughout the fabric of the entire curriculum. She suggested that this approach works naturally with the standards-based curriculum method utilized at many institutions. More importantly, Stiff-Williams suggested that this approach provides filters for decision-making, regardless of the course topic, which the students will need to navigate in their personal and professional lives.

2. Literature Review

2.1 Organizational Integrity

According to a study on organizational culture, value statements alone do not preclude inappropriate behavior (Guiso et al., 2015). More to the point, researchers found that “proclaimed values appear irrelevant. Yet, when employees perceive top managers as trustworthy and ethical, a firm's performance is stronger” (Guiso et al., 2015, p. 60). The following value set provides an illustration of the irrelevancy of values alone: respect, integrity, communication, and excellence—arguably noteworthy values that could benefit almost any organization. Unfortunately, they did little to ensure the ethical behavior at Enron, which proclaimed them as their own (Kunen, 2002). In another study on organizational culture, however, Jaruzelski et al. (2011) indicated that “companies with both highly aligned cultures and highly aligned innovation strategies have 30 percent higher enterprise value growth and 17 percent higher profit growth than companies with low degrees of alignment” (p. 33). Thus, at a minimum, integrity appears to promote organizational performance, but just publishing a list of value statements seems to be insufficient.

To further explore organizational integrity and its importance, we considered three major theories while conducting this study: (a) integrity, (b) moral development, and (c) moral identity. The literature suggests that moral development and moral identity predict integrity (Black & Reynolds, 2016; Kohlberg, 1969, 1984; Rest et al., 1999b; Skubinn & Herzog, 2016; Walumbwa et al., 2008), supporting the research hypothesis (RH).

Integrity is a multifaceted concept that might refer to the wholeness of any object, including a person, but it can also represent a human virtue, describing the quality of an individual's character. As a virtue, it may become part of a moral code, aligning one's moral principles, moral righteousness, and incorruptibility. Integrity, according to Schlenker (2008), "is the strength of personal commitment to a principled ethical ideology" (p. 1117). He emphasized that principled decision-making involving high moral identity leads to higher integrity levels. When practiced and promoted by a leader, a strong sense of principled decision-making and principled conduct can permeate an entire organization, fostering trust.

Integrity plays a critical role in leadership and leadership development programs. People of honor and character lead with integrity and conduct themselves with the knowledge of being part of something larger than themselves, but honor is not simply telling the truth. At the same time, according to Bonadonna (2010), without truth-telling and integrity, honor does not exist. Therefore, to uphold the value of honor, principled leaders must lead with integrity, doing the right thing in the right way.

Organizational honor codes promoting integrity and principled conduct typically prohibit unethical actions. For example, the honor code at The Citadel, the Military College of South Carolina, and one of the six senior military colleges in the United States, states, "A cadet does not lie, cheat, or steal, nor tolerate those who do" (The Citadel, 2021b, p. 2). Consequently, acts of lying, cheating, and stealing represent common areas that illustrate the lack or absence of integrity.

There are many different philosophical perspectives and definitions for *lying*, but the word generally describes a breach of integrity that involves making a false statement.

Cheating, which is an integrity breach that involves a dishonest violation of the rules, is both prevalent and becoming more common in institutes of higher education (Christensen Hughes & McCabe, 2006; McCabe et al., 2001, 2012). Research indicates that academic policies based on an honor code have a significant impact on a student's decision to cheat; however, an honor code alone does not preclude cheating (McCabe et al., 2003; McCabe & Pavela, 2004; McCabe & Trevino, 1993).

Finally, *stealing*, a common form of integrity breach described in modern civil law as well as in many religious traditions, relates to misappropriating someone's property. Stealing frequently involves money and possessions, but it may also include ideas, which suggests an act of plagiarism in an academic setting.

2.2 Moral Development

Moral development theory describes a process that involves the formation of attitudes and behaviors shaped by social and cultural norms, rules, and laws, as well as abstract concepts, such as right and wrong (Dorough, 2011). Jean Piaget and Lawrence Kohlberg laid the groundwork for staged moral development. The research of James Rest, who built on the theoretical work of Piaget and Kohlberg, provided instrumentation that offers a viable approach for exploring and measuring moral development (Rest et al., 1999a), which the literature suggests predicts integrity (Kohlberg, 1969, 1984; Kohlberg & Hersh, 1977; Kohlberg & Kramer, 1969; Rest et al., 1999b).

Piaget and Kohlberg changed the direction of research on morality to focus on judgment and determination of what is right and wrong in social relationships and social interactions (Evans, 1973; Ginsberg & Opper, 1988; Kutnick, 1986). Piaget (2013) focused on evaluating moral reasoning in children. Building on Piaget's work, Kohlberg (1958) identified three major moral developmental steps, with two stages in each step. Kohlberg's steps—preconventional (or premoral), conventional, and postconventional—represented sequentially increasing capacity for moral decision making. In general, Kohlberg's research focused on how individuals make moral judgments and the mental pathways they used to arrive at specific decisions, but his research and evaluation methods aligned closely with Piaget's (1932/2013). Despite its popularity, or perhaps because of it, Kohlberg's theory generated criticism in several areas (Kutnick, 1986).

James Rest, who was a student of Kohlberg's, built on and refined Kohlberg's theory of moral development, creating a model that he called neo-Kohlbergian, which he argued addressed the identified shortcomings in Kohlberg's theory (Rest et al., 1999b). Rest et al. (1999b) sought to determine what was occurring psychologically when an individual behaved morally. He identified four major psychological processes, which he organized into a four-part model that describes the major aspects of moral behavior during specific times or situations.

2.3 Moral Identity

Moral identity describes the extent to which someone has embraced and internalized moral concepts, assimilating them into one's self-identity. From a leadership perspective, moral identity characterizes the way a leader acts and makes decisions when influencing others to accomplish goals. Moral identity involves a decision. In simple terms, it is the extent to which people decide to be moral, taking ownership of their morality and committing to moral behavior. Moral identity, according to Aquino and Reed (2002), acts as a type of self-regulatory mechanism that influences behavior because it motivates moral action. High moral identity aligns with moral actions, while low moral identity aligns with less moral or immoral actions. The concept of moral identity correlates with well-known leadership theories, such as authentic leadership (Walumbwa et al., 2008) and ethical leadership

(Brown et al., 2005). Finally, the literature suggests that moral identity predicts integrity (Black & Reynolds, 2016; Blasi, 1984; Hardy, 2006; Skubinn & Herzog, 2016; Walumbwa et al., 2008).

Baldwin (1897) laid the early groundwork for the current understanding of moral identity and its role in mental development. Leveraging Baldwin's research and the early work on human identity by Erik Erikson, a German-American developmental psychologist and psychoanalyst, Blasi (1984) introduced the term *moral identity* when exploring the nature of the self to understand its role in moral action better. Hardy and Carlo (2011) observed that most research on moral identity indicates that it is primarily deliberative in nature and developmental yet generally stable across various situations, which supports the character-based perspective offered by Blasi (2004). Hardy and Carlo also highlighted that moral identity is a strong predictor of moral actions, so it might offer benefits to developmental leadership programs.

2.4 Research Questions and Hypotheses

Through this research, as displayed in Figure 1, we sought to understand the relationships between individual-level moral development, moral identity, and moral integrity by posing the following hypotheses:

- RH₁: For a student year, moral development, internalized moral identity, and symbolized moral identity are positively related to integrity.
- RH₁^a: For freshman year, moral development, internalized moral identity, and symbolized moral identity are positively related to integrity.
- RH₁^b: For sophomore year, moral development, internalized moral identity, and symbolized moral identity are positively related to integrity.
- RH₁^c: For junior year, moral development, internalized moral identity, and symbolized moral identity are positively related to integrity.
- RH₁^d: For senior year, moral development, internalized moral identity, and symbolized moral identity are positively related to integrity.

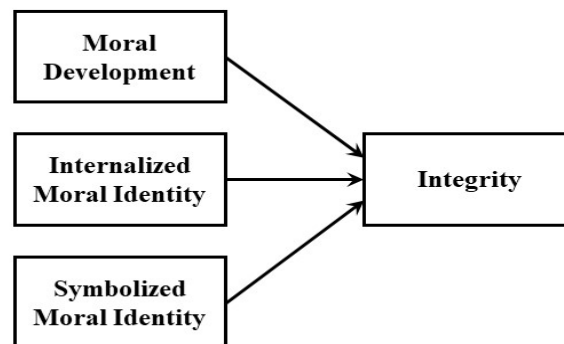


Figure 1. Research Hypothesis (RH₁) Relationships for a Student Year

Additionally, we asked the following research questions (RQs), which helped shape the research method, specifically the sample selection, instruments, and analysis techniques:

- RQ₁: Is there a difference in moral development by student year?
- RQ₂: Is there a difference in internalized moral identity by student year?
- RQ₃: Is there a difference in symbolized moral identity by student year?
- RQ₄: Is there a difference in integrity by student year?

3 Methodology

For this study, we surveyed cadets at The Citadel, who dedicate themselves to an honor code, seeking to understand how integrity affects human behavior. The study followed a cross-sectional, quantitative, survey-based approach using a combined, three-part instrument to gather data from the research participants. We collected the research data using the combined survey instrument, which was published using Snap Survey[®] software, with an electronic link and survey instructions distributed to participants through email. The survey data was assessed using SPSS software to complete the necessary analysis, and this report includes a complete description of the method employed, the analysis results, and a discussion of the successes and shortcomings of the study.

Population and Sample

For this study, we used stratified cluster sampling. The South Carolina Corps of Cadets (SCCC) at The Citadel, approximately 2,300 students, represents the sample population. The population was described using the criteria in Table 1. This stratification approach facilitates a pseudolongitudinal evaluation across a 4-year leader development program using a cross-sectional research design. The Citadel separates the SCCC into 21 cadet companies that are organized into five cadet battalions, which represented the clusters for the purpose of this study. Edmonds and Kennedy (2017) indicated that cluster sampling provides a viable approach for probability sampling by randomly selecting from available clusters within the population.

According to the fall 2021 college enrollment profile published by the Office of Institutional Research at The Citadel, the SCCC strength was 2,252, which is 126 (5.6%) below the college residency capacity of 2,378 (The Citadel, 2021a). The student demographics included: (a) 88.9% male and 11.1% female; (b) 77.4% white, 7.3% Hispanic, 6.4% Black/African American, 5.0% multiracial, and 3.9% other; (c) 98.7% U.S. citizen and 1.3% international; and (d) 597 freshmen (first-year cadets), 531 sophomores (second-year cadets), 552 juniors (third-year cadets), 572 seniors (fourth- or fifth-year cadets) (The Citadel, 2021a).

Table 1. Demographic Description of the Population

Demographic	Category	Frequency (N = 2,252)	Percent
Gender	Male	2,002	88.0%
	Female	250	11.1%
Ethnicity	White	1,743	77.4%
	Nonwhite	509	22.6%
Student year (education)	First (freshman)	597	26.5%
	Second (sophomore)	531	23.6%
	Third (junior)	552	24.5%
	Fourth or fifth (senior)	572	25.4%
U.S. citizen	Yes	2,222	98.7%
	No	30	1.3%

According to Hair et al. (2010), multiple regression, which was used to evaluate the RHs, requires a minimum of five observations per independent variable (i.e., 5:1 ratio), but they emphasized that “the desired level is 15 to 20 observations for each independent variable” (p. 175). Therefore, erring on the conservative side of this recommendation, with three independent variables (i.e., moral development, internalized moral identity, and symbolized moral identity), at least 60 participants from each student year were surveyed ($20 \times 3 = 60$), resulting in a total minimum sample size of 240 for the study across the four student years ($4 \times 60 = 240$).

The minimum sample size for the one-way analysis of variance (ANOVA) technique, which was used to evaluate the RQs, is not as stringent, so the minimum sample size of 60 per student year recommended for multiple regression was adequate for implementing the ANOVA test.

3.1 instrumentation

For this research study, we employed three survey instruments combined and presented to the participants as a single, three-part questionnaire. The instruments included the Defining Issues Test-2 (DIT-2), which measures moral development; the Moral Identity Measure (MIM), which measures moral identity; and the Integrity Scale (IS), which measures integrity.

Moral Development. The DIT-2 developed by Rest et al. (1999a) was used to measure moral development. The DIT-2 uses five assessment scenarios, each with 12 items and an item ranking, which prioritizes the four items the participant deems the most important. The instrument provides five developmental scores (Rest et al., 1999a), but only the N2 was used for this study. Higher N2 scores on the DIT-2 reflect an individual’s increased capacity for reasoning about moral reasoning based on a system of fairness that serves the public good; however, lower N2 scores reflect

moral reasoning based on a self-serving understanding of fairness (Bebeau & Thoma, 2003).

Moral Identity. The MIM, which was developed by Aquino and Reed (2002), is a 10-item self-report moral identity inventory consisting of two 5-item subscales: *internalization*, which focuses on the participants' moral self-concept, and *symbolization*, which describes the participants' outward displays of moral characteristics or traits.

Integrity. The IS was used to measure moral integrity. The scale was developed by Schlenker (2008) and uses a direct, ethically-based approach to consider inherent aspects of integrity, such as lying, cheating, and stealing. The IS contains 18 items that represent a single global factor.

3.2 Data Collection

The Office of Institutional Research at The Citadel published the combined online survey (Appendices A through C) using Snap Surveys[®] software. The cadets within the selected clusters received the invitation to participate through email. The surveys were open and available for 30 days. An overnight pass, allowing a cadet to spend a night off-campus, was offered in the survey instructions to all participants as a small reward for taking part in the study.

3.3 Analysis

The analysis used multiple regression to examine the research hypotheses and the one-way ANOVA test to examine the research questions. The one-way ANOVA test provides an indication that differences exist but does not specify the location of the difference in the data, so the differences between the four student years represented in the population (i.e., s1 through s4) were tested using the Bonferroni test to evaluate the following pairs: (a) s1–s2, (b) s1–s3, (c) s1–s4, (d) s2–s3, (e) s2–s4, and (f) s3–s4. Assessment and analysis were accomplished using SPSS.

4 Results

4.1 Research Hypotheses

RH₁^a: As depicted in Table 2, the result for freshman year displayed a significant positive relationship between moral development, internalized moral identity, symbolized moral identity and integrity: $F(3, 137) = 7.11, p = 0.00 < 0.05, R^2 = 0.14$. Further assessment of the individual predictors indicated that moral development ($b = 0.01, t = 2.53, p = 0.01 < 0.05$) and internalized moral identity ($b = 0.18, t = 2.90, p = 0.00 < 0.05$) were significant predictors of integrity; however, symbolized moral identity ($b = 0.02, t = 0.24, p = 0.81 > 0.05$) was not.

Table 2. Summary of RH₁^a Analysis for Freshman Year

Variables	Unstandardized coefficients		Standardized coefficients		
	b	SE	β	t	p
Constant	2.71	0.30		9.08	0.00
Moral development	0.01	0.00	0.21	2.53	0.01
Internalized moral identity	0.18	0.06	0.25	2.90	0.00
Symbolized moral identity	0.02	0.07	0.02	0.24	0.81

Note. $n = 141$. Dependent variable = integrity. Statistically significant predictors (< 0.05) in boldface.

RH₁^b: As depicted in Table 3, the result for sophomore year displayed a significant positive relationship between moral development, internalized moral identity, symbolized moral identity and integrity: $F(3, 90) = 17.05, p = 0.00 < 0.05, R^2 = 0.36$. Further assessment of the individual predictors indicated that internalized moral identity ($b = 0.29, t = 5.15, p = 0.00 < 0.05$) was a significant predictor of integrity; however, moral development ($b = 0.00, t = 1.20, p = 0.23 > 0.05$) and symbolized moral identity ($b = 0.12, t = 1.63, p = 0.11 > 0.05$) were not.

Table 3. Summary of RH₁^b Analysis for Sophomore Year

Variables	Unstandardized coefficients		Standardized coefficients		
	b	SE	β	t	p
Constant	2.01	0.27		7.33	0.00
Moral development	0.00	0.00	0.11	1.20	0.23
Internalized moral identity	0.29	0.06	0.49	5.15	0.00
Symbolized moral identity	0.12	0.07	0.15	1.63	0.11

Note. $n = 94$. Dependent variable = integrity. Statistically significant predictors (< 0.05) in boldface.

RH₁^c: As depicted in Table 4, the result for junior year displayed a significant positive relationship between moral development, internalized moral identity, symbolized moral identity and integrity: $F(3, 67) = 15.22, p = 0.00 < 0.05, R^2 = 0.41$. Further assessment of the individual predictors indicated that moral development ($b = 0.01, t = 2.11, p = 0.04 < 0.05$) and internalized moral identity ($b = 0.38, t = 5.53, p = 0.00 < 0.05$) were significant predictors of integrity; however symbolized moral identity ($b = 0.00, t = -0.05, p = 0.96 > 0.05$) was not.

Table 4. Summary of RH₁^c Analysis for Junior Year

Variables	Unstandardized coefficients		Standardized coefficients		
	b	SE	β	t	p
Constant	1.88	0.33		5.69	0.00
Moral development	0.01	0.00	0.21	2.11	0.04
Internalized moral identity	0.38	0.07	0.56	5.53	0.00
Symbolized moral identity	0.00	0.07	-0.01	-0.05	0.96

Note. $n = 71$. Dependent variable = integrity. Statistically significant predictors (< 0.05) in boldface.

RH₁^d: As depicted in Table 5, the result for senior year displayed a significant positive relationship between moral development, internalized moral identity, symbolized moral identity and integrity: $F(3, 58) = 14.23, p = 0.00 < 0.05, R^2 = 0.42$. Further assessment of the individual predictors indicated that moral development ($b = 0.01, t = 2.95, p = 0.01 < 0.05$), internalized moral identity ($b = 0.18, t = 2.93, p = 0.01 < 0.05$), and symbolized moral identity ($b = 0.19, t = 2.31, p = 0.03 < 0.05$) were all significant predictors of integrity.

Table 5. Summary of RH₁^d Analysis for Senior Year

Variables	Unstandardized coefficients		Standardized coefficients		
	b	SE	β	t	p
Constant	1.87	0.29		6.35	0.00
Moral development	0.01	0.01	0.31	2.95	0.01
Internalized moral identity	0.18	0.06	0.33	2.93	0.01
Symbolized moral identity	0.19	0.08	0.25	2.31	0.03

Note. $n = 62$. Dependent variable = integrity. Statistically significant predictors (< 0.05) in boldface.

Table 6 presents a summary of significant relationships across all four regressions.

Table 6. Summary of RH₁ Multiple Regressions

Variables	RH ₁ ^a	RH ₁ ^b	RH ₁ ^c	RH ₁ ^d
	n = 141	n = 94	n = 71	n = 62
	(Freshman)	(Sophomore)	(Junior)	(Senior)
	p	p	p	p
Constant	0.00	0.00	0.00	0.00
Moral development	0.01	0.23	0.04	0.01
Internalized moral identity	0.00	0.00	0.00	0.01
Symbolized moral identity	0.81	0.11	0.96	0.03

Note. Dependent variable = integrity. Statistically significant predictors (< 0.05) in boldface.

4.2 Research Questions

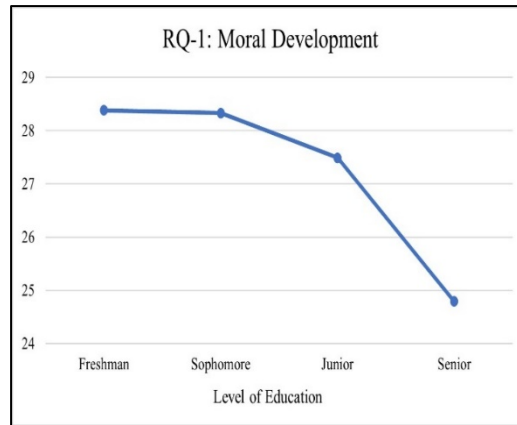
The ANOVA test was used to analyze RQ-1 through RQ-4. Additionally, Bonferroni tests were completed in conjunction with ANOVA testing to specify the location of any difference within the data.

RQ1: Using the scores derived from the DIT-2 developed by Rest et al. (1999a) and indicated in Table 7 and Figure 3, there was not a significant difference for moral development by student year: $F(3, 364) = 1.55, p = 0.20 > 0.05$.

Table 7. ANOVA Results for Moral Development by Student Year

Scale		df	F	p
Moral Development (DIT-2)	Between Groups	3	1.55	0.20
	Within Groups	364		

Note: No significant differences

**Figure 2. RQ₁ ANOVA Results for Moral Development by Student Year**

As depicted in Table 8, the Bonferroni test confirmed no significant differences.

Table 8. Bonferroni Test Results for Moral Development by Student Year

(I) Level of education	(J) Level of education	Mean difference (I-J)	p
Freshman	Sophomore	0.05	1.00
	Junior	0.90	1.00
	Senior	3.68	0.26
Sophomore	Freshman	-0.05	1.00
	Junior	0.84	1.00
	Senior	3.63	0.38
Junior	Freshman	-0.90	1.00
	Sophomore	-0.84	1.00
	Senior	2.79	1.00
Senior	Freshman	-3.68	0.26
	Sophomore	-3.63	0.38
	Junior	-2.79	1.00

Note. No statistically significant relationships

RQ2: Using the scores derived from the MIM developed by Aquino and Reed (2002) and indicated in Table 9 and Figure 3, there was a significant difference for internalized moral identity by student year: $F(3, 364) = 2.99, p = 0.03 < 0.05$.

Table 9. ANOVA Results for Internalized Moral Identity by Student Year

Scale		df	F	p
Internalized moral identity	Between groups	3	2.99	0.03
	Within groups	364		

Note. Statistically significant results (< 0.05) in boldface.

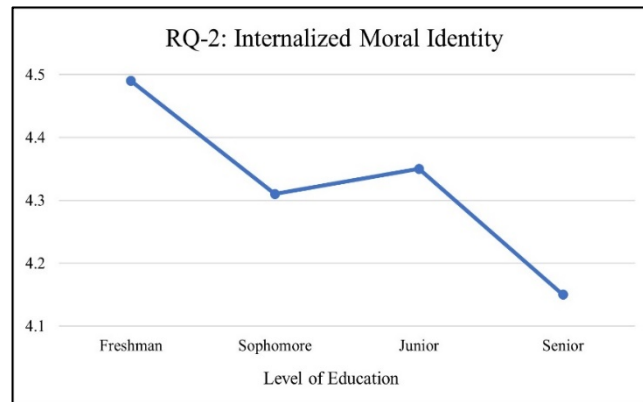


Figure 3. RQ₂ ANOVA Results for Internalized Moral Identity by Student Year

Note: Significant difference ($p = 0.02 < 0.05$) between freshman and senior year

As depicted in Table 10, the Bonferroni test illuminated a significant difference between freshmen to senior years: mean difference = 0.34, $p = 0.02 < 0.05$; therefore, the null hypothesis of equal variances in the two groups cannot be rejected (i.e., equal variances assumed).

Table 10. Bonferroni Test Results for Internalized Moral Identity by Student Year

(I) Level of Education	(J) Level of Education	Mean Difference (I-J)	p
Freshman	Sophomore	0.18	0.50
	Junior	0.14	1.00
	Senior	0.34	0.02
Sophomore	Freshman	-0.18	0.50
	Junior	-0.04	1.00
	Senior	0.16	1.00
Junior	Freshman	-0.14	1.00
	Sophomore	0.04	1.00
	Senior	0.20	0.80
Senior	Freshman	-0.34	0.02
	Sophomore	-0.16	1.00
	Junior	-0.20	0.80

Note. Statistically significant relationships (< 0.05) in boldface.

RQ3: Using the scores derived from the MIM (Table 11, Figure 4), there was a significant difference for symbolized moral identity by student year: $F(3,364) = 3.75, p = 0.01 < 0.05$.

Table 11. ANOVA Results for Symbolized Moral Identity by Student Year

Scale		df	<i>F</i>	<i>p</i>
Symbolized moral identity	Between groups	3	3.75	0.01
	Within groups	364		

Note. Statistically significant results (< 0.05) in boldface.

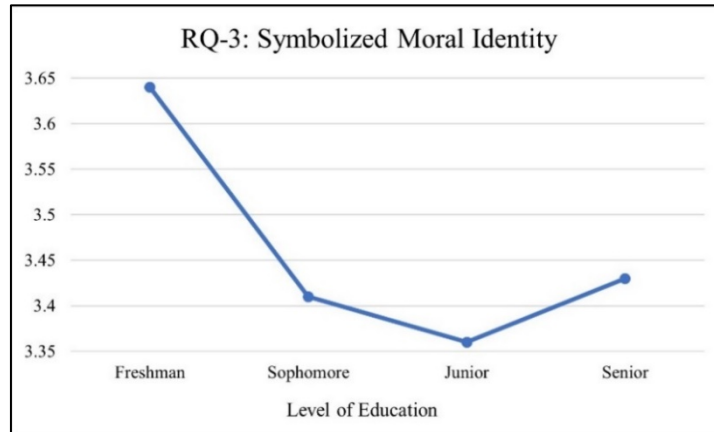


Figure 4. RQ₃ ANOVA Results for Symbolized Moral Identity by Student Year

Note: Significant difference ($p = 0.01 < 0.05$) between freshman and junior year

As depicted in Table 12, the Bonferroni test illuminated a significant difference between freshmen to junior years: mean difference = 0.27, $p = 0.03 < 0.05$; therefore, the null hypothesis of equal variances in the two groups cannot be rejected (i.e., equal variances assumed).

Table 12. Bonferroni Test Results for Symbolized Moral Identity by Student Year

(I) Level of education	(J) Level of education	Mean difference (I-J)	<i>p</i>
Freshman	Sophomore	0.23	0.06
	Junior	0.27	0.03
	Senior	0.21	0.27
Sophomore	Freshman	-0.23	0.06
	Junior	0.04	1.00
	Senior	-0.03	1.00
Junior	Freshman	-0.27	0.03
	Sophomore	-0.04	1.00
	Senior	-0.07	1.00
Senior	Freshman	-0.21	0.27
	Sophomore	0.03	1.00
	Junior	0.07	1.00

Note. Statistically significant relationships (< 0.05) in boldface.

RQ4: Using the scores derived from the IS developed by Schlenker (2008) and indicated in Table 13 and Figure 5, there was a significant difference for integrity by student year: $F(3, 364) = 3.30, p = 0.02 < 0.05$.

Table 13. ANOVA Results for Moral Integrity by Student Year

Scale		df	F	p
Integrity	Between groups	3	3.30	0.02
	Within groups	364		

Note. Statistically significant results (< 0.05) in boldface.

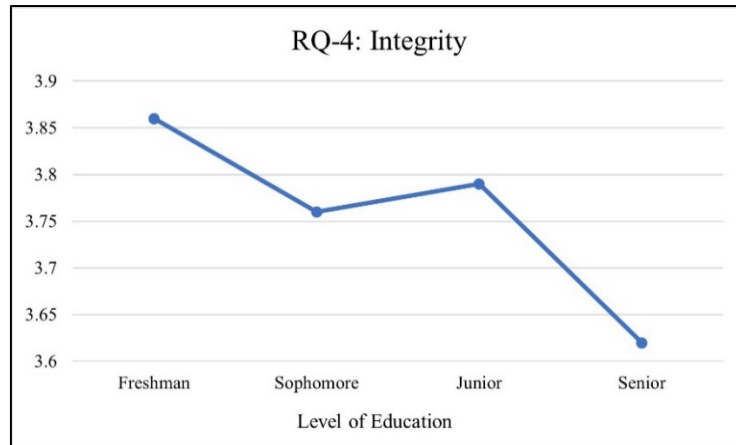


Figure 5 RQ4 ANOVA Results for Integrity by Student Year

Note: Significant difference ($p = 0.01 < 0.05$) between freshman and senior year

As depicted in Table 14, the Bonferroni test illuminated a significant difference between freshmen to senior years: mean difference = 0.24, $p = 0.01 < 0.05$; therefore, the null hypothesis of equal variances in the two groups cannot be rejected (i.e., equal variances assumed).

Table 14. Bonferroni Test results for Moral Integrity by Student Year

(I) Level of education	(J) Level of education	Mean difference (I-J)	p
Freshman	Sophomore	0.10	0.81
	Junior	0.07	1.00
	Senior	0.24	0.01
Sophomore	Freshman	-0.10	0.81
	Junior	-0.03	1.00
	Senior	0.14	0.56
Junior	Freshman	-0.07	1.00
	Sophomore	0.03	1.00
	Senior	0.17	0.34
Senior	Freshman	-0.24	0.01
	Sophomore	-0.14	0.56
	Junior	-0.17	0.34

Note. Statistically significant relationships (< 0.05) in boldface.

5 Discussion

Understanding the effect of moral development and moral identity on moral integrity was the primary objective of this research study. The findings from the four hypotheses provide quantifiable answers to the following question: For each student year, what is the relationship between moral development, internalized moral identity, and symbolized moral identity with integrity?

5.1 Relationships Between Moral Development, Moral Identity, and Moral Integrity (RH₁)

The study's a priori theoretical model postulated that moral development and moral identity would be positively related to moral integrity for each of the four student years in the leadership development program. The first step in exploring these relationships was to conduct four multiple linear regressions, one for each student year, to determine the relationship type and whether the relationships were statistically significant. To summarize, the four regressions depicted in Tables 2–5, each highlighting a student year, were statistically significant. That is, the results support RH₁ through RH₄, indicating a high level of certainty that the positive relationships which moral development and moral identity displayed with integrity are not due to chance. This means that a leader's moral development and moral identity positively influence the moral integrity that they exhibit.

First, the positive relationship between moral development and integrity aligns with literature suggesting that moral development and moral reasoning predict integrity (Kohlberg, 1969, 1984; Kohlberg & Hersh, 1977; Kohlberg & Kramer, 1969; Rest et al., 1999b). More specifically, Rest et al. (1999b) highlighted the importance of moral education focusing on integrity and character-related concepts, such as impulse control, self-discipline, and moral literacy. Their findings reinforce the critical role that moral development plays in leadership development programming.

Secondly, the results indicating a positive relationship between moral identity and integrity align with literature suggesting that moral identity predicts integrity (Aquino & Reed, 2002; Blasi, 1984; Hardy & Carlo, 2011; Krettenauer & Victor, 2017; Skubinn & Herzog, 2016). Encouragingly, the results from this study fulfill the suggestion by Hardy and Carlo (2011) that “if moral identity is a consistent predictor of moral action, it may prove useful in moral education and youth development efforts, leading to deeper and more lasting moral changes in youth than those associated with other approaches” (p. 215).

While each of the four regressions was significant, the independent variables—moral development, internalized moral identity, and symbolized moral identity—were not uniform predictors in all four regressions. As summarized in Table 6, internalized moral identity was the strongest predictor of integrity across all four regressions, followed in order of predictor strength by moral development and symbolized moral identity, which was the weakest. Moral development was not a

significant predictor of integrity in the RH_1^b (sophomore) regression, and symbolized moral identity was not a significant predictor of integrity in the RH_1^a (freshman), RH_1^b (sophomore), or RH_1^c (junior) regressions. In other words, symbolized moral identity stands out as an insignificant predictor in three out of the four regressions. While the insignificance of this variable is not self-explanatory, it could stem from the nature of the organization itself, where the military environment discourages visible individualized expressions and instead requires uniformity in appearances and daily routines not typically required in civilian colleges.

In contrast, however, symbolized moral identity was a significant predictor of integrity for senior-year participants. This is logical because seniors in the final year of a military college have more latitude and opportunities to personalize both their clothing (e.g., civilian business attire is authorized off-campus) and use of their free time. Moreover, during career interviews that are most prevalent during the final year in the college, seniors tend to focus more on describing the unique leadership attributes they have developed in the program, so this might have affected their responses to the symbolized moral identity questions. Nevertheless, further research would be required to determine if the environmental conditions of a military college affected the answers to questions that addressed this variable.

5.2 Research Questions Results

The findings also provided quantifiable answers to the following research questions:

- RQ₁: For a student year, is there a difference in moral development?
- RQ₂: For a student year, is there a difference in internalized moral identity?
- RQ₃: For a student year, is there a difference in symbolized moral identity?
- RQ₄: For a student year, is there a difference in integrity?

The research questions facilitated assessment of the research variables—moral development, internalized moral identity, symbolized moral identity, and moral integrity—individually, by student year using the one-way ANOVA test. This test indicates that differences exist but does not specify the location of the difference in the data, so the Bonferroni test was included to evaluate where existing differences occur between the four student years represented in the population.

The results indicate significant differences in three out of the four variables (Tables 7–14): (a) moral development (RQ₁) showed no significant differences, (b) internalized moral identity (RQ₂) showed significant differences between freshman and senior year, (c) internalized moral identity (RQ₃) showed significant differences between freshman and junior year, and (d) integrity (RQ₄) showed significant differences between freshman and senior year. Typically, positive differences, suggesting growth, improvement, and development, would be expected between the sequential years in a leadership development program, and the research was designed to detect this progression. Recall from the research methodology described

previously that the stratification sampling used in the cross-sectional research design could potentially provide a pseudolongitudinal evaluation across a 4-year leader development program. The RQ1 through RQ4 ANOVA results are represented in Figures 3–5; however, all indicate a decreasing trend (or regression) rather than growth, improvement, and development in all four variables. While all four variables displayed a decreasing difference, only three of them indicated significant differences: (a) internalized moral identity, (b) symbolized moral identity, and (c) moral integrity. Due to the inherent limitations of the study’s cross-sectional design, it is not possible to provide a definitive explanation for the apparent decreasing trend (regression) of the research variables across student years. Perhaps needless to say, the leadership development program is intended to increase (i.e., improve) the variable scores each year, not decrease them. Regardless, two possibilities are worth considering about the decreasing trend: (a) it is accurate or (b) it is inaccurate.

First, if the results accurately reflect a decreasing trend in moral performance across the 4-year program, there could be a problem in the design or implementation of the leadership development program itself. Determining the specific causes would require additional study, but the theory of challenge and support, developed by Sanford (1966) and depicted in Figure 7, potentially illuminates the situation.

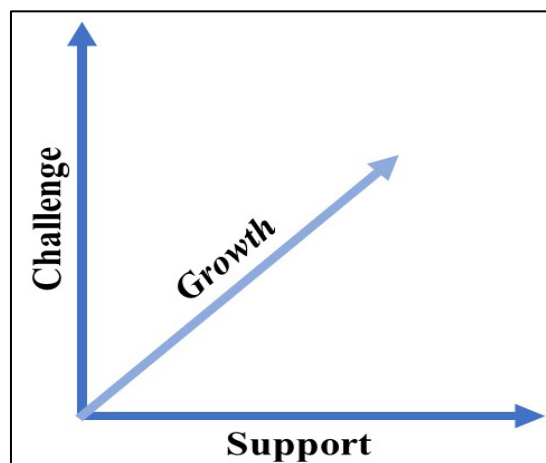


Figure 6 Challenge and Support Theory

According to Sanford’s (1966) theory, to achieve development, environmental challenges and supports must exist in a balance. With either insufficient challenge and too much support or inadequate support and excess challenge, efficient and positive developmental growth will not occur if it occurs at all. Growth requires that each cadet be challenged and supported properly throughout the developmental experience. While the leader development program at The Citadel is designed to create a challenging environment, it is possible that the results from this study accurately indicate excessive challenge or insufficient support in the developmental environment that has caused the scores to decrease rather than

increase year to year. Conversely, it is also possible that excessive environmental structure and support is removing cadets from decision-making experiences and consequences, limiting their development. In other words, the regimented environment in which the cadets live may prevent them from making decisions without a superordinate structure guiding the decision-making process, for which they must evaluate possible outcomes and eventually deal with the consequences.

In contrast, however, if the ANOVA test results for the research questions misrepresent a decreasing trend in performance across the 4-year program and only appear in the cross-sectional snapshot, they could simply highlight a limitation of the research design when attempting to infer pseudo-longitudinal results. Further research would be required to determine the impact that the research design had on the results.

5.3 Practical Implications and Recommendations

The theoretical and practical implications of the study mentioned above provide a better understanding of integrity. The findings are encouraging because they confirm that increased moral development and increased moral identity positively affect integrity. Still, the ultimate goal of the study was to enhance how integrity is taught and developed as a character virtue in leadership development programs, such as those that exist in the six senior military colleges and three federal service academies. Therefore, the practical recommendation that follows serves to develop students who dedicate themselves to an honor code by enhancing the moral identity related aspects of a leadership development program using an oath, which helps students internalize moral concepts, empowering them to become leaders of integrity.

An oath promoting integrity would facilitate moral identity and help students internalize moral concepts, empowering them to become leaders of integrity. Recall that moral development and its positive influence on moral reasoning help to explain moral behavior but only partially, according to Aquino and Reed (2002). They argued that moral identity also affects behavior because it motivates moral action—the findings from this study support this assertion. Moral identity involves the way people take *ownership* of their morality and commit to being moral. Taking an oath, typically in public, is a common approach used in various cultures and contexts to bring essential concepts, such as organizational values, codes, and performance standards, to the forefront of thought and align them with human behavior. An oath serves as a powerful method to influence human behavior. While similar to a promise, an oath has a greater moral weight that tends to have a more significant impact due to its public character. Oaths are also similar to codes, and while codes may also be internalized, they are rarely sworn to in public. Historically, oaths have served two general purposes: (a) to affirm a promise, termed *promissory*, and (b) to give credibility to one's words, termed *assertory* (Tyler, 1834).

An assertory oath is an integral part of the U.S. justice system, where witnesses take an oath to lend credence to their forthcoming testimony by placing

their hand on a Bible and swearing to tell the truth. Promissory oaths, in comparison, are typically oaths of office during swearing-in ceremonies or oaths of assurance made when entering a profession.

Familiarity with and repetition of an oath plays a critical role in its effectiveness. For example, the promissory oath used by Boy Scouts of America is designed to promote proper moral behavior and positive goals, training young scouts to be independent and demonstrate leadership (Griggs, 2009). The Scout Oath is commonly repeated simultaneously by the entire scout troop at the beginning and end of scout meetings and functions. This use of repetition, restating of the oath frequently and collectively, is a pedagogical technique that serves to help scouts, both individually and as a group, memorize the code and internalize the words being spoken, shifting the concepts embedded in the oath from the conscious to the subconscious (Brinkmann, 2017; Matsunobu, 2011; Rock, 1958). Repetition allows the oath to be practiced and rehearsed over an extended period, promoting learning and internalization.

An oath that reinforces the honor code of a military college or federal service academy should focus on promoting integrity and be recited as frequently as possible to leverage the benefits associated with repetition. While military school honor codes set the minimum standard and are stated in the negative (i.e., A cadet does not...), an associated oath of integrity should be stated in the positive (i.e., I will...) to highlight the aspirational character of the promise. The following suggested oath of integrity, repeated at every morning or evening formation and during each key ceremony throughout the 4-year leadership development program, would serve to promote moral identity and have a positive effect on integrity, based on the findings of this study:

On my honor, I solemnly swear to be a leader of integrity and live by the spirit of the honor code: I will always tell the truth; I will always be honest in my academic endeavors; I will always respect the property of others; And I will hold others accountable for their honor, just as I expect them to do for me. So help me, God.

Adopting a frequently repeated oath to assist students in internalizing their moral behavior is a positive step toward enhancing moral identity and, subsequently, moral integrity, based on the findings of this study.

5.4 Limitations of the Present Research

While the current research findings suggest important implications, the results are subject to limitations, specifically due to the study's scope, sample size, and research design. First, examining moral integrity with a larger scope, beyond moral development and moral identity, would provide additional insights and suggest new approaches for developing this critical characteristic in emerging leaders. The narrow scope of this study, while permitting the expeditious and efficient collection and analysis of data, omitted the consideration of closely related, albeit important, concepts, such as honor.

Second, while the study satisfied the most restrictive sample size requirements recommended by Hair et al. (2010) of 15 to 20 observations per independent variable for multiple regression, larger samples would increase the statistical power of the regressions, producing more meaningful (i.e., generalizable) results. In the end, the sample size was 368, exceeding the minimum required size of 240 (i.e., 60 per student year), with the following per year: (a) 141 freshmen, (b) 94 sophomores, (c) 71 juniors, and (d) 62 seniors.

Finally, the study was limited by its cross-sectional research design, which became apparent when attempting to draw pseudolongitudinal conclusions from cross-sectional results. To accurately assess the overall effectiveness of a leadership development program and its ability to teach, develop, and nurture moral integrity in emerging leaders, a longitudinal study that tracks and assesses individual students throughout the four-year program would be more useful and potentially valuable.

6 Conclusion

Through this study, we examined moral integrity and its relationships with moral development and moral identity. We demonstrated that integrity involves more than just moral development, knowing right from wrong and that it is highly influenced by a leader's intentions. Practically speaking, the results show that high moral development alone does not mean a leader will respond to an ethical challenge morally or even honestly. Disturbingly, many leaders who have sufficient moral development to understand the difference between right and wrong in challenging situations still follow immoral or unethical courses of action. In fact, there are too many examples of leaders who knew what was right yet intentionally responded with a wrong, unethical, and/or illegal action anyway. This study was designed to help understand why. The results indicated that moral identity, and more specifically internalized moral identity, was a critical predictor of integrity. The results are consistent with the research presented in the literature that a leader's integrity is not an independently functioning stand-alone process, nor is it simply a product of one's moral development. Rather, moral integrity is a mode of human existence emerging from a leader's personality that contains a set of moral competencies. That is, integrity is multifaceted and subject to development. Moreover, to be considered a moral action, a leader must have morally based intentions, which are typically based on a decision to be moral, even if the moral basis for that intention is slight. This connection reinforces the important relationship between moral development and moral identity and the critical effect that these concepts have on integrity.

References

1. Appiah, K. A. (2011). *The honor code: How moral revolutions happen*. W.W. Norton & Company.
2. Aquino, K., & Reed, A. (2002). The self-importance of moral identity. *Journal of Personality and Social Psychology*, 83(6), 1423-1440. <https://doi.org/10.1037//0022-3514.83.6.1423>

3. Baldwin, J. M. (1897). *Social and ethical interpretations in mental development: A study in social psychology*. Macmillan Company.
4. Bebeau, M. J., & Thoma, S. J. (2003). *Guide for DIT-2*. Center for the Study of Ethical Development, University of Minnesota.
5. Black, J. E., & Reynolds, W. M. (2016). Development, reliability, and validity of the moral identity questionnaire. *Personality and Individual Differences*, 97, 120-129. <https://doi.org/10.1016/j.paid.2016.03.041>
6. Blasi, A. (1984). Moral identity: Its role in moral functioning. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Morality, moral behavior, and moral development* (pp. 128-139). John Wiley & Sons.
7. Blasi, A. (2004). Moral functioning: Moral understanding and personality. In D. K. Lapsley & D. Narvaez (Eds.), *Moral development, self, and identity*. Erlbaum.
8. Bonadonna, R. (2010). Honor and character. *Journal of Character & Leadership Integration (JCLI)*, 1(2), 25-35. <https://ssrn.com/abstract=1653908>
9. Brinkmann, M. (2017). Repetition and transformation in learning: A hermeneutic and phenomenological view on transformative learning experiences. In *Transformative Learning Meets Bildung* (pp. 73-83). SensePublishers. https://doi.org/10.1007/978-94-6300-797-9_6
10. Brown, M. E., Trevino, L. K., & Harrison, D. A. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes*, 97(2), 117-134. <https://doi.org/10.1016/j.obhdp.2005.03.002>
11. Carey, W., Philippon, D. J., & Cummings, G. G. (2011). Coaching models for leadership development: An integrative review. *Journal of Leadership Studies*, 5(1), 51-69. <https://doi.org/10.1002/jls.20204>
12. Christensen Hughes, Julia M. , & McCabe, D. L. (2006). Understanding academic misconduct. *Canadian Journal of Higher Education*, 36(1), 49. <https://doi.org/10.47678/cjhe.v36i1.183525>
13. Closson, T. (2020, Dec 23). West Point cheating scandal: What to know. *New York Times*. <https://www.nytimes.com/2020/12/23/nyregion/west-point-cheating.html>
14. Cooper, T. L., & Menzel, D. C. (2013). In pursuit of ethical competence. In T. L. Cooper & D. C. Menzel (Eds.), *Achieving ethical competence for public service leadership* (pp. 3-24). Routledge.
15. Dalton, J., & Crosby, P. C. (2010). How we teach character in college: A retrospective on some recent higher education initiatives that promote moral and civic learning. *Journal of College and Character*, 11(2). <https://doi.org/10.2202/1940-1639.1264>
16. Dorough, S. (2011). Moral development. In S. Goldstein & J. A. Naglieri (Eds.), *Encyclopedia of child behavior and development* (p. 93). https://doi.org/10.1007/978-0-387-79061-9_1831
17. Dufresne, R. L. (2004). An action learning perspective on effective implementation of academic honor codes. *Group & Organization Management*, 29(2), 201-218. <https://doi.org/10.1177/1059601103261472>
18. Edmonds, W. A., & Kennedy, T. D. (2017). *An applied guide to research designs: Quantitative, qualitative, and mixed methods*. SAGE.
19. Ethics & Compliance Initiative. (2016). *Global ethics survey report: Measuring risk and promoting workplace integrity*. ECI.
20. Evans, R. I. (1973). *Jean Piaget: The man and his ideas*. E.P. Dutton & Co.

21. Giber, D., Lam, S., Goldsmith, M., & Bourke, J. (Eds.). (2009). *Linkage Inc's best practices in leadership development handbook: Case studies, instruments, training* (2nd ed.). Pfeiffer.
22. Ginsberg, H. P., & Opper, S. (1988). *Piaget's theory of intellectual development* (3rd ed.). Prentice Hall.
23. Griggs, F. E. (2009). Everything I needed to know about leadership I learned in the Boy Scouts. *Leadership and Management in Engineering*, 9(4), 198-204. [https://doi.org/10.1061/\(ASCE\)LM.1943-5630.0000030](https://doi.org/10.1061/(ASCE)LM.1943-5630.0000030)
24. Guiso, L., Sapienza, P., & Zingales, L. (2015). The value of corporate culture. *Journal of Financial Economics*, 117(1), 60–76. <https://doi.org/10.1016/j.jfineco.2014.05.010>
25. Hair, F. J. Jr., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate data analysis* (7th ed.). Prentice Hall.
26. Hardy, S. A. (2006). Identity, reasoning, and emotion: An empirical comparison of three sources of moral motivation. *Motivation and Emotion*, 30(3), 205-213. <https://doi.org/10.1007/s11031-006-9034-9>
27. Hardy, S. A., & Carlo, G. (2011). Moral identity: What is it, how does it develop, and is it linked to moral action? *Child Development Perspectives*, 5(3), 212-218. <https://doi.org/10.1111/j.1750-8606.2011.00189.x>
28. Harned, P. J. (1999). Leading the effort to teach character in schools. *National Association of Secondary School Principals Bulletin*, 83(609), 25-32. <https://doi.org/10.1177019263659908360904>
29. Hatcher, T., & Aragon, S. R. (2000). A code of ethics and integrity for HRD research and practice. *Human Resource Development Quarterly*, 11(2), 179-185. [https://doi.org/10.1002/1532-1096\(200022\)11:2%3C179::AID-HRDQ6%3E3.0.CO;2-5](https://doi.org/10.1002/1532-1096(200022)11:2%3C179::AID-HRDQ6%3E3.0.CO;2-5)
30. Jaruzelski, B., Loehr, J., & Holman, R. (2011). The global innovation 1000: Why culture is key. *Strategy and Business*, 65(Winter 2011), 31-45. <https://www.strategy-business.com/article/11404>
31. Johnson, C. E. (2018). *Meeting the ethical challenges of leadership: Casting light or shadow* (6th ed.). SAGE.
32. Kohlberg, L. (1958). *The development of modes of moral thinking and choice in the years 10 to 16* (Publication Number T-04397) [Doctoral dissertation, The University of Chicago]. ProQuest Dissertations & Theses Global.
33. Kohlberg, L. (1969). Stage and sequence: The cognitive-developmental approach to socialization. In D. A. Goslin (Ed.), *Handbook of socialization theory and research* (pp. 348–480). Rand McNally College.
34. Kohlberg, L. (1984). *The philosophy of moral development: Essays on moral development* (Vol. 2). Harper & Row.
35. Kohlberg, L., & Hersh, R. H. (1977). Moral development: A review of the theory. *Theory Into Practice*, 16(2), 53-59. <https://doi.org/10.1080/00405847709542675>
36. Kohlberg, L., & Kramer, R. (1969). Continuities and discontinuities in childhood and adult moral development. *Human Development*, 12(2), 93-120. <https://doi.org/10.1159/000270857>
37. Krettenauer, T., & Victor, R. (2017). Why be moral? Moral identity motivation and age. *Developmental Psychology*, 53(8), 1589-1596. <https://doi.org/10.1037/dev0000353>
38. Kunen, J. S. (2002, Jan 19). Enron's vision (and values) thing. *New York Times*. <https://www.nytimes.com/2002/01/19/opinion/enron-s-vision-and-values-thing.html>

39. Kutnick, P. (1986). The relationship of moral judgment and moral action: Kohlberg's theory, criticism, and revision. In S. Modgil & C. Modgil (Eds.), *Lawrence Kohlberg: Consensus and controversy* (pp. 125-148). The Falmer Press.
40. Lestrangle, J. J., & Tolstikov-Mast, Y. (2013). Can global organizations use values-based leadership to combat bribery and corruption? *Journal of Leadership, Accountability and Ethics, 10*(4), 41-56.
41. Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
42. Losey, S. (2021, Jan 29). Cheating scandal during COVID lockdown ensnares 249 Air Force Academy cadets. *Air Force Times*. <https://www.airforcetimes.com/news/your-air-force/2021/01/29/cheatingscandal-during-covid-lockdown-ensnares-249-air-force-academy-cadets/>
43. Matsunobu, K. (2011). Creativity of formulaic learning: Pedagogy of imitation and repetition. In J. Sefton-Green, P. Thomson, K. Jones, & L. Bresler (Eds.), *The Routledge International Handbook of Creative Learning* (pp. 69-77). Routledge. <https://doi.org/10.4324/9780203817568-12>
44. McCabe, D. L., Butterfield, K., & Trevino, L. (2003). Faculty and academic integrity: The influence of current honor codes and past honor code experiences. *Research in Higher Education, 44*(3), 367-385.
45. McCabe, D. L., & Pavela, G. (2004). Ten [updated] principles of academic integrity. *Change, 36*(3), 10.
46. McCabe, D. L., & Trevino, L. K. (1993). Academic dishonesty: Honor codes and other contextual influences. *Journal of Higher Education, 64*(5), 522-538. <https://doi.org/10.2307/2959991>
47. McCabe, D. L., & Trevino, L. K. (2002). Honesty and honor codes. *Academe, 88*(1), 37-41. <https://doi.org/10.2307/40252118>
48. McCabe, D. L., Trevino, L. K., & Butterfield, K. D. (2001). Cheating in academic institutions: A decade of research. *Ethics & Behavior, 11*(3), 219-232. https://doi.org/10.1207/S15327019EB1103_2
49. McCabe, D. L., Trevino, L. K., & Butterfield, K. D. (2012). *Cheating in college: Why students do it and what educators can do about it*. The Johns Hopkins University Press.
50. Mendenhall, M. E. (2018). Leadership and the birth of global leadership. In M. E. Mendenhall, J. Osland, A. Bird, G. R. Oddou, M. J. Stevens, M. Maznevski, & G. K. Stahl (Eds.), *Global leadership: Research, practice, and development* (3rd ed.). Routledge.
51. Messick, D. M., & Bazerman, M. H. (1996). Ethical leadership and the psychology of decision making. *Sloan Management Review, 37*(2), 9-22. [https://doi.org/10.1016/S1529-2096\(01\)03014-0](https://doi.org/10.1016/S1529-2096(01)03014-0)
52. Mongilio, H. (2020, Dec 22). Naval Academy reviewing final physics exam after 'inconsistencies'. *Capital Gazette*. <https://www.capitalgazette.com/education/naval-academy/ac-cn-navalacademy-test-inconsistencies-20201222-llyhwrq5a5grxnkp4utupnwjlastory.html#:~:text=Naval%20Academy%20reviewing%20final%20physics%20exam%20after%20'inconsistencies',-By%20Heather%20Mongili>
53. Piaget, J. (2013). *The moral judgment of the child*. Routledge. (1932)
54. Rest, J. R., Narvaez, D., Bebeau, M. J., & Thoma, S. J. (1999a). A neo-Kohlbergian approach: The DIT and schema theory. *Educational Psychology Review, 11*(4), 291-324. <https://doi.org/10.1023/A:1022053215271>

55. Rest, J. R., Narvaez, D., Bebeau, M. J., & Thoma, S. J. (1999b). *Postconventional moral thinking: A neo-Kohlbergian approach*. L. Erlbaum Associates. <https://doi.org/10.4324/9781410603913>
56. Rock, I. (1958). Repetition and learning. *Scientific American*, (2), 68-72.
57. Sanford, N. (1966). *Self and society: Social change and individual development*. Atherton.
58. Schlenker, B. R. (2008). Integrity and character: Implications of principled and expedient ethical ideologies. *Journal of Social and Clinical Psychology*, 27(10), 1078-1125. <https://doi.org/10.1521/jscp.2008.27.10.1078>
59. Skubinn, R., & Herzog, L. (2016). Internalized moral identity in ethical leadership. *Journal of Business Ethics*, 133(2), 249-260. <https://doi.org/10.1007/s10551-014-2369-3>
60. Stiff-Williams, H. R. (2010). Widening the lens to teach character education alongside standards curriculum. *Clearing House: A Journal of Educational Strategies, Issues and Ideas*, 83(4), 115-120. <https://doi.org/10.1080/00098651003653030>
61. The Citadel. (2021a). *The Citadel student enrollment profile: Fall 2021*. The Citadel, Office of Institutional Research.
62. The Citadel. (2021b). *The honor manual of the South Carolina Corps of Cadets: 2021-2022*. <https://krausecenter.citadel.edu/wp-content/uploads/2020/10/HonorManual.pdf>
63. Tyler, J. E. (1834). *Oaths, their origin, nature & history*. J. W. Parker.
64. Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic leadership: Development and validation of a theory-based measure. *Journal of Management*, 34(1), 89-126. <https://doi.org/10.1177/0149206307308913>