

# LAST CALL: AN INTERACTIVE MULTIMEDIA SIMULATION

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## Introduction

“Last Call” is an interactive multimedia simulation, or IMS. The centerpiece is an interactive scenario involving two officers of similar rank—John and Brian—who are also friends and roommates. The night before a crucial inspection, John drinks too much and disappears overnight. The next morning, he confesses to Brian that he is a recovering alcoholic and asks Brian to lie for him.

Learners play the role of Brian. At several points in the simulation, Brian must choose how he is going to deal with John and others, including his senior chief and commanding officer. The scenario ramifies in various different directions, depending on the learner’s choices. Each individual choice and the combination of choices a learner makes bring consequences which must be dealt with.

A unique feature of the simulation is its real-time quality. This pulls learners in, immersing them in a way that passive viewing cannot. The choice nodes only give the player seconds to react. This is intentional, for the real world does not often allow time for careful evaluation of morally charged situations—people must make decisions quickly.

## Learning Objectives

The target audience for this simulation is the junior officer or those who are about to become junior officers. After completing the simulation and tutorial, learners will be able to:

- Describe the steps in an ethical decision-making process.
- Apply this method to decide what actions to take to when they do the simulation again in the second round.
- Discuss how this approach could be applied to on-the-job decisions they are making or can imagine having to make in the future.

## Contents

Along with this Facilitator’s Guide is a CD, which includes:

- “Last Call” IMS in real time
- Tutorial
- Second-round option

## Approximate Time

The total time needed is between 50 to 70 minutes, plus whatever time is allowed for discussion. The breakdown is below.

- Doing the simulation the first time (15 to 20 minutes)
- Completing the tutorial (15 to 20 minutes)
- Returning to the simulation in the second-round option (20 to 30 minutes)

## Teaching Strategies

By immersing the learner in a role play that includes real-world time constraints, the simulation opens doors to discussions of ethical dilemmas encountered not only by officers, but also by enlisted. Dilemmas can be discussed either in the classroom or the wardroom.

The simulation can be adapted to various learning environments. Learners can do the simulation and tutorial by themselves or as part of a group. The simulation and tutorial can stand alone or be incorporated into a larger ethics curriculum. The key thing here is that it can be used as a catalyst to carry on regular ethical discussions. Ongoing engagement better suits individuals to the inevitable dilemmas they will confront in the service, be they matters of personal morality as in “Last Call” or the day- to-day professional or administrative choices that must be made. In the language of the tutorial, such discussions will build ethical decision-making “muscle memory,” better preparing learners for the realities of the service and life.

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## *Using the “Last Call” IMS*

Learners must do the scenario in real time first. After that, there is the option to either do the tutorial or go into the second-round option mode. Here is one suggested approach for using the simulation.

This approach presupposes a group setting like a classroom or wardroom. It is basically a three-stage approach:

- Completing the real-time simulation
- Having a discussion and referring to the tutorial
- Returning to the simulation in the second-round option

## *Completing the Real-time Simulation*

Ask learners to play “Last Call” individually and explain that it is an interactive simulation. Do no teaching at this point. Instruct learners to carefully follow the simulation’s instructions and to “bury themselves in the part.” They are to play as if they truly are Brian. Strongly discourage them from disassociating themselves from the scenario and making choices “just to see what happens.” They can do this later. In fact, exploring the different branches of the simulation can highlight different morally relevant aspects of the story, along with the different sets of consequences brought about by the combinations of choices. Explain to the exceptionally curious that their inclinations will be accommodated later; the program provides a second-round or exploratory option just for them. In other words, give them a promissory note.

It is crucial, before learners start the simulation, that you take advantage of their unfamiliarity with the story. Tell them to make the choices they would make if they truly were in this situation with a good friend.

(If there is a group of learners and only one computer, another option is to have one volunteer play the simulation while the others watch. Encourage the others to make note of the choices the volunteer makes, so they can discuss them later.)

Keep in mind that learners will not finish the scenario all at the same time. Because of the different combinations of choices, there will probably be at least a 5-minute gap between those who complete it first and those who take longer. Ask the early finishers to wait; they should not move on to the tutorial yet.

## *Discussing the Simulation*

After they finish, you can then ask what choices people made at key decision points and solicit their justifications for those choices. Ask them to reflect on what was happening internally at various points in the scenario, with questions like:

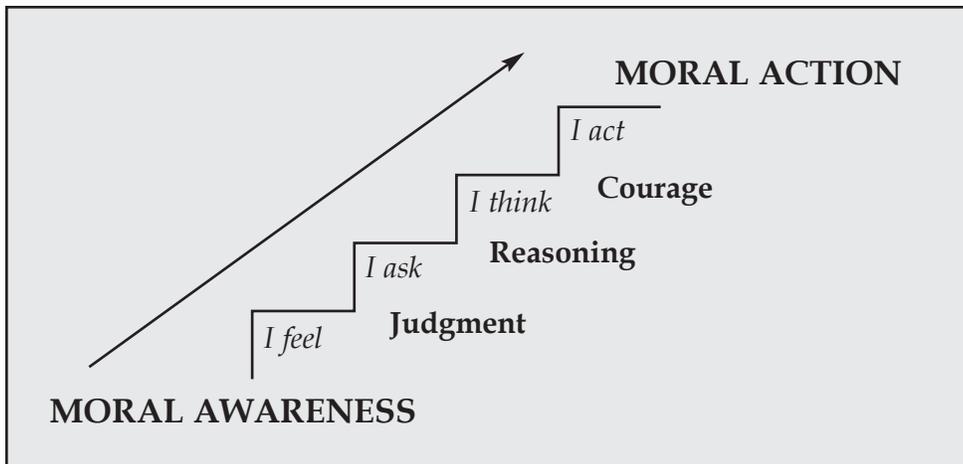
- When did it dawn on you that something might be afoot with John?
- Why did you choose to talk to John at the particular time you did, instead of some other time?
- What did you think when you were given the option to stop talking to the senior chief?
- When did you decide whether or not you were going to actively do something about the situation?
- What was running through your mind when you were talking to the COS at the end of the simulation?
- Were you troubled by the repercussions your actions would have for others? If you were troubled, about whom were you most troubled and why?

These questions elicit introspection and will motivate learners to grasp the psychological and philosophical concepts in the tutorial.

## *Using the Tutorial*

The tutorial is built around the step graphic on the next page.

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Each step in the graphic is described below.

## **I Feel (Moral Awareness)**

In this first step, you have gut-level recognition of a situation as morally charged. Moral emotions such as anger, fear, disgust, and/or empathy are aroused. Whether your interior “red light” goes on, or your hair stands on end, somewhere inside you have a physiological and affective reaction, indicating a preconscious or subconscious recognition that something is up. Your gut is answering the question: “Is there something wrong here?” Is a person, community, or ideal at risk? Is there a dimension of right and wrong in this situation? Are there competing values in this situation?

If you decide that the situation includes an ethical dilemma, then you also accept a moral obligation to try to resolve it. Get all the facts about the situation and explore it further.

## **I Ask (Moral Judgment)**

Assuming the situation raises an ethical issue, the next step is to weigh various options. Simple questions of right and wrong may be fairly easy (i.e., Should I really be stealing this software program from the command?) but more complicated issues will often represent competing values or “rights.” Your aim is to distinguish right from wrong, better from worse, and between competing values or obligations. You’re also weighing possible options for action.

## **I Think (Moral Reasoning)**

The next step is to choose what to do or not do. Remember, choosing not to act may be a valid decision. Deciding what to do also includes marshaling the courage to act, sometimes in the face of great opposition. After you’ve made your decision, test your resolve. If you told someone you respect why you chose this option, what would he or she say?

## **I Act (Moral Courage)**

Sometimes, people can recognize an ethical dilemma, decide “the right thing to do,” resolve to act, and yet, don’t. Maybe they don’t have the interpersonal skills or mature judgment yet, or maybe they let external factors hold them back.

In this step, you carry out your decision, in spite of opposition or possible consequences. Be prepared to live with what you decide.

When people act, they want to be effective. Take time to reflect and learn from your decisions, and then reaffirm to yourself your commitment to live an ethical life.

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## *Understanding the Model*

This model encourages learners to monitor both their psychological states and their reasoned justifications for action. The graphic illustrates the Center's model of ethical decision making, a wedding of psychological insights and ethical analysis. The aim is to better enable learners to recognize when they are faced with moral choices and morally charged situations.

A particularly attractive feature of this approach is the contention that some emotional reactions are concomitant with moral cognitions or judgments that are often not explicit or conscious at first but later become more conscious as they become components of ethical reasoning. An ability to recognize when one is in such states gives individuals the benefit of allowing more time for conscious deliberation, something that is very useful in real-world, time-constrained situations. This tutorial hones such self-monitoring abilities in students.

Once you've had a discussion about the simulation, you can introduce the tutorial, indicating discussion questions that correspond in content with steps in the decision-making process. You will find that students are already drawing connections between the steps in the model and the questions posed for discussion in the tutorial.

Below are the tutorial questions that relate to each step in the model.

### **I Feel (Moral Awareness)**

Why has the chief pointed out John's drinking?

Does he feel John should not be drinking?

Did I do the wrong thing offering John a drink in his condition?

Can John handle more than one beer?

If not, do I have an obligation to him, to our command, to stop John from drinking?

Do I have an obligation to our command that I can serve by smoothing things over, having this conversation with the new chief?

Would John jeopardize the inspection if he shows up hung over or drunk tomorrow?

How strictly should I take the directions of COS? Does his order apply only to me, or did he intend for me to apply it to John as well?

Will I need to inform COS of John's drinking, since John never drinks?

Should I intervene so that John won't drive after drinking? If so, should I involve the senior chief, since he's aware of what is going on?

### **I Ask (Moral Judgment)**

Which consideration weighs on me to a greater degree, my loyalty to John or my obligation to command, and getting us through the inspection successfully?

Do my professional obligations here outweigh my personal obligations to John as a friend?

Am I showing lack of trust in my friend if I intervene, or am I showing lack of concern and true, caring friendship if I let John continue?

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Is there any way I can satisfy both my duty to John as his friend and my duty to the command?

Is there any way I can satisfy both my duty to John as his friend and my duty to John as professional peer and shipmate?

If John were an officer senior to me, would I be willing to let things slide? What if John were enlisted? Would I treat everyone in this situation similarly?

Wherein lies my greater loyalty, to command, mission, COS, or to John my friend?

Which action lines up better with my sworn duty as a naval officer, leaving John to his own devices or turning to the senior chief?

Which option has worse consequences for all involved, leaving John alone or taking steps to intervene?

What personal and professional consequences will I suffer with my two options? Which of these has precedent?

What consequences will John suffer with my two options?

What consequences will the senior chief suffer with my two options?

What consequences will COS suffer with my two options?

What consequences will the staff/strike group suffer with my two options? Will I help or hinder unit cohesion? Will the crew feel I don't trust individual shipmates?

What kind of person would I be if I allowed John to continue to drink or if I stopped him?

What character traits would I be encouraging in John if I let him continue or if I stopped him?

## **I Think (Moral Reasoning)**

If I cover for John, what impact will this have on the success of the exercise?

Which is the act of a true caring friend here, my acquiescence in John's request or my refusal?

Will I have satisfied both my duty to John as friend and to COS by covering for John?

Will I have satisfied both my duty to John as friend and to COS by refusing to cover but feigning ignorance?

Will I have satisfied both my duty to John as friend and to COS by refusing to cover and reporting what I know?

Will I have treated both John and COS fairly or justly by refusing to cover and feigning ignorance?

Will I have treated both John and COS fairly or justly by refusing to cover for John and reporting what I know?

Will I have treated both John and COS fairly or justly by covering for John?

Will I have best met my sworn duty by covering up for John?

Will I have best met my sworn duty by refusing to cover for John and feigning ignorance?

Will I have best met my sworn duty by refusing to cover for John and reporting what I know?

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Will I have best met my personal and professional obligations by covering for John?

Will I have best met my personal and professional obligations by refusing to cover for John and feigning ignorance?

Will I have best met by personal and professional obligations by refusing to cover for John and reporting what I know?

Will I have brought about the best combination of consequences for all involved by covering for John?

Will I have brought about the best combination of consequences for all involved by refusing to cover for John and feigning ignorance?

Will I have brought about the best combination of consequences for all involved by refusing to cover for John and reporting what I know?

Will I help or hinder staff cohesion by covering for John or by reporting to COS?

Will I help or hinder staff cohesion by refusing to cover for John and feigning ignorance?

Will I help or hinder staff cohesion by refusing to cover for John and reporting what I know?

## **I Act (Moral Courage)**

Can I now live with the personal and professional consequences of covering for John (feigning ignorance for John, fully informing COS)?

Can I live with likely loss of John's friendship now that I've fully informed COS?

Can I live with the risk I create for our strike group and success in the exercise now that I've covered for John, (feigned ignorance for him)?

Can I live with risking John's friendship now that I've fully informed COS?

Can I live with possible negative consequences of fully informing COS regarding the level of trust the staff will have toward me?

Can I honestly say that I've fulfilled my sworn duty as an officer by covering for John (feigning ignorance for John, fully informing COS)?

Can I honestly say that I am the kind of person I ought to be now that I have covered for John (feigned ignorance for John, fully informed COS)?

Can I honestly say that I am helping John be the kind of person he ought to be, now that I have covered for him (feigned ignorance for him, fully informed COS)?

Can I honestly say that I have best met my personal and professional obligations by covering for John (feigning ignorance for John, fully informing COS)?

Can I honestly say that I have brought about the best consequences, all things considered, by covering for John (feigning ignorance for John, fully informing COS)?

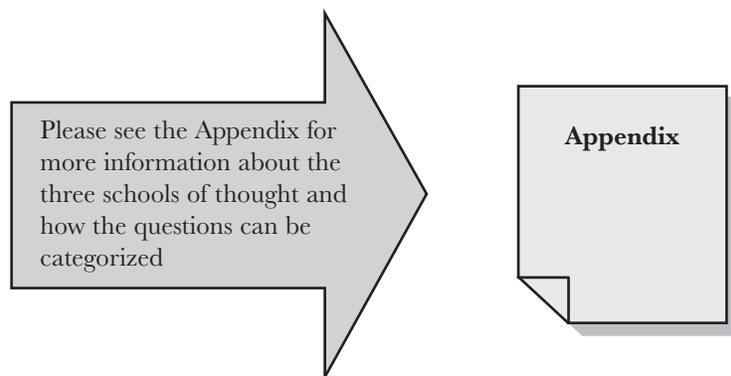
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The questions in the tutorial have been developed to encompass ideas from three influential schools of ethical philosophy:

- Deontological, or duty-based ethics
- Utilitarian, or consequentialist ethics
- Virtue, or character-based ethics

The simulation engages all these concepts. If you are familiar with these schools of thought, you may want to briefly describe them and encourage participants to apply them in the simulation. The questions in the tutorial can also be sorted into these three categories.



## *Returning to the Second-round Option*

After facilitating the tutorial, encourage learners to apply the steps of the ethical decision-making model in the second-round option. In this second round, learners can return to decision points in the simulation, pause the action, and think carefully about the different options. It's also an opportunity to try out different choices and different combinations of choices to see what happens.

If you have time after the learners have explored the second round, ask them what they discovered this time around. Discuss the different, sometimes unexpected consequences of the various choices.

Below are some questions to stimulate discussion:

- What unintended consequences were brought about with your choice to accept or refuse the chief's offer of a beer? What differences did you note between your choice in the real-time simulation and the other available options you explored in the second round?
- How does the senior chief's attitude differ with the choices Brian makes?
- What difficulties does Brian encounter by playing things "by the book" or doing the "politically correct" thing?
- Compare the consequences of being proactive with John in the bar with the consequences of leaving him on his own.
- What results from hanging out with John and letting him drink?
- What do you think about John when he reveals that he is a recovering alcoholic and has no excuse for his behavior?
- What do you think about John when he later demands that you lie for him?

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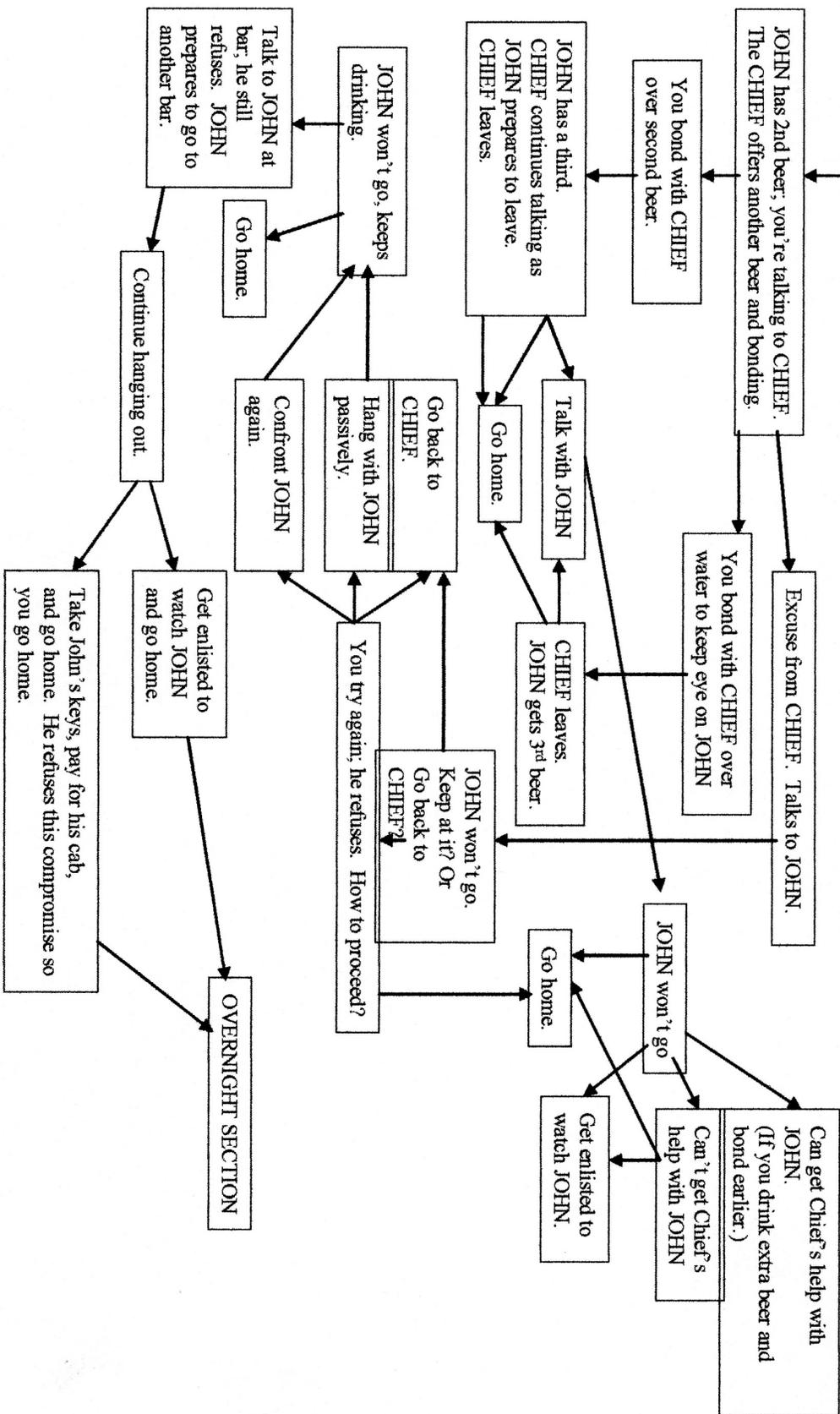
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- When you were listening to COS in the last scene, did you feel that you had fully considered all the ramifications of your earlier choices? Given the outcome, do you wish you had chosen differently? If so, at what point in the simulation?
- What are the chances that you have preserved your friendship with John, and how important is that to you?

For your reference, the following pages illustrate the simulation's various decision points, choices, and consequences. Each arrow leading from a box indicates an option that the learner has. For example, on the next page, at the point that John has his second beer, the learner can choose to have a beer and bond with the chief, have water and talk to the chief, or leave the chief to talk with John. Each of those choices leads to other choices. These branching diagrams indicate how many choices and combinations of choices there are in the simulation.

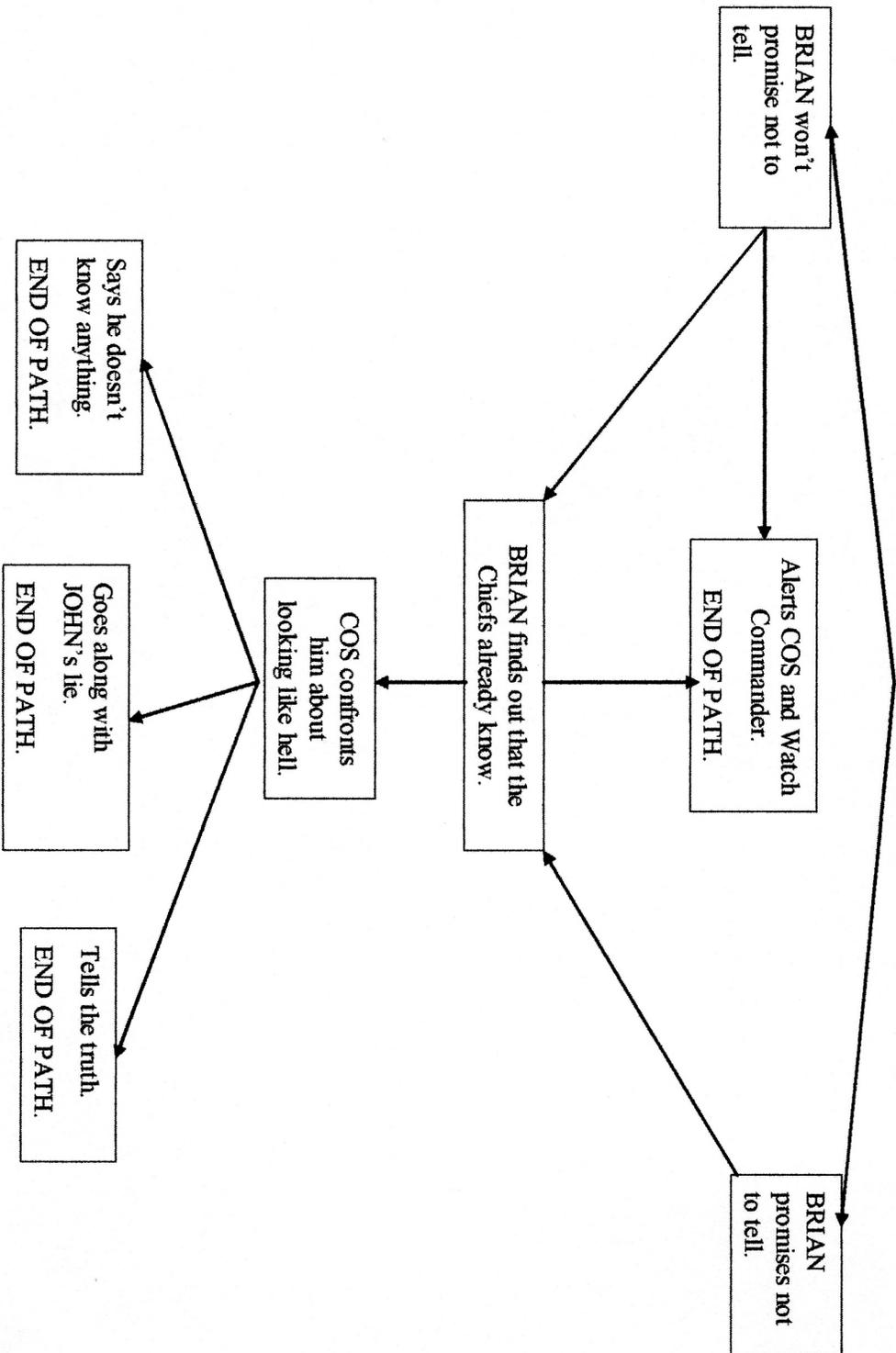
# Thursday Evening

You are BRIAN, a L.T. You've got a roommate, JOHN, going through the death of his father. JOHN is not a drinker. You and JOHN have the same job and compete, though you are friends. The job requires performance; tomorrow is big event, and you need to be well-rested.  
 JOHN drove all the way back from Missouri today and arrives at the post-softball game celebration. You're supposed to have one beer, then leave enlisted and go home. You want to use the night to bond with a Senior CHIEF because your staff hasn't been performing as efficiently as it could have.



# Friday Morning

BRIAN and JOHN go in to work. JOHN is in far too poor shape to do this. BRIAN asks him to leave before it starts. JOHN asks him to promise not to tell anyone about last night.



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## Minimum System Requirements

- Pentium 500 Mhz or equivalent processor
- 16x CD ROM
- 64 MB of RAM
- Sound card
- Speakers/Headphones (headphones highly recommended)
- Windows 98, ME, NT, 2000, or XP

## Preparation

- Do the simulation to experience the real-time constraints.
- Look at the tutorial to familiarize yourself with the ethical decision-making model and the questions.
- Explore all the different choices available in the second-round option.
- Think through your own experiences in ethical decision making. In retrospect, have there been situations in which you failed to see an ethical dilemma or times when you did not act ethically?

## Resources

Dr. Elizabeth Holmes and Dr. Linda Mallory conducted the research on ethical decision making. Dr. Shaun Baker authored the philosophical ethics portion. Ms. Rose Ciccarelli was the editor.

Contact the Vice Admiral James B. Stockdale Center for Ethical Leadership at the U.S. Naval Academy for more information. The Center's website is at [www.usna.edu/ethics](http://www.usna.edu/ethics), and the Royal Ingersoll Teaching Ethics Resource Room is available on site.

## Appendix

### Deontic or Duty Ethics

This school develops some common intuitions everyone has had at some time or another, the idea that there are some things that must be done, or some things that should never be done, regardless of possible benefits that would accrue. Duty-based reasoning attempts to rationally justify these intuitions and also to develop them into a decision-making procedure. The influential theorist Immanuel Kant developed a three-part decision-making process that he called “the categorical imperative.” It can be presented as three sets of yes-or-no questions. The results depend on the answers to the questions.

First, ask yourself:

*Can I consistently will that my course of action be formulated as a rule that all follow when in like circumstances?*

If you answer “no,” then your action is rationally inconsistent. As a reasoning moral agent, you should not take this course of action. If you answer “yes,” then you can move on to the second pair of questions:

*Am I treating any other person as a mere means to my own ends by acting in this way? Am I using others without sufficient consideration for their own needs, wants, and life projects?*

If the answer is “yes,” then you are not respecting the autonomy and rationality of others, but treating them as objects. If you answer “no,” you can move on. The last two questions sum up the previous ones:

*Am I honestly able to say I am willing to legislate acts of this sort in light of their impact on the autonomy or freedom of all humans?*

Or

*Does my action give sustenance to the so called “kingdom of ends,” the community of moral agents, rational beings who are capable of formulating life goals and exercising reason in pursuit of those goals?*

If your answer is “no,” then you are treating people in a way they would not freely consent to if asked. If your answer is “yes,” then you have arrived at the end of your decision-making procedure, and you are morally permitted (not necessarily obligated) to act in the way you are considering.

### Utilitarian Ethics

The utilitarian deliberates with an eye toward the overall level of harms and benefits generated by actions or modes of behavior. Utilitarianism focuses on two things: rules or “standard operating procedures” and individual actions. It recommends a two-stage decision-making process. First, focus on rules and standards. When making ethical decisions, act in accordance with the rules that, if followed by most people, will generate the greatest amount of benefit for the greatest number.

If there is a conflict between two rules, then move to the second stage. Examine each option, each potential course of action, and choose the option that generates the best overall consequences. It is important to note that most utilitarians are “rule utilitarians.” They argue that the default position is to follow rules and standard operating procedures, because by and large, these have utilitarian justification. For example, rules against theft, if followed by most people in society, allow people to own property, feel secure, and provide incentive to work. People will hold down jobs to make money to buy goods they can own. Without rules against theft, people would not bother to make money or purchase goods. Indeed, the institutions upon which all these activities depend would likely collapse. Society would be considerably worse off. Utilitarianism maintains that most social rules have this sort of justification.

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However, if the rules come into conflict, then follow the rule that generates the greatest social benefit. For example, a man borrows his friend's knife, and the friend wants it back. There are some applicable rules, involving promise-keeping and respect for property. However, the friend wants to kill someone with that knife. The rule against murder comes into play. The two rules require conflicting actions. However, weighing the harms and benefits of the two options, the man should not return his friend's knife.

## Virtue Ethics

This is a consequentialist view: what effects do given rules or actions have? How do they affect an individual's or society's ability to flourish?

How do virtue ethicists define flourishing? They talk in terms of rationality and sociality—those features unique to or most strongly exemplified by humans. Aristotle calls man the “political animal,” not indicating so much an appetite for engaging in party politics but a universal propensity to live and work in cooperating groups. His view is that using reason in a social context to solve problems and gain knowledge constitutes human excellence or happiness—happiness not in a simple hedonistic sense but in a sense of long-term fulfillment or satisfaction. Human flourishing means individuals can rationally develop their talents and abilities within a community that appreciates their contributions. Exercise of reason is an integral part of such flourishing. Individual identities are tied up with the lives, projects, and identities of their containing groups. For example, think about your own sense of self, your own life projects, and identity. These likely are deeply connected with the work and well-being of others: your family, colleagues, church, clubs, nation, home state, home city, alma mater, favorite sports team, and neighborhood. What you do is connected to what they do; your well-being is connected with theirs and theirs with yours. Individual flourishing is part of a cooperative enterprise to make the whole society flourish. A parent is distressed if his or her child is unhappy. Americans are distressed if their country is imperiled. Sailors are uplifted if the Navy prospers or their ship excels.

If this is so, then people have a responsibility to ensure that they, as individuals, are “shipshape” to help themselves and each other in this overarching enterprise of becoming full human beings. With all this in mind, the virtue ethicist's primary concern is with human character and the development of character traits that will best help this cooperative enterprise. If individuals develop certain character traits, they will be more likely to flourish. Equally important to them is the well-being of others. If most people in society develop certain character traits, that task of working toward flourishing becomes all the easier for all individuals in the society. With appropriate character traits, people can pursue two equally important projects: their own flourishing and the flourishing of others in the society.

The society, as a whole, can flourish only if its individuals flourish. If the ultimate goal is for such human flourishing for as many as possible, then the primary focus is to create an environment that will make success more likely. What better way than to foster the development of the required character traits? If those traits become second nature, they are very likely to create an environment conducive to human flourishing or happiness. With this goal in mind, virtue ethicists examine their roles in society, society's rules, and their conduct toward others.

## Putting Them Together

These three outlooks, when combined, offer a powerful way to tackle difficult moral dilemmas when there are no easy answers, and unwanted consequences come with every option. Using them for regular practice in ethical decision-making will help learners deal with “real world” situations like the one presented in “Last Call.”

In the “I ask” and “I think” steps of the Center's ethical decision-making model, considering these theoretical viewpoints in a conscious and deliberate way can more clearly delineate the moral landscape and the repercussions of various decisions.

## Questions Used in the Scenario

As mentioned earlier, these questions correspond to each step of the ethical decision-making model. They can also be categorized by school of thought, as shown below.

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## I Feel (Moral Awareness)

Did I do the wrong thing offering John a drink in his condition? (Virtue, Duty, Utilitarian)

Can John handle more than one beer? (Utilitarian)

If not, do I have an obligation to him, to our command, to stop John from drinking? (Duty, Virtue, Utilitarian)

Do I have an obligation to our command that I can serve by smoothing things over, having this conversation with the new chief? (Utilitarian)

Would John jeopardize the inspection if he shows up hung over or drunk tomorrow? (Utilitarian)

How strictly should I take the directions of COS? Does his order apply only to me, or did he intend for me to apply it to John as well? (Duty)

Will I need to inform COS of John's drinking, since John never drinks? (Duty)

Should I intervene so that John won't drive after drinking? If so, should I involve the senior chief, since he's aware of what is going on? (Utilitarian)

## I Ask (Moral Judgment)

Which consideration weighs on me to a greater degree, my loyalty to John or my obligation to command, and getting us through the inspection successfully? (Duty)

Do my professional obligations here outweigh my personal obligations to John as a friend? (Duty)

Am I showing lack of trust in my friend if I intervene, or am I showing lack of concern and true, caring friendship if I let John continue? (Virtue)

Is there any way I can satisfy both my duty to John as his friend and my duty to the command? (Duty)

Is there any way I can satisfy both my duty to John as his friend and my duty to John as professional peer and shipmate? (Duty)

If John were an officer senior to me, would I be willing to let things slide? What if John were enlisted? Would I treat everyone in this situation similarly? (Duty)

Wherein lies my greater loyalty, to command, mission, COS, or to John my friend? (Duty)

Which action lines up better with my sworn duty as a naval officer, leaving John to his own devices or turning to the senior chief? (Duty)

Which option has worse consequences for all involved, leaving John alone or taking steps to intervene? (Utilitarian)

What personal and professional consequences will I suffer with my two options? Which of these has precedent? (Utilitarian)

What consequences will John suffer with my two options? (Utilitarian)

What consequences will the senior chief suffer with my two options? (Utilitarian)

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What consequences will COS suffer with my two options? (Utilitarian)

What consequences will the staff/strike group suffer with my two options? Will I help or hinder unit cohesion? Will the crew feel I don't trust individual shipmates? (Utilitarian)

What kind of person would I be if I allowed John to continue to drink or if I stopped him? (Virtue)

What character traits would I be encouraging in John if I let him continue or if I stopped him? (Virtue)

## **I Think (Moral Reasoning)**

If I cover for John, what impact will this have on the success of the exercise? (Utilitarian, Duty)

Which is the act of a true caring friend here, my acquiescence in John's request or my refusal? (Virtue)

Will I have satisfied both my duty to John as friend and to COS by covering for John? (Virtue, Duty)

Will I have satisfied both my duty to John as friend and to COS by refusing to cover but feigning ignorance? (Virtue, Duty)

Will I have satisfied both my duty to John as friend and to COS by refusing to cover and reporting what I know? (Virtue, Duty)

Will I have treated both John and COS fairly or justly by refusing to cover and feigning ignorance? (Duty)

Will I have treated both John and COS fairly or justly by refusing to cover for John and reporting what I know? (Duty)

Will I have treated both John and COS fairly or justly by covering for John? (Duty)

Will I have best met my sworn duty by covering up for John? (Duty)

Will I have best met my sworn duty by refusing to cover for John and feigning ignorance? (Duty)

Will I have best met my sworn duty by refusing to cover for John and reporting what I know? (Duty)

Will I have best met my personal and professional obligations by covering for John? (Virtue, Duty)

Will I have best met my personal and professional obligations by refusing to cover for John and feigning ignorance? (Virtue, Duty)

Will I have best met by personal and professional obligations by refusing to cover for John and reporting what I know? (Virtue, Duty)

Will I have brought about the best combination of consequences for all involved by covering for John? (Virtue, Duty)

Will I have brought about the best combination of consequences for all involved by refusing to cover for John and feigning ignorance? (Utilitarian)

Will I have brought about the best combination of consequences for all involved by refusing to cover for John and reporting what I know? (Utilitarian)

Will I help or hinder staff cohesion by covering for John or by reporting to COS? (Utilitarian)

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Will I help or hinder staff cohesion by refusing to cover for John and feigning ignorance? (Utilitarian)

Will I help or hinder staff cohesion by refusing to cover for John and reporting what I know? (Utilitarian)

## **I Act (Moral Courage)**

Can I now live with the personal and professional consequences of covering for John (feigning ignorance for John, fully informing COS)? (Utilitarian, Duty, Virtue)

Can I live with likely loss of John's friendship now that I've fully informed COS? (Virtue)

Can I live with the risk I create for our strike group and success in the exercise now that I've covered for John, (feigned ignorance for him)? (Duty, Utilitarian)

Can I live with risking John's friendship now that I've fully informed COS? (Duty, Virtue)

Can I live with possible negative consequences of fully informing COS regarding the level of trust the staff will have toward me? (Utilitarian)

Can I honestly say that I've fulfilled my sworn duty as an officer by covering for John (feigning ignorance for John, fully informing COS)? (Duty)

Can I honestly say that I am the kind of person I ought to be now that I have covered for John (feigned ignorance for John, fully informed COS)? (Virtue)

Can I honestly say that I am helping John be the kind of person he ought to be, now that I have covered for him (feigned ignorance for him, fully informed COS)? (Virtue)

Can I honestly say that I have best met my personal and professional obligations by covering for John (feigning ignorance for John, fully informing COS)? (Virtue, Duty)

Can I honestly say that I have brought about the best consequences, all things considered, by covering for John (feigning ignorance for John, fully informing COS)? (Utilitarian)