

Stand Strong: The Effects of Combat on the Army Professional – A Leader's Perspective



CASE STUDY VIDEO VIGNETTE: DISCUSSION GUIDE

For all members of the Army Profession
cape.army.mil

Stand Strong: The Effects of Combat on the Army Professional – A Leader’s Perspective

Table of Contents

1:	Basic Concepts	p. 2
2:	Facilitation: Best Practices	p. 2
3:	Video Transcript	p. 3
4:	Additional Resources.....	p. 7
5:	Sample Discussion Questions.....	p. 8
6:	AAR/Check on Learning.....	p. 12

BASIC CONCEPTS

- Watch the video and read the transcript prior to discussion.
- Review “Facilitation Best Practices.”
- See “Additional Resources” for more content.
- Think about a personal experience, story, or event that relates to the scenario, and consider using this as a way to start the discussion.
- Present each part of the vignette and lead an open discussion that relates to desired learning outcomes. Listed below are “Sample Discussion Questions” to assist in facilitating the class.
- After watching and discussing each part of the story, identify the takeaways and discuss how each participant will apply this experience.

FACILITATION: BEST PRACTICES

The facilitator’s main role is to be a catalyst for conversation and learning about the topic at-hand. This video case study contains several rounds of discussion and ends with time to reflect on personal stories and vignettes that relate to the video.

Here are some key points to consider when preparing to facilitate a discussion:

- Let participants do most of the talking.
- The facilitator’s key role is to ask questions that spark thought and conversation.
- Ensure you engage everyone within your group and set the conditions for them to share thoughts openly. Do not let any one person or group of people dominate the conversation. Ask questions/opinions of the “quiet ones” to bring them into the group discussion.
- Have questions prepared for each round to drive the conversation. Ask open-ended questions and encourage participants to elaborate on their answers/thoughts.

You are the catalyst for conversation. Make sure you continue to ask questions that make your group dig deeper. For more information and guidelines on facilitating professional development discussions, visit the CAPE website at <http://cape.army.mil>.

Introduction

Ssg John Diem served in the 101st Airborne Division's 502nd Infantry Regiment and deployed four times during his 11 years in this unit.

He is sharing his story to help others understand and effectively deal with combat stress.

Initial Preparation

I'm going to talk about, like, preparation before the Army, during the Army and then after the Army, or really after I reached the threshold where combat stress would have overcome completely my ability to make moral decisions.

When I was a kid I read books and I watched movies about combat that glorified righteous action, and I had a number of people that I respected inside my family and people that I knew that valued – if not emulated, at least respected, that honorable outlook not just with combat but with any job related to service. So I would say that some of the homework was done before I even joined the Army.

When I made the choice to join the Army – and I joined the Infantry – I was aware that if any job was going to go to war, it was going to be this one, and if I was going to see combat it was going to be in this job. And so I really thought and meditated on it because I am not like the football captain from high school. I was not alpha male. Like when people looked at me they didn't say, "This guy's gonna be the next greatest Soldier on the face of the planet. He's gonna be the guy who wins the Medal of Honor," and I think that I found strength in that because I wanted to know if I could make it in the institution. I knew that in order to do that I had to be willing to work harder.

So now I joined the institution and I get trained and I realize that we're all just people trying to do a good job. And there are some people who are enormously talented in the United States Army, but I find that the more you rely on one strength in the Army the more likely it is that you will fail in the very short term.

So if you're Mr. PT Guy but you're dumber than a bag of hammers there's a definite limit to what you can accomplish, and I realized that I could be competent across the spectrum of what Soldiers had to do. And when I realized that, I tried to cultivate it. Discipline. Because that's really what it is at the end of the day. What does it take to not fall out of a run? One more step repeated ad nauseum. What does it take to – you know what I mean – execute a task under stress? Just physically execute the task. It's actually really, really, really simple.

All I have to do is my best at everything they ask me to do, and I can do that. Anybody can do that. That doesn't require bigger biceps or a faster brain or any kind of concrete thing that you can see, touch, and feel. It doesn't require that I've got 40 confirmed kills to be a good Soldier. All that it requires is that I do what I'm told well and with enthusiasm.

Preparing Oneself for Seeing Death

And so when I saw death my first tour I was aware that this was a part of the job, obviously, from my meditations and then sort of my indoctrination through when they're trying to teach you what the job's about. If you haven't done the homework before you join the Army, they're going to try and show you that death is a part of the Army.

So they're going to at least introduce and familiarize you with those concepts in case you

joined the Infantry for the college money and didn't know what the word "infantry" meant.

So I'm now familiarized with the concepts of death and mortality inside the military, and I'm aware that all I have to do is my best at everything that I'm asked to do. And you really see the cost at one point, and everybody, I think, will remember that moment – the first time there's this surreal slowness of time, the first time you see somebody you know who is dead up close, and the realization – or, actually, correction – the assumptions that you made shatter. Nobody's coming to pick this body up for you. You are there. There's no ambulance that's going to drive up. There's no cops. You are the cops. You are the ambulance. You are it.

And you see this once and you could probably get past it and think, "That'll probably never happen to me." You know, like, how many people really die in Iraq and Afghanistan? But you see it two or three times in your immediate organization – maybe it's two or three people you know – that's when you get to the point where you have to – well, not have to – where you will begin to struggle with your own mortality.

Now you've seen the cost. Any idiot can get talked into fighting in a war one time. But now that you've seen the cost and you know that it could be you and that you're rolling the dice every time you go out on patrol, and by the way you're going on patrol tomorrow, you realize the tyranny of combat and the tyranny of military authority, and it is derived from upright moral action. What we're doing is important.

So I guess that faith in the institution, my identity as an agent of the institution meant that I couldn't break, and so it became a very simple binary task. I could just snap and find a way to get out of combat, like go see Combat Stress and basically tell them I'm bug-nuts crazy or do something with severe misconduct, and I would go home and that would be it, or I had to stay there and do the job. And the values that I had built and my faith in the organization, and I

don't mean that to sound inflated, but those two things made it impossible for me to do what I would've had to do to get out of combat, and so I had to endure. And eventually after enough endurance, after you come face-to-face with mortality enough times you're going to reach one of two things: Fatalism or acceptance.

Fatalism is not acceptance. Fatalism is simply a lack of engagement, like "I could die. You know, you can tell me to go out on this patrol but I don't have to look around. I don't have to do anything you don't absolutely physically make me do," whereas acceptance is more like, "What we're doing is important, and I'm responsible for things that have to be accomplished, and I could die. And if that happens it is a foreseeable outcome of decisions that I have made, and I accept that."

I Will Not Compromise My Integrity, Nor My Moral Courage

It's not that they were bad Soldiers. Maybe that was like the environment a little bit, but it's a very fragile thing that we as people don't necessarily always have control of, but we should aspire to control of it. We can control how people see the 502nd Infantry Regiment or the Army. This was terrible. I couldn't be a part of that. And at the time I was such a shell of a human being that it became an intellectual exercise, an abstract exercise, but anything that you do in your brain is going to be based on habits that you have and respect for my organization, the institution, the people who served in it and the rejection of rape and murder, the habitual rejection of rape and murder – which I hope that we all possess – was simply an assumption that I had.

So at the time I may have lacked the emotional ability to sympathize with the decision, but through a long habit, I guess, like even just in a coldly intellectual fashion that

rejection was still very real. This was not something that the organization does, and that's just a fact. And if we try to hide it it will come out, and when it does it's going to look like this is something the unit did – not a group of actors did – and I can't live with that, because we, as an institution, have no way to clean ourselves of something like that. Once it happens it's just a stain on the colors until people forget.

Preparing Oneself for Combat

The Army is a journey. It is not a destination. And that's a fact. And the person that you are when you begin combat is the person you're going to have to deal with at the end of combat, with the slight change being how you react to that stress. And what kind of person that – like, what that reflects on you. Like, you are not a different person in combat. You are simply the same person exposed to a stimuli. And it brings out the very worst in you at times and the very best. But you have to deal with the evidence of who you are afterwards.

Like, you have to live with that. Like, if you beat a cuffed detainee, you're a coward. And no matter what anybody tells you or how you think it was justified, like, when you go lay your little head down at night, 10 years from now, you're going to know in your heart that you're a coward. And that was completely unjustifiable. People forget that. People think that, oh, in combat, everything is permitted or everything is morally justifiable. Everything is not morally justifiable. And just because, like, the war is a crazy thing and it's terrible doesn't inoculate you from responsibility.

And at the end of the day, you're going to know who you are. But what I would say is, preparing yourself to make those decisions before you see combat, is key.

Coming to Terms with Your Own Mortality

And if you see it that way and you are capable of dealing with it when it happens in front of you, you won't fall apart. He didn't say think about it one time. He said all the time, think about that. And I'm not telling you to, like, fixate on death. But you should think, every time you pick up your rifle, that this is a weapon that is intended to kill people.

Every time you qualify in BRM, "I am qualifying to kill people." Like, that's going to happen. And if I am shooting this weapon at another human being, it's not because they're unarmed and not shooting at me. So this is an activity that I'm going to do while being directly targeted. Every time I go on patrol, like, I understand that people could get blown up. If people don't get blown up on that patrol, I don't breathe easier when I get back. I think, "Well, that's not going to happen every time." Somebody's gonna get blown up. It may not be this time. It may be next time or 10 times from now.

But I need to be prepared. And I tell my Soldiers that, as well, during AARs that we conduct after every patrol. Death touches every aspect of what I do professionally. And I try to add it to everything that I do. Like, I try to do nothing in a vacuum. I try to do everything with the understanding that when I really do this, it's going to be under stress and I'm going to be getting shot at.

Training for the Impossible

And I try to think about that when we go through ROE training, ethics training. Because it's not about anybody can do this stuff when it's easy. You know, I mean, it's easy to demonstrate loyalty or integrity when it's the path of least resistance. They're not training you for that. They're training you for when it's impossible. That's when it matters.

And if you don't project yourself into that situation, into the impossible situation, and really affirm within yourself that "I'm gonna do what I have to do when it counts," then when the impossible does happen, you're going to be left standing there in shock. And the quadruple amputee in front of you is going to be an impossible, insurmountable, not only emotional problem, but also a competence problem. You know, by overcoming one, you should overcome the other.

If you know how to deal with a quadruple amputee by putting tourniquets on, then you should produce in yourself a will that when you see that quadruple amputee in real life that you do the task.

All Soldiers are Entitled to Outstanding Leadership; I Will Provide That Leadership

I work to make myself the bad guy every day. And what I mean by that is, like, you're not going to-- you cannot be Mr. Compassionate, like, giving them hugs during their combat stress. And, you know, crying on their shoulder. I'm not going to be the guy who's going to cry at their memorial ceremony. I build that identity from the moment they come to my squad. They know that I'm not going to be the guy who's going to cry with them when they lose a buddy.

And it's not that I don't feel it or don't care for them. But this is a foreseeable consequence of what we're doing. Like, people are going to die. Like, I knew this – I did this math before we went on this patrol. So when it happens, I'm not going to act surprised. Like, that's ridiculous. And I tell them that. "If you get blown up by an IED, it's because we're conducting a patrol that was necessary for the mission. And if I didn't think it was important enough that you could die for it, then I would've done it in a safer manner."

If I accept tactical risk, it's because I want to achieve something with that tactical risk.

Your lives, while precious to me and precious to the Army, and you are deserving of the best leadership possible, that's within my power to give with all the planning and all the preparation, all the training I can possibly give you. It is ultimately a finite resource. And what I mean by that is your life has value. And that value has an end.

When you die, like, I will be sad. But I cannot allow your death to make it impossible for me to accomplish the mission."

Coping with Combat

Functioning after someone dies is an act of will; it's really just a series of activities, a series of physical actions that you take that are morally neutral or emotionally neutral. Like, I had a Soldier get blown into a quadruple amputee on a patrol in Afghanistan. And his foot landed next to my alpha team leader. Every day I told the alpha team leader and his squad, like, "Somebody's gonna get blown up. I don't know when it's going to happen, but it absolutely will happen.

On one of these patrols, somebody's going to get blown up. And when it happens, you have to do your job. Nobody's going to come pull us out. It's not the end of the patrol. We've got to do what we've got to do until we're back in the wire. And then, we can reset and get ready for the next patrol, 'cause somebody dies doesn't mean that you're done with the Army." And my entire squad, minus one guy, reacted fine. Like, to the point where my team leader, like, picked up that foot and put it in his cargo pocket. Because he knew that we would be picking up remains. And since he saw it right there, he needed to grab it.

But I had one Soldier who literally got to the squad about a week before. And I hadn't been able to indoctrinate him in the way that I had my other squad. And he fell apart. And I had to take him back to the FOB, which was maybe five, six-hundred meters away, around a terrain feature. And, like, talk to him, man-to-

man. And say, "You don't even know this guy. You've had two conversations with this man. Like, you're aware of the fact that he had a family, but you don't know them. You've never seen them. If you had never met this guy, would it affect you in the same way?"

The reality is that your reaction right now is about you. And that's really what this is all about. So I need you to pull yourself together, get out there, and pull security. And if you can't do that, you need to let me know right now." And it ended up being that that Soldier could not cope with combat. Probably, because I wasn't able to help him do his homework before he saw death for the first time. And he had to do a whole lifetime's of homework within a few seconds of seeing his buddy.

But even with that said, like, when it came to actually trying to treat that casualty, a quadruple amputee, there was a moment where I cleared all the way back to the casualty and brought two Soldiers with me with a First-Aid bag. My aid and litter team, who had done this activity a couple of dozen times before, back to him. And I don't know if you've ever seen somebody who's just recently been blown up by a dismounted IED with, like, compound fractures where his arms and legs used to be, like, looking around and mouthing. And, like, not really there, but alive, and requiring treatment. Like, if you haven't thought about death that day, five minutes ago, if it didn't happen in your head that that could happen to somebody, like, they stood in shock.

Even with the indoctrination that I could provide them before, like, there was a moment where they just looked at him. And any agency that they possessed drained right out of them, looking at the horror of what they were looking at. And I had to be the guy. But I had been that guy since training. I had been the jerk. I had been the guy who's, like, "What the hell are y'all looking at? Are you going to stuff this guy full of Curlex or are we just going to stare at him?" You know what I mean? Like, I had already trained myself to be that guy. And because they

were used to dealing with me in that capacity, obedience was the path of least resistance.

Importance of Resiliency

The greatest coin that any Soldier can possess is resilience. And I don't say that because it's a buzz word that the Army's been throwing around. I say that because it is something that everyone can do and is priceless to the organization. I don't care how strong or how fast or how competent you think you are, if you cannot do it when it's hard, then it is useless to me. I would rather have somebody of inferior ability that can do it all the time than somebody who is extremely talented who does it when he wants.

What I would tell you is when it's hard, when you see your buddy go down – like, when my squad watched our medic get blown up, like, that patrol, I was, like, "Now, we have seen it. We have seen this together. And it is a known quantity in the environment. And we know what will happen next time. There's not going to be a surprise. That doesn't mean we can't stop thinking and preparing about it. But now, we have all been through this together. We are part of a unit that doesn't fall apart when we take a casualty." And we know that to be true.

So just like ranger school makes it easier for some people to deal with hardship, so does going through parts of this crucible and overcoming landmarks together. Affirming that these Soldiers possess resilience and that that is the sole tradable coin of the realm that makes them valuable to my organization and the Army as a whole; affirming that after it happens is key. Because now they believe that possession of resilience is not just the ability to, "Oh, he died." But a more immediate, like, "I can still think and act. And I can still perform. And I am still a value. And not just that. I can do that throughout time." And the more things that they encounter, the more that becomes a point of pride. The more resilience you're capable of

showing, the more that that becomes something to be proud of.

And it happens whether it's healthy or not. If you see five or six Soldiers in your platoon die, it affirms what you are doing, because you are still alive. And if those things are unhealthy, then it's going to affirm your unhealthy actions. If those things are healthy, it will affirm your healthy ones.

Asking for Help

My squad leader was functionally useless. And he apologizes to me on social media from time to time. And it's not that he's a bad person. It's that he didn't possess the tools required to do his job. Not knowledge, but character. He lacked character and commitment. And he deals with that every day. And he is a good person. But he wasn't a good Soldier.

And as a result, I was an E5 doing the job of a staff sergeant, brand new. And I had a crushing guard obligation and not enough Soldiers to do the work. And he got flippant with me, once we got moved to Mahmudiyah. At first, he relied on me, and he treated me with respect because I was doing his job. But once we got to Mahmudiyah, it became OK to, like, treat me like an E5 again. And to be honest, I could count the number of patrols he went on, on two hands. And that was like a murderous rage that I felt, because it was so unjust. The entire situation was unjust. And it was not a healthy way to deal with the situation. And I knew that no matter how mad I was, that didn't validate striking my squad leader or yelling at my squad leader. I knew that the Army was not going to accept that course of action. No matter okay it seemed in my head, like, it's not – the Army's not going to accept that, especially on the battalion FOB, Mike.

So what I did is I went to behavioral health and I said, "Look. I'm having a difficult time controlling myself, from time to time. I would like to talk about options." And so they gave me

a significant dose of antidepressants, which I weaned – I then, later asked to wean myself off, after I had got enough distance from the events that I was capable of thinking and acting like an adult again. But I asked to wean myself off before the deployment, in coordination with the doctor, who agreed with me. My rationale being that I wanted to reintegrate with my family in a natural way. So that I could develop good coping mechanisms that were natural. So that when I weaned myself off at home, it wasn't going to be, like, from hot too cold for my wife.

Soldiers are used to dealing with people who are a little unstable, from time to time. And I was still capable of doing my job, since all it really consisted of is guard. So going on to and coming off medication wasn't necessarily irresponsible. But, I mean, I am in no way immune to combat stress. And I don't want anybody to think that. And I'd required help and the Army gave it to me.

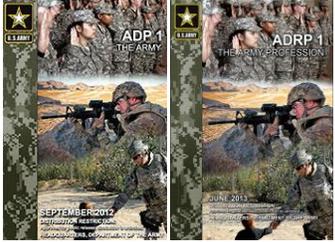
But what I would absolutely say is I knew, even in that moment of blind homicidal rage, that nothing I – just because it's OK in my head, and I can justify it in my head, does not make it justifiable on the ground.

Ready and Resilient individuals are better able to bounce back and overcome adversity by leveraging mental, emotional, and physical skills and healthy behaviors; and by seeking out training and asking for help. By strengthening themselves they strengthen the units to which they are assigned and the Total Army.

The Army Profession demands that every Soldier, Army Civilian, and Family member Stand Strong by taking personal responsibility for their own behavior, for confronting unacceptable conduct, and for resolving any incident that demeans an individual's dignity and respect.

ADDITIONAL RESOURCES

The following resources are available:

	<p><u>Center for the Army Profession and Ethic:</u></p> <p>Visit the CAPE Website: http://cape.army.mil</p> <p>Stand Strong Webpage: http://cape.army.mil/aaop/stand-strong/</p>
	<p><u>ADP 1 (The Army) & ADRP 1 (The Army Profession):</u></p> <p>http://armypubs.army.mil/doctrine/DR_pubs/DR_a/pdf/adp1.pdf</p> <p>http://armypubs.army.mil/doctrine/DR_pubs/dr_a/pdf/adrp1.pdf</p>
	<p><u>ADP 6-22 (Army Leadership):</u></p> <p>http://armypubs.army.mil/doctrine/DR_pubs/dr_a/pdf/adp6_22_new.pdf</p>
	<p><u>U.S. Army Ready and Resilient:</u></p> <p>http://www.army.mil/readyandresilient</p>

SAMPLE DISCUSSION QUESTIONS

“Initial Preparation”

[Watch this segment – 00:45 to 03:40]

Why should you care about how the American People view the Army as a Profession?

How can negative views of the Army Profession affect the Army’s ability to recruit and retain Soldiers?

According to SSG Diem, Soldiers should be well-rounded and possess a high degree of discipline in order to be successful. Why are standards and discipline so important?

“Preparing Oneself for Seeing Death”

[Watch this segment – 03:40 to 07:32]

Risk of death or injury is inherent in a Soldier’s role as an Army Professional. What resiliency techniques can you use to better prepare yourself for the stressors of combat?

What did SSG Diem rely on to sustain himself when faced with mortal threats in combat? How does having a firm identity built on values help you in this type of environment?

According to SSG Diem, fatalism and acceptance are two attitudes you can have in combat. What does he mean?

Do you see these attitudes in yourself? Why or why not?

“I Will Not Compromise My Integrity, Nor My Moral Courage”

[Watch this segment – 07:32 to 09:28]

What does John Diem mean when he says, “Anything that you do in your brain is going to be based on habits that you have and respect for the institution”? Why are habits particularly important in combat environments?

Why is it important that the Army and its leaders do not try to hide incidents like the one John Diem is referring to?

What are the effects of being open and transparent in relationships between Army Professionals? In the relationship between the Army and the American people?

“Preparing Oneself for Combat”

[Watch this segment – 09:28 to 10:55]

According to SSG Diem, you must prepare yourself for combat by understanding what?

Do you think moral standards are relative or absolute? Why or why not? Is it OK to compromise the Army Values in combat?

How can leaders prepare their subordinates for all aspects of combat? What conditions are required for Soldiers to understand the consequences of their decisions and actions?

“Coming to Terms with Your Own Mortality”

[Watch this segment – 10:55 to 12:21]

According to SSG Diem, Soldiers should have respect for their weapons and their ability to do harm to others. What does this mean? Do you agree or disagree?

Why does John Diem think about death throughout his training, in operations, and afterward in AARs? What are the advantages and disadvantages of this kind of thinking?

Why is it important to think about the consequences of your actions prior to committing to an act? What does John Diem mean when he says, “I try to do nothing in a vacuum”?

“Training for the Impossible”

[Watch this segment – 12:21 to 13:24]

What does John Diem mean when he says, “And if you don't project yourself into that situation, into the impossible situation, and really affirm within yourself that ‘I'm gonna do what I have to do when it counts,’ then when the impossible does happen, you're going to be left standing there in shock.”?

What does John Diem mean when he says that a combat situation is “not only an emotional problem, but also a competence problem”? How are our emotional and cognitive responses tied together?

“All Soldiers Are Entitled to Outstanding Leadership; I Will Provide That Leadership”

[Watch this segment – 13:24 to 15:07]

What does John Diem mean when he says, “I work to make myself the bad guy every day”?

How do leaders find the balance between supporting Soldiers, ensuring mission accomplishment, and addressing the realities of the operational environment?

John Diem says, “[Soldiers] are deserving of the best leadership possible.” What responsibilities do Army Professionals have in developing themselves as the leaders their subordinates deserve?

“Coping With Combat”

[Watch this segment – 15:07 to 18:38]

Do you think realistic training plays a critical role in mission success? Why or why not? How do you as a leader provide realistic training to prepare Soldiers for combat?

What does John Diem mean when he says, “Functioning after someone dies is an act of will; it's really just a series of activities ...”? What is a leader’s role in making sure those activities are initiated following proper SOP?”

Under combat conditions, teams are trained to rely on each member doing his/her job and, also, for coordinating action among members. How does this concept apply to John Diem’s account of the IED blast that produced a quadruple amputee?

“Importance of Resiliency”

[Watch this segment – 18:38 to 21:02]

What does it mean to be resilient? Give an example.

According to SSG Diem, resiliency has a direct correlation to effectiveness on the battlefield. What does he mean?

John Diem says that increased resilience can be the result of the pride one feels as one encounters and gets through situations, and “the more resilience you're capable of showing, the more that ... becomes something to be proud of.” Explain your thoughts on his observations.

“Asking for Help”

[Watch this segment – 21:02 to 24:03]

What are the benefits of seeking professional assistance?

Why is seeking professional assistance often seen as a weakness?

Do you think Army leaders have a responsibility to seek assistance if they have a problem? Why is this important?

Additional Questions for Facilitators

1. What would be the effects of John Diem's actions and character on "building Trust within the Army and with the American people"?
2. How did his ethical reasoning play into his evaluation of situations?
3. What may be the effects of his actions on team and organizational morale and Esprit de Corps?
4. How did he act as a Steward of the Army Profession?
5. What specific behaviors/statements in the scenario show John Diem's professional identity and character, and their contributions to or detractions from Honorable Service?
6. Did John Diem demonstrate his competence, character, and commitment as an Army Professional? Explain your opinion.
7. Did John Diem demonstrate any courage in the video? Explain your opinion.
8. Did John Diem's character support Army mission accomplishment? Explain your opinion.
9. If you were in similar situations, what would you do?
10. What actions can you take to better prepare for moral/ethical conflicts, problems, or dilemmas?

AAR/CHECK ON LEARNING

Personal Vignettes and Takeaways

Facilitator asks students to share any personal vignettes and takeaways from the module.

It is important for the group to relate to this story on a personal level. Conclude the module by emphasizing the significance of SSG Diem's experience. Soldiers and Army Civilians should walk away with a better understanding of the Army life and be able to convey the importance of the Army Profession to others.

Upon concluding, the following questions are useful for determining learning and promoting reflection:

Learning	Q – What did you learn from listening to the reactions and reflections of others? Q – What are the future implications of this information and / or experience?
Reflection	Q – How do you feel / what do you think about what you have learned? Q – What will you do with your new information? Q – How can you apply this experience to better develop yourself and your fellow professionals?