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14. ABSTRACT Some organizations around the world have established and practiced rituals that go beyond the organization's written guideline. These rituals are used to enforce discipline and screen potential new members. Unfortunately, these rituals often cross the line into hazing. Hazing has become a significant problem in the US military. Hazing not only degrades morale and discipline but also affects training and readiness. There has been a significant amount of research done in the civilian community in the hope of understanding the scope of hazing that is happening within university's fraternities, sororities, and athletic teams. However, there is no pertinent data regarding military hazing incidents. Hazing is a social problem that has continuously plagued the military. Each branch of the US military has strict Anti-hazing policies and requires documented annual training. Throughout their military careers, service members will abide by regulations and attend this training. However, sometimes they instinctively revert back to their learned behavior and submit to the group thinking phenomenon.					
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United States Marine Corps
Command and Staff College
Marine Corps University
2076 South Street
Marine Corps Combat Development Command
Quantico, Virginia 22134-5068

MASTER OF MILITARY STUDIES

The Persistence of Hazing in the Military

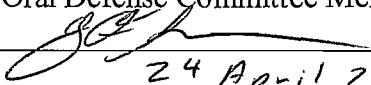
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AUTHOR:

Major Arturo Manzanedo

AY 12-13

Mentor and Oral Defense Committee Member: Craig Swanson, PhD

Approved: 

Date: 24 April 2013

Oral Defense Committee Member: Bral Gerstbrein, Ed. S

Approved: 

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Executive Summary

Title: The Persistence of Hazing in the Military

Author: Major Arturo Manzanedo, United States Marine Corps

Thesis: Why does hazing continue to persist in the military, though training is mandatory at all stages in a service member's career?

Discussion: Some organizations around the world have established and practiced rituals that go beyond the organization's written guideline. These rituals are used to enforce discipline and screen potential new members. Unfortunately, these rituals often cross the line into hazing. Since some of these rituals have been practiced since the inception of organized groups, it is easy to understand why the rituals are transformed over time and have morphed into sometimes harmful hazing practices. The practice of hazing is no longer confined to male dominated groups. Female hazing has increased as more assertive and dominate female roles have evolved within society. Hazing has also become a significant problem in the US military. To the extent that all branches of the US military are committed to eliminating all forms of hazing. Hazing not only degrades morale and discipline but also affects training and readiness, seeing as how injuries and deaths affect manpower. There has been a significant amount of research done in the civilian community in the hope of understanding the scope of hazing that is happening within university's fraternities, sororities, and athletic teams. However, there is no pertinent data regarding military hazing incidents. This research paper will analyze why hazing continue to persist in the military even though mandatory annual anti-hazing training is conducted throughout a service member's career.

Conclusion: Hazing is a social problem that has continuously plagued the military. With the variety of definitions of hazing that are available, the total elimination of hazing is an uphill battle. It may be concluded that hazing continues to occur in the military because, learned behavior and the cultural acceptance of hazing are transferred to the military as recruits and officer candidates enter the military. Each branch of the US military has strict anti- hazing policies and requires documented annual training. Throughout their military careers, service members will abide by regulations and attend this training, essentially maintaining the status quo. However, sometimes they instinctively revert back to their learned behavior and submit to the group thinking phenomenon. Essentially, the perpetuation of hazing endures despite the amount of mandatory training that is implemented.

Introduction

Throughout history, the practices and rituals of hazing have been traditionally used as instruments to solidify a member's loyalty and to enforce discipline within a specific social group. Different organizations throughout the world have often adopted a form of hazing to instill obedience, fear, or unity in order to achieve their desired end state. Hazing has also been used as an instrument of instruction or as a teaching tool. If a mistake or a failure to obey orders is made, some manner of consequence, usually in the form of physical or mental discomfort, would follow. Ultimately, the individual gained a greater appreciation for his or her deficiency, and the purpose of the punishment is achieved through hazing. With the recent reports of abuse and death from hazing incidents portrayed in the media, the public has demanded the elimination of all hazing practices. However, the banishment of hazing is not as simple as one might assume. Organizations and institutions have been struggling to eliminate this problem for hundreds of years. The definition of "hazing" itself has the military and civilian organizations searching for a uniform definition. Even though the United States military has gone through extensive measures in its attempt to eliminate hazing, these attempts can be seen as futile due to hazing incidents continuing to occur within each service component.

This Master of Military Studies paper will discuss why hazing continues to persist in the military, even though hazing prohibition training is mandatory at all stages of a service member's career. This paper will also demonstrate that hazing is not a cultural phenomenon that is fostered in the military but has rather been a part of society which has rooted itself into the military through recruitment. The analysis will also include the different forms and traditions of hazing that have occurred to individuals in external organizations that may have been recruited by the military thereby transferring those traditional ideals to a different population. Additionally, an analysis into

the social and behavioral aspects that may have influenced individuals to rationalize and justify the continued practice of hazing will be included.

Background

There has been a significant amount of research conducted by educational and independent institutions in an effort to understand the hazing culture and its effects on society and individuals. When the word “hazing” is mentioned, there are two organizations that are routinely in the forefront of the controversy: the military and universities’ Greek societies. The most noted author and advocate on the topic of hazing in universities is Hank Nuwer. Mr. Nuwer works in coordination with online organizations, such as HazingPrevention.org and Stophazing.org, to provide hazing victims with support resources. These sites also document prior hazing cases in the hope of informing the public about the silent epidemic running throughout society. His collection of reported hazing incidents and detailed descriptions of the hazing culture will help to illustrate why hazing is still a problem within the US military. The survey conducted in 2008 by Associate Professor Elizabeth J. Allan, Ph.D., and Associate Professor Mary Madden, Ph.D., University of Maine College of Education and Human Development, is titled “*Hazing in View: College Students at Risk Initial Findings from the National Study of Student Hazing.*” It is regarded as the largest research project on hazing having taken three years to capture the responses from 11,482 college students on campuses throughout the US. Another extensive survey is from the Alfred University/NCAA study on college athletes and hazing. This survey analyzed information on hazing in intercollegiate athletics for both male and female sports. The scope of the research was to identify initiation rites, capture student perception of what is appropriate and inappropriate

behavior, and provide strategies to prevent hazing. These studies were performed in the hopes of answering the question of why victims or witnesses are not coming forward and reporting these events.

The word “hazing” has multiple definitions. A notable online resource dedicated to the education and awareness of hazing, stophazing.org, has defined hazing as, “any activity expected of someone joining a group, or to maintain full status in a group, that humiliates, degrades or risks emotional and/or physical harm, regardless of the persons willingness to participate.”¹ Federal law *10 U.S.C. 6964* (Appendix A), which only applies to the Naval Academy, defines hazing as, “any unauthorized assumption of authority by a midshipman whereby another midshipman suffers or is exposed to any cruelty, indignity, humiliation, hardship, or oppression, or the deprivation or abridgement of any right.”² The Department of Defense (DOD) does not have a uniform definition of hazing. Although, many people claim that some of the training done at boot camp and Officer Candidate School is pointless and arbitrary, such as the shaving of heads and enduring physically challenging combat courses, much of what is experienced has a legitimate training purpose. These events are included in military organizations’ standard operating procedures and are not considered hazing.

Each US Service component has taken the precaution to develop its own hazing policy along with its own variation on the definition of hazing. The following are excerpts from those policies and how they differ in their definition of hazing. The Army’s definition introduces civilian employees that may be working with soldiers, either as a supervisor or in a subordinate role. “Hazing is defined as any conduct whereby one military member or employee, regardless of Service or rank, unnecessarily causes another military member or employee, regardless of Service or rank, to suffer or be exposed to an activity that is cruel, abusive, oppressive, or harmful.”³ The

Air Force has the least descriptive definition, yet identifies that hazing may include physical abuse. “Physical abuse, hazing, use of unnecessary force and any form of corporal punishment by a staff member are prohibited.”⁴ The Navy and the Marine Corps adhere to the same policy from the Secretary of the Navy. This policy is the most detailed in identifying that hazing may branch into the realm of psychological abuse such as humiliation and demeaning actions. Additionally, the policy identifies that not all actions or events are considered hazing as the proper authority is introduced and explained within their policy. “Hazing is defined as any conduct whereby a military member or members, regardless of service or rank, without proper authority causes another military member or members, regardless of service or rank, to suffer or be exposed to any activity which is cruel, abusive, humiliating, oppressive, demeaning, or harmful.”⁵ Each of these definitions is accompanied by a wide array of procedures and consequences should a violation occur.

Hazing incidents in the military have recently been at the forefront of Congressional Committees due to deaths allegedly caused by hazing. Congress has called upon the US military’s senior leadership to hold the responsible parties accountable for their actions. The Military Service Secretaries testified before Congress to declare the military’s stand on “zero tolerance” for hazing incidents. It would not be prudent for military senior leadership to just issue an order directing military members to cease all hazing acts. The differences in interpretation and enforcement of that order, among each command, would vary greatly and create an environment of mistrust. Therefore, each branch of the military reviewed its current hazing policies. The Army and Marine Corps made modifications to encompass more details in an effort to identify the characteristics of hazing, as well as each branch implemented reporting procedures. All branches reiterated their annual training requirements concerning the prohibition of hazing.

Origins and the Different Forms of Hazing

Two university surveys, Dr. Nadine C. Hoover's "*National Survey: Initiation Rites and Athletics for NCAA Sports Teams*" and Dr. Elizabeth J. Allan's and Mary Madden's "*Hazing in View: College Students at Risk Initial Findings from the National Study of Student Hazing*", have found that some people cannot confirm whether they have ever been a victim of hazing. The reason for this uncertainty is primarily because hazing has many forms and the degree of severity ranges from mild embarrassment to extreme acts that may result in injury or death. It is possible that a percentage of those surveyed were actually victims but were unaware of it. The ability to recognize the different forms of hazing is essential to the effort of prevention since hazing is not confined solely to the military and universities.

Legacies of Hazing:

As noted earlier, the concept of hazing is not a new phenomenon. The hazing culture has been an aspect of human society since the beginning of recorded history. For example, according to Hank Nuwer's *The Hazing Reader*, hazing has been evident throughout history: "in 387 B.C., Plato commented on the savagery of the young boys he observed; ca. 530, Justinian, the Byzantine emperor who codified Roman law, creed that the hazing of first-year law students must be ended; and in 1501 Martin Luther endured hazing at Erfurt as a student. Later in 1539, at Wittenberg, he advocated hazing as a means of strengthening a boy to face and endure life's challenges."⁶ One of the most recent hazing cases was of Army Private Danny Chen who committed suicide in Afghanistan on October 3, 2011 after being taunted with racial slurs, made to crawl on the ground while being pelted with stones, and made to wear a green helmet and give orders in Chinese.⁷

With so many examples of hazing that have been evident throughout history, it is conceivable that the roots and basic fundamentals of hazing involves an effort to gain a desired end result.

Fraternities and External Organizations:

Human history, within society and military institutions, has fostered a culture of dominance and a power hierarchy where one individual or group is given the responsibility to initiate or enforce regulations and restrictions on new members. The legacy of hazing is that people in leadership positions often develop their own set of secret standards. These secret standards will often undermine legitimate institutional standards, which will eventually lead to a form of initiation in order to gain acceptance or entry in that group. This has been seen in such secret societies as the “Order of the Arrow” which exists within the Boy Scouts, and “The Skull and Bones” which is a political society at Yale University where people who achieve membership gain upper level status in society.

The different forms of hazing vary depending on the society or institution the prospective member is interested in. For example, fraternity/sorority hazing may involve the following: spanking, becoming servants, overeating/drinking, inappropriate clothing, and the tattooing or piercing of the body. Military hazing includes the aforementioned differing only slightly in that, at times, hazing can be used as a disciplinary tool. Examples may include the physical abuse of an individual by members of the squad for failing an event, an excess of extracurricular physical exercise, brandings, burns, verbal/demeaning abuse, and sleep deprivation. According to the 2008 survey on the *Initial Findings from the National Study of Student Hazing*, “college students recognized and accepted that hazing is a part of the college experience and way of life. As many as 69 percent of students who belonged to a student activity reported being aware of hazing

activities occurring in student organizations other than their own.”⁸ Also noted within the same survey is that 71 percent of those surveyed felt that repercussions to themselves, their group, or feelings of reprisal (i.e. identified as an outcast) were justifiable reasons for not reporting hazing incidents. The study also showed that hazing was not predominately isolated among athletic groups and Greek societies. Groups that would not normally be identified with hazing were becoming more influenced by its ritualistic background. Groups such as the marching band, theater groups, honor societies, and academic clubs have recently been brought to light in the media due to hazing incidents gone wrong. Most recently, in 2011, Florida’s A&M University’s band Drum Major Robert Champion was killed after a “walk down the gauntlet” in which he was beaten and subsequently died due to shock and deep tissue bleeding. Though all universities have anti-hazing policies, violators are subject to the school’s disciplinary action and local laws. However, because of the fear of reprisal, many hazing incidents go unreported.

Ritual Aspects and Rites of Passage:

Some individuals who are members of an elite or secret organization that are responsible for ensuring their new members are qualified, trained, and worthy to uphold the standards and morals of their institutions may resort to tactics of intimidation and fear as a tool for the enforcement of obedience to regulations. Training to a common standard is a challenging concept when dealing with individuals from a vast array of cultures and worldly influences. Militaries around the world recruit members from their populace, either through volunteering or conscription, and must reshape all former facets of their civilian mentality to a military way of life. The responsibility of effecting this change lays a heavy burden on the military instructors that are required to produce quality Soldiers, Seamen, Airmen, and Marines in a limited amount of time.

Some military instructors may agree that in order to get a group to bond into a cohesive unit a sense of harsh punishment or intense training may be necessary for that to occur.

Military members often use the practice of rites of passage to solidify a member's introduction to the group signaling the end of the member's training and acceptance into that group. Extreme hazing initiations may seem ruthless to individuals that are not enveloped by the history, culture, and sense of loyalty each member is saturated with from the onset of his or her training. For example, the pinning of jump wings, rank, and blood stripes all involve some sort of beating on the chest, legs, or arms that usually results in severe bruising or pins piercing the body. As seen in the example below, some promotion ceremonies can be taken to the extreme.



(Image source: The Blaze.com, WWMT-TV, Sept 2, 2012)

To the dismay of many outsiders, the majority of members usually agree to the hazing ritual in order to be accepted into the group and to feel a part of a legacy. In tightly knit groups, those who declined the initiation process did not always feel as though they were a true part of the group. As stated in Donna Wilson's, *Rites of Passage and Group Bonding*, "Soldiers who were not able to meld into the Airborne group were excluded."⁹ However, a member's consent to hazing does not

justify its action. As stated in the newly adopted Marine Corps' policy on the prohibition of hazing, "Actual or implied consents to acts of hazing does not eliminate culpability of the perpetrator."¹⁰ So one might inquire why do service members still seek or want to be hazed. The answer can be very simple: to be accepted to the group and the perception of being part of a legacy.

Hazing rituals span the spectrum of severity from sending new privates to find non-existent boxes of map grid squares, to beatings, rapes, and deaths. Some experts claim that hazing can help build morale, discipline, and a sense of unity that helps to bring a unit together with the ability to function more effectively as a team. As stated by Lieutenant General Lewis B. "Chesty" Puller during the court martial proceedings of Ribbon Creek's alleged hazing incident in 1956, "The definition of military training is success in battle. In my opinion, it is the only objective of military training."¹¹ It can be interpreted that Gen. Puller was more focused on training and mission accomplishment rather than directives and policies. Like any type of culture, the military lifestyle has groups where bonding occurs, usually after a shared harsh experience such as combat. These groups establish their own identity, protect their own members, and enforce their own set of disciplinary rules. However, as militant and patriotic as they may seem, they are actually undermining military authority.

While it may be perceived that there are no repercussions for the perpetrators of hazing, this is not entirely correct. There are significant negative risks to both the victim and the perpetrator that must be evaluated. These risks must be taken into account as they may become problematic to the organization. Some risks that are assumed by those performing the hazing acts are the following: the risk of the banning of an organization, mistrust between new and current members, poor commitment, and a lack of dedication from new members who resent the hazing.

Once these negative effects have been established within an organization, the validity and authority of the command hierarchy has lost its ability to maintain control and morale within the group. Therefore, in order to understand and comprehend the rationale of why hazing continues to persist in social and military organizations, it is important to examine and analyze social group behavior in conjunction with influential factors. An analysis of the legacy of hazing within fraternities and external organizations will explore possible motivations for hazing to occur.

Analysis Summary #1:

There are several factors that must be taken into account when analyzing and comparing the military hazing policies that were in place during the time that the hazing violations occurred. The following factors: media awareness, leadership traits, cultural acceptance, and group thinking, have influenced and shaped all forms of hazing and how it has been introduced and spread throughout different parts of society. The two factors that will be used to compare the policies and how they relate to the different forms of hazing are cultural acceptance and group thinking.

The idea of group thinking has been studied in an effort to explain the collective actions of reckless behavior from a psychological perspective. Irving J. Janis, a research psychologist at Yale University, has defined group thinking as, "...occurs when a group makes faulty decisions because group pressures lead to a deterioration of mental efficiency, reality testing and moral judgment."¹² Certain groups may be more likely to be affected by the concept of group thinking and overlook the consequences of irrational actions. College fraternities, organizations, sports teams, and even military units are susceptible to the alluring effects of group thinking when their members have similar ambitions and idealistic views of what their program, unit, club, or organization should be. This can be particularly dangerous when a group is secluded from external

influence and scrutiny, such as elite military units like the Navy's Sea, Air, and Land (SEALs) teams and Marine Reconnaissance, and clubs not normally associated with hazing such as college bands and theater clubs. These groups sometimes condone hazing to differentiate themselves.

Some of the hazing incidences that have occurred in the military seem to be a result of individuals acting as a group to instill some manner of discipline or initiation ritual. The majority of these hazing incidences involve servicemen within their first or second enlistment. However, there is normally one individual that is seen as the role model that the others tend to admire or revere as a higher authority. Although everyone knows that physical and mental abuse in the form of hazing is wrong and prohibited, the military spends countless hours every year training and educating its members on the cause and effects of hazing. However, despite all of the training, influential members of the group may try to persuade others to convert over to their rationale. Tactics such as applying direct pressure to members, reprisals, and limiting their time to make informed decisions are used to prevent other members from thoroughly thinking through the consequences which results in negative outcomes.

The 2008 University of Maine's hazing study shows that the culture of hazing is rooted in society from childhood. Children are taught early on that there is a system of awards and punishments for behaving in a certain manner. As children grow and mature they continue to be faced with this system. When they reach college they are more likely to see hazing as a normal way of life. University fraternities are among the most widely known organizations to have some manner of initiation process for new pledges. These fraternities often go to extreme measures in their approval process. However, this process is almost guaranteed to be done in secrecy as it is not always within the scope of university ethics policies.

Fraternity hazing may have even touched the lives of people in high authority in the US government. As they attended college or university and joined clubs and fraternities, they may have become victims or perpetrators of hazing. For example, many liberal sources, such as *The Pensito Review* and *Democratic Underground*, have reported that when George W. Bush was president of the Delta Kappa Epsilon Fraternity at Yale he participated in the ritual of branding pledges with a red-hot coat hanger. It is conceivable that people in positions of authority in any type of institution or organization may be more tolerant to such hazing acts. It may have been their cultural experience that hazing promoted many of the characteristics, such as unity, loyalty, and discipline that were desirable to their organization. As illustrated in Appendix B, there are thousands of students every year that are subjected and exposed to hazing in college.

The university culture can lead to the formation of hazing legacies within a certain type of organization. Each university may have its own garden variety form of a hazing ritual, one that is seen throughout its organizations, such as the abuse of alcohol by fraternities and the pinning of rank by punching the uncovered nails of the insignia into a military member's collar. Each of these actions is done with the desired goal of initiation to gain membership, acceptance, or to promote a sense of loyalty to a certain group or organization.

Social and Behavioral Aspect

The hazing culture is not defined as a set of standard beliefs or rituals; it is a social and complex problem that is not easily understood by those that are external to the institutions practicing it. Hazing is not confined to males and male dominated organizations. Studies by Hank Nuwer have shown that women's organizations, such as sororities and cheerleading squads, have conducted similar acts of hazing. The motives are basically the same; dominance,

acceptance, and loyalty, just to name a few. With women taking on more leadership roles in society, for example as chief executive officers and heads of state, it could be correlated why female organizations at educational institutions have developed their own hazing cultures. As noted by Elizabeth J. Allen, “Since masculine attributes are generally valued more highly than feminine attributes, it is not surprising then that many hazing activities among women’s groups are shaped around the valorization of masculinity and general vulnerabilities with womanhood.”¹³ This reality leads to the expanding role of women in combat arms units.

Female Hazing:

The policy of women in the US military is currently being scrutinized for the assumption that women are being denied promotion opportunities and restricted from assignment to combat arms units. Though the assignment of women in combat arms units is not the focus of this paper, it is plausible that women may be willing to consent to some form of hazing in order to prove their pseudo-masculinity and that they can withstand the rigorous training. Despite congressional leadership demanding the elimination of all hazing incidences, female hazing within combat units is a very possible reality. With the Secretary of Defense recently repealing the 1994 ban on women in combat arms units, women in support units are now authorized to serve in selected combat arms units at the battalion level, such as tank and artillery battalions. This repeal will not affect unit readiness in any way. As stated by the Sergeant Major of the Marine Corps, “Rescinding this policy will not impair readiness, degrade combat effectiveness or cohesion. We will not lower our standards.”¹⁴ However, until further research has been conducted by the DOD, all infantry units will remain restricted. It can, therefore, be assumed that hazing between males and females may occur in those combat arms units during the initial stages of integration.

Culture of Hazing:

One of the most common reasons that hazing continues to occur in the military is because of the perception of unit tradition and the desire to continue the legacy of initiation. The justification of, “because I had to go through it so shall you,” echoes through the halls of the majority of military training institutions. Although there is no statistical data correlating the total number of hazing incidences, alleged or substantiated, that have occurred in the military, countless stories and articles have been published. However, if the question is asked, “why does it continue” we must look into behavioral and influential factors of the individual or group performing or condoning the hazing. For example, in reviewing one of the most famous and oldest reported cases of hazing, the West Point Hazing Scandal 1898-1901, Cadet Oscar L. Booz was severely beaten, tormented, and subsequently died from the beatings. During the investigation, it was stated by Colonel Peter S. Michie, West Point Professor for 38 years, that while the Booz hazing was taken to extremes and surpassed his own hazing experience, it was not uncommon for those types of ceremonies to occur. His following statement could be interpreted as justification or at least rationalization as to why it was done. “More often at that time it was for the purpose of having a little fun and bringing the new cadets to a realizing sense of their new position.”¹⁵ It can be concluded that some military leaders will and have overlooked hazing incidences because it was done to them and they feel justified in the perpetuation due to their prior experiences.

In a more recent 1992 Government Accounting Office (GAO) research study, Congress directed a comprehensive review of the DOD’s service academies. The intent was to gather information and determine the extent of hazing at each of the academies, review the academies’ actions to control and eliminate hazing, and assess the impact of hazing on cadets and

midshipmen. The GAOs report to Congress noted that, “To increase the likelihood of success in eliminating hazing, we recommend that the academy superintendents facilitate the acceptance of change by educating the students, faculty, staff and alumni on the necessity for change and involving them in the process.”¹⁶ The report concluded that midshipmen and cadets felt it was their responsibility to screen new members and shape those that did not fit the mold of their particular institution.

Behavior and tradition are not the only factors that can influence hazing incidents. In the fast paced world of information and technology, news and information travel at the speed of the television and internet. Hazing incidents can occur during the day and, within hours, be posted and viral go on YouTube and Facebook. The negative effects are that senior military or civilian leadership will not be aware of the situation until it has been excessively reported on by the media and the public is demanding a response. The news media; newsprint, television, and internet, has countless stories of hazing incidents that have occurred in the military, colleges, and other such organizations. However, it is important to note that the media only reports the cases that have significantly impacted the victim, for example physical assault or death. You will not hear of the more mild forms of hazing such as embarrassment, demeaning or humiliating acts, or sleep deprivation. While in this research they are stated as mild forms of hazing, it is noted that all forms of hazing are subject to military and state laws.

It must be recognized that with current technology, today’s adolescents have a fascination with video recording all of their actions. These recordings are then instantly uploaded to the internet for the world to view and comment on. The ability to instantly upload videos has made it easier for the media to portray the message that hazing is occurring more often than it actually is. For example, the word hazing can be searched for on YouTube and an excess of hazing

incidents from fraternities', militaries, athletic teams, and others will fill the screen. While trying to inform the population and advocate for reform, the media can sometimes provide too much information essentially providing new methods of hazing to those that go looking for it.

However, it must be stated and understood that copy cat crimes are not a new phenomenon and the media cannot control what people do with the information they are given. There have been many instances where acts of hazing have been re-enacted after they have gone viral through social media platforms.

Analysis Summary #2

During this analysis on the topic of hazing among females and how it affects the culture of hazing and hazing incidences, a cause and effect methodology will be used to identify the possible causes of why hazing incidents occur and the environment that may foster it.

Female Hazing

The Cause: Historically, stereotypes have often given the perception that females are fragile, sensitive, nurturing, and ready to be by their husbands' sides. However, in today's society, women are taking a more dominate role in what used to be a male dominated society. According to the essay "Hazing and gender: Analyzing the obvious" by Dr. Elizabeth J. Allen, she "discovered that it was very difficult to scientifically study the biological differences; anatomical, hormonal, or chromosomal, of the manner in which men and women think."¹⁷ However, she did note that men and women do shape their actions differently. Dr. Allen also stated in her essay, "Women and men are vastly different in their thinking and that they are hard-wired to assume different social roles."¹⁸ This is not to assume that all women in leadership positions have been involved with or affiliated with hazing actions, but it can be argued that

there are a percentage of females that have engaged in hazing acts in order to display their willingness to be thought of as tough and rugged. Hazing and masculinity are two terms that can be connected to discuss the behavior of not only male groups, but also female groups. Women have traditionally struggled with the desire to be treated equally in all facets of society. As mentioned earlier, masculine characteristics are no longer solely associated with males. Terms such as aggressive, dominate, rational, self-reliant, and independent have seldom been used to describe a female athlete, co-worker, or authoritative key-note speaker. Female hazing has the same characteristics, motives and desired end-state as male hazing, that of proof of determination and loyalty to their organization and willingness to be seen as tough.

The Effect: The increase in female hazing incidences. It is known that female organizations, such as sororities and cheerleading squads, have engaged in the practice of hazing rituals much like their male counterparts. However, it is less commonly known why their behavior appears to be more aggressive with them seemingly wanting to be viewed in a more masculine manner. Therefore, it can be argued that a shift in culture and beliefs is beginning to embed itself within female organizations in order to equate and compare itself to their male counterpart organizations.

Culture of Hazing

The Cause: One of the most honored Marine Corps traditions is the cake cutting ceremony during the Marine Corps Birthday Ball. This tradition was established in 1921 and is officially celebrated each year on 10 November. The celebration involves the cutting of a birthday cake by the commanding officer and the giving of a piece of cake to the oldest Marine present who then passes the piece of cake to the youngest Marine present signifying the passing

of tradition and knowledge to the young of the Corps. Many times young men and women are confusing hazing rituals with socially accepted traditions and customs. Certain ceremonies and rituals that occur in the barracks or out of the view of persons of authority often lead to acts of inappropriate behavior, such as hazing. These hazing acts are being performed to display the power of the initiator and to make the newest members prove their loyalty and courage to the group. If a member refuses to participate they could be ostracized from the group. These new members may then be inclined to carry on this so-called tradition with the idea that they themselves are upholding standards that exceed the institutions standards. Although the military is not a fraternity, according to the essay “Males courting males”, written by anthropologist and author, Professor Lionel Tiger of Rutgers University, males are more willing to tolerate acts of hazing in order to gain the approval of other males that they regard highly. In this case, the other male would be a senior or more experienced service member that is displaying his dominance to the younger and less experienced service members. His essay also stated, “An analogy exists here within the relations between males. Males will prefer to be with high-status males defined by their community as attractive rather than with the contrary. They gain status themselves from the positions of their companions.”¹⁹ It can therefore be said that young servicemen and women that are separated from their families for the first time are more prone to submit to hazing to garner favor from the one they regard as their leader. As a result, the hazing tradition has engulfed another victim who will perpetuate the cycle.

The Effect: The public has the perception that hazing is a tradition fostered by the military. Though not always written in any document, military traditions within each service are highly regarded and revered as a way of displaying loyalty and dedication. The knowing of

these approved customs and traditions, both written and unwritten, is important because it keeps the service member aware of the heritage and traditions of their branch of service.

Hazing Prevention and Legislation

Hazing has nothing whatsoever to do with being a leader and is not taught as a leadership tool in any period of instruction in our schoolhouses. Those engaging in hazing do not act with the Marine Corps' blessing. The Commandant and I are disgusted with that kind of behavior.²⁰

17th Sergeant Major of the Marine Corps Michael P. Barrett

Historically, there was a common belief that hazing was a form of hard line discipline that helped accustom young men to the military way of life and better enabled them to handle the harsh realities of war. However, hazing was not a public concern until 1956 when Parris Island Drill Instructor Staff Sergeant Matthew McKeon tried to instill some discipline in the recruits of Platoon 71 by marching them in the swampy waters of Ribbon Creek. During the march through the creek, they were overcome by strong currents and six recruits perished. Due to this incident, more investigations were called for as occurrences came to light. Then Marine Corps Commandant, General Randolph Pate, took extreme measures by replacing the Commanding Officers of Camp Lejeune and Marine Corps Recruit Depot, Parris Island. Even though these commanders were not directly connected to the incident itself, this disciplinary action emphasized the accountability of senior leadership and stressed the accountability of all subordinate actions. General Pate also restructured the recruit training program and opened the gates of the recruit depot to the public to "show the world they're not killing recruits."²¹ The

challenge will always be getting the public to realize that every training exercise is not an act of hazing.

Proposed Legislation:

Historically, the military has recruited individuals that are generally aggressive, focused, and athletic. The warrior mentality is imposed upon all recruits and officer candidates during basic training. This may then become the new way of thinking for some individuals as they adapt to their new environment. Everything that is external to their military way of life is now subject to evaluation using their new normal set of standards. There are many servicemen and women who claim that ritual customs help bond members to their organizations and helps establish cohesion and loyalty.

Currently, there have been a surge of states wanting to establish state laws targeting the prohibition of hazing. This could possibly be due to the recent deaths of Army Private Danny Chen and Marine Corps Lance Corporal Harry Lew, both who died within a year of each other. In the absence of federal law, 44 states have created and implemented hazing laws (Appendix C). One of those states is California, where US Representative Judy Chu calls home. Representative Chu is also the aunt to Lance Corporal Lew who committed suicide in April 2012 after allegedly being hazed by his fellow squad members for falling asleep on duty while in a combat zone. Representative Chu is now proposing a bill to Congress the *Harry Lew Military Hazing Accountability and Prevention Act* within the *National Defense Authorization Act*. This bill is the first legislation that is directly addressing hazing in the military.

Since the federal government does not have a uniform definition of hazing, most states have individually defined hazing with different laws and consequences. Wisconsin has gone so

far as to define penalties for hazing acts up to a felony conviction. Utah has made the reporting process more appealing in that any person who tries to report an alleged act of hazing will not be held liable regarding the reporting. Rhode Island has defined the penalty of hazing as a misdemeanor with no more than a \$500 fine and no more than one year in prison. However, they have stipulated that any person in authority of an educational institution who knowingly permits hazing shall only be guilty of a misdemeanor charge and fined no less than \$10 and no more than \$100. Essentially, most states are limiting hazing laws to educational institutions with some states classifying hazing as a misdemeanor.

Proposed Military Policy Changes:

Each branch of the US military intends to prosecute, to the fullest extent of their current policy, any individual promoting or conducting the hazing of another service member. There is a current effort within the DOD to categorize hazing as a separate offense under the Uniform Code of Military Justice (UCMJ). Those types of infractions are currently covered under UCMJ *Article 92*: the failure to obey an order or regulation, and UCMJ *Article 93*: cruelty and maltreatment. Due to Congressional pressure, the DOD is currently coordinating with all US branches of service to create a uniform definition of hazing. They are also considering a tracking and reporting database with an annual reporting requirement due to Congress identifying the number of hazing incidences that have occurred during a given time frame. However, some of the obstacles that must be considered by Congress and the DOD are:

1. What constitutes and at what stage does an alleged case of hazing become a substantiated case?
2. How will the DOD tracking database ensure the privacy of the perpetrator and victim?

3. At what level of command should lay the responsibility to report all cases?

Conclusion

Hazing is social problem that has continuously plagued the military. In an effort to understand the scope of this problem, many studies have been conducted to grasp the rationale and attractiveness of hazing. With the variety of definitions of hazing that are available and all open to interpretation, the federal government, DOD, state legislatures, and school executives are challenged by the fact that the total elimination of hazing is an uphill battle.

The military, as well as the various civilian organizations, is struggling to educate its members that the legacy of hazing rituals is not constituted in the morals and ethics of the institution. In fact, it is very much to the contrary, as members hazing their own undermines authority and creates an environment of mistrust and abuse.

Hazing rituals are no longer considered a male dominated phenomenon. With females assuming a more assertive and dominate role within society, it can be concluded that some females may be more apt to condone hazing in order to prove their loyalty and display their toughness and equality to their male counterparts.

It can be concluded that hazing continues to occur in the military because, even though a “zero tolerance” policy may be in effect, the learned behavior and cultural acceptance of hazing, that individuals were exposed to in high school and college, are transferred to the military as they enter as recruits and officer candidates. Each branch of the US military has strict anti- hazing policies and requires documented annual training. Throughout their military careers, service

members will abide by regulations and attend this training, essentially maintaining the status quo. However, sometimes they instinctively revert back to their learned behavior and submit to the group thinking phenomenon. Essentially, the perpetuation of hazing endures no matter the amount of mandatory training that is implemented.

It has been proven that those who have been hazed are more likely to haze others. This concept provides evidence that hazing is not a cultural phenomenon that is fostered in the military; rather it involves behaviors that have been taught and displayed as a part of society which has then taken root into the military. This chain of events must be broken by educating and informing all levels of leadership, troops and the public. Developing a policy of accountability will change the hazing culture. Congress is currently debating proposed legislation in an effort to explicitly articulate a uniform definition of hazing. Included in this debate is the requirement for the DOD to track alleged and substantiated incidents of hazing and to hold those accountable for hazing violations. Though change often happens as a consequence of tragedy, it is everyone's responsibility to ensure positive progress is made to eliminate hazing as a substitute for leadership.

Appendix A

10 USC 6964: Hazing: definition; prohibition, Text contains those laws in effect on December 14, 2012

From Title 10-ARMED FORCES Subtitle C-Navy and Marine Corps PART III-EDUCATION AND TRAINING CHAPTER 603-UNITED STATES NAVAL ACADEMY

§6964. Hazing: definition; prohibition

(a) In this chapter, the term “hazing” means any unauthorized assumption of authority by a midshipman whereby another midshipman suffers or is exposed to any cruelty, indignity, humiliation, hardship, or oppression, or the deprivation or abridgement of any right.

(b) The Superintendent of the Naval Academy shall prescribe regulations, to be approved by the Secretary of the Navy, to prevent hazing.

(c) Hazing is an offense that may be dealt with as an offense against good order and discipline or as a violation of the regulations of the Naval Academy. However, no midshipman may be dismissed for a single act of hazing except by sentence of a court-martial.

(d) The finding and sentence of a court-martial of a midshipman for hazing shall be reviewed in the manner prescribed for general court-martial cases.

(e) A midshipman who is sentenced to imprisonment for hazing may not be confined with persons who have been convicted of crimes or misdemeanors.

(f) A midshipman who is dismissed from the Academy for hazing may not be reappointed as a midshipman or be appointed as a commissioned officer in the Army, Navy, Air Force, or Marine Corps until two years after the graduation of the class of which he was a member.

Appendix B

Statistics

Where Hazing Occurs?

Hazing incidents although many believe it only occurs in fraternities or sororities has now become a societal problem. Hazing incidents have been reported frequently in the military, athletic teams, marching bands, religious cults, high schools, professional schools and other types of clubs or organizations.

HIGH SCHOOL HAZING

1.5 million high school students are hazed each year

91% of all H.S. students belong to at least one group, and half of them, 48% report being subjected to hazing activities.

43% were subjected to humiliating activities and 30% performed potentially illegal acts as part of their initiation.

Both male and female students report high levels of hazing.

Every kind of high school group was involved in hazing including 24% of the students involved in church groups.

10% of all college students admit to being hazed in high school.

79% of the NCAA Athletes report being hazed initially in high school.

25% were first hazed before the age of 13.

92% of the high school students will not report a hazing, and of these respondents, 59% know of hazing activities and 21% admit to being involved in hazing.

48% of the students acknowledge participating in activities which are defined as hazing, 29% did potentially illegal things to join a group, however only 14% admit to being hazed. This underscored the "disconnect" between how adults define hazing vs. how students define it.

COLLEGE HAZING

More than 250,000 students experienced some sort of hazing to join a college athletic team.

5% of all college students admit to being hazed.

40% admit to knowing about hazing activities.

40% report that a coach or club advisor was aware of the hazing.

22% report that the coach or advisor was involved in the hazing.

50% of the female NCAA Division I athletes reported being hazed.

More than 20% of female NCAA athletes were subjected to alcohol-related hazing; however even a higher percentage admitted to "mental hazing" which ranged from singing to being kidnapped.

10% of the female NCAA athletes were physically hazed including being branded, tattooed, beaten thrown in water or having their head forcibly shaved.

6-9% of the female NCAA athletes were subjected to sexually related hazing including harassment, actual assault or being expected to simulate sex activities.

HAZING TRENDS

60% agree that it is important to tolerate psychological stress and 32% believe it is important to tolerate physical pain.

67% agree that a significant part of initiation is humiliation.

46% believe that the most important thing is to keep the code of silence.

29% of Greek leaders are concerned with the overuse of alcohol during pledge activities.

36% say they would not report a hazing primarily because "there's no one to tell" and 27% feel that "adults won't handle it right."

Students are more likely to be hazed if they knew an adult who was hazed.

Source: http://www.insidehazing.com/statistics_25_high.php (2010)

Appendix C
State Anti-Hazing Laws

Alabama	Indiana	Missouri	Pennsylvania
Arizona	Iowa	Nebraska	Rhode Island
Arkansas	Kansas	Nevada	South Carolina
California	Kentucky	New Hampshire	Tennessee
Colorado	Louisiana	New Jersey	Texas
Connecticut	Maine	New York	Utah
Delaware	Maryland	North Carolina	Vermont
Florida	Massachusetts	North Dakota	Virginia
Georgia	Michigan	Ohio	Washington
Idaho	Minnesota	Oklahoma	West Virginia
Illinois	Mississippi	Oregon	Wisconsin

Legislative News: The Arizona House and Senate have recently passed a bill that would outlaw hazing. 44 States have hazing laws.

The following states do not have an anti-hazing law:

Alaska	Montana	South Dakota
Hawaii	New Mexico	Wyoming

Source: <http://www.stophazing.org/laws.html> (2010)

End Notes

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- ¹ "Hazing Defined," Will Keim, Ph.D. last accessed 2010, <http://www.stophazing.org/definition.html>
- ² *C-Navy and Marine Corps Part III-Education and Training Chapter 603-United States Naval Academy*, U.S. Code 10, secs. 6964 (2012)
- ³ Secretary of the Army, *Army Command Policy Summary of Changes; Army Hazing Policy*, Army Regulation 600–20, September 20, 2012
- ⁴ Secretary of the Air Force, *The Air Force Corrections System*, Vol. AIR FORCE INSTRUCTION 31-205, April 28, 2011
- ⁵ Secretary of the Navy, *Department of the Navy (DoN) Policy on Hazing*, SECNAVINST 1610.2A, July 15, 2005 and Commandant of the Marine Corps, *Hazing*, MCO 1700.28A, February 1, 2012
- ⁶ Hank Nuwer, *The Hazing Reader*, (Indiana University Press, 2004), XXV
- ⁷ David W. Chen, "Private Chen's Family Learns More About Hazing by Fellow G.I.'s," NYTimes.com, January 5, 2012, www.nytimes.com/2012/01/06/nyregion/pvt-chens-family-learns-more-about-hazing-by-fellow-gis.html.
- ⁸ "Hazing in View: College Students at Risk Initial Findings from the National Study of Student Hazing." March 11, 2008
- ⁹ Donna Wilson, "Rites of Passage and Group Bonding in the Canadian Airborne," in *The Hazing Reader*, ed. Hank Nuwer (Indiana University Press, 2004), 165
- ¹⁰ Commandant of the Marine Corps, *Hazing*, MCO 1700.28A, February 1, 2012
- ¹¹ "Platoon 71, A Marine Corps Training Tragedy-April 1956", *Recon Reflections*, May 1, 2011. <http://www.1streconbnassociation.org/Recon%20Reflections%20Issue%2018%20.pdf>
- ¹² Irving L Janis, *Victims of Groupthink*. New York: Houghton Mifflin, 1972. http://www.psyr.org/about/pubs_resources/groupthink%20overview.htm
- ¹³ Elizabeth J. Allan, PhD. "Hazing and Gender: Analyzing the Obvious." In *The Hazing Reader*, ed. by Hank Nuwer (Indiana University Press, 2005), 291
- ¹⁴ "Lifting of the 1994 Combat Exclusion Policy - Sgt. Maj. of the Marine Corps Responds," Marines TV, 1:19, Since 1918, women have been an integral part of the Marine Corps, posted by Marines TV January 25, 2013, <http://www.marines.mil/News/tabid/3250/Default.aspx?Search=women+in+combat>
- ¹⁵ Philip W. Leon, *Bullies and Cowards; the West Point Hazing Scandal, 1898-1901* (Greenwood Press, 2000)
- ¹⁶ Government Accounting Office. *DOD SERVICE ACADEMIES More Changes Needed, to Eliminate F Lazing*, archive.gao.gov/d36t11/148057.pdf, 1992.
- ¹⁷ Elizabeth J. Allan, PhD. "Hazing and Gender: Analyzing the Obvious." In *The Hazing Reader*, ed. by Hank Nuwer (Indiana University Press, 2005), 276
- ¹⁸ Elizabeth J. Allan, PhD. "Hazing and Gender: Analyzing the Obvious." In *The Hazing Reader*, ed. by Hank Nuwer (Indiana University Press, 2005), 276

¹⁹ Lionel Tiger, "Males Courting Males." In *The Hazing Reader*, ed. by Hank Nuwer (Indiana University Press 2005), 14

²⁰ *Hearing on National Defense Authorization Act for Fiscal Year 2013 and Oversight of Previously Authorized Programs before the Committee on Armed Services, House of Representatives, 112th Congress, Second Session (March 22, 2012)*

²¹ Lori Yount, "Ribbon Creek Marines returning 50 years later," *The Beaufort Gazette*, April 6, 2006, www.leatherneck.com/forums/archives/index.php/t-28267.html.

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