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Editor in Chief:
Dr. Douglas Lindsay, Lt Col (Ret), USAF

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FROM THE EDITOR

An Investment in Leadership

Douglas R. Lindsay, Editor in Chief, JCLD

Leadership is a formidable enterprise. It is one of the few endeavors that encompasses all aspects of an individual. It requires the whole of a person to lead effectively. Notice, I did not say lead, I said lead effectively. People in leadership positions can approach their position from many different perspectives and with many different approaches. It is their choice in how they chose to lead. Many lead, but not all lead effectively. Preparedness plays a critical role in effectiveness. The challenge is that leadership can be required whether we are ready for it or not. Historically, there have been many instances where people were thrust into leadership positions well ahead of when they thought they may be ready to lead. As we know, some were successful where some were not. While we may not always be able to choose the timing of when we may be called upon to lead, the one thing we fully own is our leadership development process and preparation. Those who invest wisely and intentionally in the process are rewarded for that investment. Those who fail to invest, fall victim to some pretty predictable consequences. The unfortunate part is that unprepared leadership is not a victimless situation. While the individual leader will likely feel the impact of their failure to adequately prepare (and some would suggest rightly so), so will their followers. In many domains, the consequences are primarily financial. Unfortunately, in some domains like the profession of arms, it is far more significant.

This idea of preparation is vital to effective leadership and doesn't just occur prior to accepting a leadership role. It is an ongoing, developmental process. For example, one aspect of effective leadership is knowing oneself. As all effective leaders know, this is not a one-time thing or a target. It is an ongoing spiral development endeavor. As we learn about ourselves, and how we show up in leadership situations, we test that knowledge though

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Douglas Lindsay, Ph.D., is the Editor in Chief of the Journal of Character and Leadership Development (JCLD). Prior to assuming his current role, he was a Professor and the founding Director of the Masters of Professional Studies Program in the Psychology of Leadership at Pennsylvania State University. He also served in the United States Air Force where he retired after a 22-year career, serving in a multitude of roles, including research psychologist, occupational analyst, inspector general, deputy squadron commander, senior military professor, Full Professor, deputy department head and research center director. He has well over 100 publications and presentations on the topic of leadership and leadership development. He received a Bachelor's Degree from the United States Air Force Academy (class of 1992), a Master's Degree from the University of Texas at San Antonio, and a Ph.D. in Industrial/Organizational Psychology from Pennsylvania State University.

our experiences. Those experiences lead us to new insights about ourselves. That helps refine how we show up in the next leadership situation, which leads to more insights. This synergy is critical to leader development and effectiveness, and requires intentional and repeated investment.

You may sometimes encounter a false narrative that revolves around the notion that leadership can't be learned. It is something that must be done. You will sometimes even hear that taking classes on leadership or reading books about leadership isn't all that important. The interesting thing is if you pay attention to effective leaders, you will never hear that narrative. It fact, it is quite the opposite. Effective leaders invest in themselves and in their development. Effective leaders know that it is not a destination, but a journey. Effective leaders understand what lifelong development is all about. Effective leaders learn, read, and study leadership. They prepare so that they are prepared. The important point here is to really pay attention to who you pay attention to. That statement may sound a bit quippy at first, but it is critical for effective development. There is a quote by Charlie "Tremendous" Jones that says "Remember, you are the same today as you will be in five years, except for two things: the people you meet and the books you read. Chose both carefully." The lesson in that quote, is that we chose how we show up to a leadership situation. We don't always chose the situation, but we chose how we show up (through our preparation) and that is based on things that we do. The fact that you are reading this issue of the JCLD is a testament to how you want to be in the future – the type of leader that you want to be and how you want to show up in the future. You are taking ownership of your development. That part, you own. So for the narrative that exists about not being able to learn leadership, that is a misinformed narrative. Think about the effective leaders that you have worked for or observed in the past. What did they do? What were their habits? How did they go about the habit of leadership? That is the narrative and experience that I want to learn from.

The fact that you are reading this issue of the JCLD is a testament to how you want to be in the future – the type of leader that you want to be and how you want to show up in the future. You are taking ownership of your development. That part, you own.

In This Issue

This issue of the JCLD continues our annual linkage with the National Character & Leadership Symposium (NCLS) that is held every February at the United States Air Force Academy. NCLS is a multi-day, intentional focus on character and leadership. The NCLS brings together a wide range of local, national, and international leaders around a particular theme. The theme lines up with one of USAFA's organizational outcomes. This year's theme is Valuing Human Conditions, Cultures, and Societies. In order to support that endeavor, we have intentionally aligned the JCLD with NCLS so that the Journal can serve as a read ahead on the theme of NCLS to give attendees a chance to starting thinking about and processing the theme. We find this to be an intentional and important step in leader development.

The first article is by Lt Col Rouven Steves (USAF), who is the outcome team lead for this year's NCLS theme. He offers an advanced treatise on the background of the outcome of the Human Condition, Cultures, and Societies - explaining the meaning of the outcome and why it is important to

leader development. While steeped in the literature, he takes the time to go through several of the underlying principles for the outcome. Through his discussion, the covers the value of several competencies under that outcome: knowing oneself, knowing others, and constructive engagements. With this in mind, the reader can walk away with not only the necessary knowledge about this outcome and why it is important to their own development, but also how they can integrate this into their own leader and character developmental process. This article is a bit unique from other articles we publish in the JCLD in that it goes more in depth (academically and philosophically) about a topic. While an advanced approach, it shows how a topic can be described and developed through a different approach. For those looking for a more brief description of the outcome, please refer to the Appendix in the article as it describes the developmental competencies that are expected under this outcome.

With this foundation established, the subsequent articles follow the theme and cover various aspects of the competencies of knowing oneself, knowing others, and constructive engagement. While a complete discussion of these competencies is beyond the scope of a single issue of the JCLD, it is hoped that the reader will be able to start (or in many cases continue) their understanding of these competencies and how they are foundational to their development. The articles feature a broad spectrum of universities and organizations and shed light on how we can develop these capacities in ourselves and in others so that we can have enhanced and constructive engagements.

The first feature article is by Dr. Olenda Johnson from the United States Naval War College. In her article, Johnson discusses a critical leader skill related to knowing oneself: reflection. She details not only what reflection is, but also how a leader can integrate that into their own processes to more fully understand how they are showing up to leadership situations. She outlines some work that she has done related to reflection at the mid- and senior leader levels. At the end of her article, she offers some practical recommendations and activities to help leaders foster and develop this important skill.

The next article is a conversation with Dr. Joseph Sanders (Colonel, USAF, Retired), who is the current Chief Executive Officer of Colorado Uplift. This organization is committed to building long-term, life-changing relationships with urban youth. In the conversation, he talks about his journey, his calling, and how that has impacted how he invests his time. Sanders details some critical events that happened along the way and eloquently discusses three important capacities that all leaders need to have in order to be effective: faith, hope, and love. Through sharing several personal examples and experiences, he highlights how these three capacities are critical to living out your calling.

The issue continues with an article by Stanford University Master's in International Policy student and USAF 2nd Lt Lucas Beissner, and Air Force Academy Department of Management Head, USAF Col Scott Heyler, PhD., on the value of leader humility within a military context. They begin with a discussion of leader humility and how it has been previously conceptualized. Their discussion covers several challenges to leader humility in the military but follows that to also discuss potential benefits. In an effort to highlight the applicability of humility to the military context, they highlight several historical examples before concluding their article by offering several propositions regarding the relationship between humility and character in leaders.

Drs. John Sosik and Weichun Zhu take a more macro view in that they examine the fourth industrial

revolution and the role of character. With an overview of the different industrial revolutions and the role of virtue, character and leadership, Sosik and Zhu examine character and virtue strengths that can be used to support human principles of social enterprises. The article wraps up with several recommendations offered by the authors on how to better understand character strengths and their role in current (and future) organizations.

While it is certainly important to understand the individual leader when examining leadership within an organization, it is also critical to understand the climate and culture of the organization in which that leader resides. The influence of the organization can have a drastic impact on the individual leader.

The next article is a conversation with Hans Bush (Colonel, USA, Retired) where he shares his thoughts about leadership, the role of culture, and the different experiences he has had – from Special Operations in the U.S. Army to advising in Hollywood. In the conversation, Bush discusses the importance of understanding culture, lessons for future leaders, and provides some context on how the military and the making of motion pictures are surprisingly similar in their operations.

Continuing the conversation around culture, Dr. Michael Hosie (Colonel, USA) and colleagues from the U.S. Army War College discuss a project that they conducted examining how individuals prepare for multinational staff assignments and the challenges that military members face in such assignments. Through their research, they have identified five meta-themes that address topics such as why preparation efforts fall short, the complexity in trying to prepare for such assignments and the challenges of the unique context in which their roles are enacted. They finish up their discussion with the organizational implications of their findings.

While it is certainly important to understand the individual leader when examining leadership within an organization, it is also critical to understand the climate and culture of the organization in which that leader resides. The influence of the organization can have a drastic impact on the individual leader. Drs. Paul Hanges and Jeff Lucas, University of Maryland, and Dean of Academics at the United States Air Force Academy Preparatory School, USAF Lt Col James Dobbs, PhD., discuss the interplay of culture, climate, and leadership on ethical behavior within organizations. Since culture and climate play such an important role in determining what types of behaviors are allowed within an organization, they discuss research that they have conducted over the past five years to provide recommendations to both organizations and individual leaders on how to minimize such undesirable behaviors.

Drs. Celeste Luning and Permanent Military Professor and Assistant Professor of Leadership and Ethics at the United States Naval Academy CDR Andrew Ledford, PhD., discuss work that they have done regarding the role of grit and hardiness and its impact on leading with character. They adeptly step the reader through a discussion of what we know about the constructs of grit and hardiness and then introduce

a model that shows the symbiotic relationship between them. The importance of these topics are how they relate to leader development. They wrap up their discussion by providing some very actionable steps on how leaders can develop grit and hardiness.

The final article in this issue describes a different approach to how educators can discuss the topics of war and peace and how that relates to leadership development. As related to the earlier comments in this article, there is a learning component to leadership that is necessary to prepare leaders for when they actually are in leadership roles. In this article, USAF Major Jahara Matisek and Dr. Ryan Burke, both of whom are instructors in the Academy's Department of Military and Strategic Studies, discuss such an approach, which they label the "Goldilocks Zone" and how it can be used in the classroom to prepare future leaders.

As you can tell by the broad coverage of topics in this issue of the JCLD, we are only looking at the proverbial tip of the iceberg on the theme of Valuing Human Conditions, Cultures, and Societies. It is our hope, whether you are just beginning your leadership journey or currently hold a senior level leadership position, that you use this opportunity to consider your own development and how these topics can (and in some cases already have) impacted your continued growth and effectiveness. The topics offered here are a great set up for the presentations that you will hear at this year's NCLS.

Book Reviews

In addition to the articles that are in the JCLD, our goal is to introduce the readers to other works related to character and leadership development. While there are a myriad of books that are published yearly on these topics, we try to highlight several works that are specifically related to the theme of the JCLD. In that light, we have reviews on two books. The first is a new book titled *Call Sign Chaos: Learning to Lead* by former Secretary of Defense, Gen (Retired) James Mattis and Bing West. The second is *In Extremis Leadership: Leading as if Your Life Depended on It* by Dr. Thomas Kolditz. As you develop your professional reading list, we encourage you to consider these as they address the capacities of knowing yourself, knowing others, and how we can have constructive engagements.

Looking Ahead

There will be two more issues of the JCLD that will be published in 2020. The next issue will be published in June 2020. The theme for that issue will focus around four lines of effort that fold into the USAFA Strategic Plan. The goal is to highlight current research, ideas, and thought pieces to help inform those lines of effort. The lines of effort are that USAFA:

- Prepares warfighters for future conflicts.
- Developing leaders of character committed to service to our nation.
- Builds innovators and embodies a culture of innovation.
- Executes operations in an integrated, accountable, and agile manner.

As you read through those, you may see similarities with lines of effort at your organization. If you have scholarly work related to aspects of those lines, please consider submitting work to the JCLD. We are particularly looking for how other domains such as private industry, technology, and corporate or higher education, have approached the topics highlighted in those lines of effort.

The second issue will be published in September 2020 and will continue our focus on conversations with leaders in different domains. The JCLD uses the conversation format (instead of interviews) because

development occurs through learning, experience, conversations, and relationships. This format allows for conversations with current leaders in which they can share their personal experiences, discuss how they approach their own development, challenges and successes they have had along the way, individuals who have impacted them, what leadership and character mean to them on a day to day basis, and other related topics.

If you have an interest in submitting work on the above topics or know of someone who would be interesting to have a conversation with, please contact the Editor in Chief or jcld@usafa.edu with your ideas.

OUTCOME ARTICLE

THE HUMAN CONDITION, CULTURES, AND SOCIETIES OUTCOME: WHO WE ARE DETERMINES WHAT WE DO

Rouven J. Steeves, United States Air Force Academy

Introduction

The United States Air Force Academy (USAFA) is one of the premier commissioning sources for Air Force Officers. To prepare cadets to take on their commission as officers, USAFA seeks "to educate, train, and inspire men and women to become leaders of character, motivated to lead the United States Air Force in service to our nation" (USAFA Mission Statement). This mission is rooted in a vision that finds its succinct articulation in the Air Force's core values of "integrity first, service before self, and excellence in all we do," namely to serve as "the Air Force's premier institution for developing Leaders of Character" (USAFA Vision Statement). Premier in terms of its education and as an accession source for officers in the Air Force, USAFA is also premier with respect to its military and civilian leaders, faculty, trainers, and coaches, as well as being home to cutting-edge labs and centers in a variety of fields and disciplines. Of the latter, the institution's premier center focused directly on USAFA's vision, namely "developing Leaders of Character," is the Center for Character and Leadership Development (CCLD).

Rouven Steeves is a Lieutenant Colonel in the United States Air Force and a member of the Senior Military Faculty at the United States Air Force Academy in Colorado. An Associate Professor of Humanities and Assistant Professor of Political Science, he serves as the chair of the Human Condition, Cultures and Society Outcome. He earned his Master of National Security Affairs from the Naval Postgraduate School and his Doctorate of Political Philosophy from Georgetown University. A 2001 Presidential Fellow and 2007 recipient of the Bronze Star, he has served as a political-military advisor and negotiator in Iraq and worked on NATO just war doctrine during the Kosovo intervention. His most recent publications include "Dionysus versus the Crucified: Nietzsche and Voegelin and the Search for a Truthful Order" in *Eric Voegelin and the Continental Tradition* and "The War on Terror and Afghanistan" in *America and the Just War Tradition*. He is the 2015 recipient of the USAF Academy's Robert F. McDermott Award for Research Excellence in the Humanities.

Working creatively and diligently with all USAFA mission elements—from the Dean of Faculty (DF) to the Cadet Wing (CW) to the Department of Athletics (AD)—the CCLD is continually seeking to educate and habituate one and all to think deeply about what it means to be an individual of character and, moreover, live conscientiously as a good person of good character. Over the past few years, one innovative and fruitful endeavor to foster common dialogue with the foregoing in mind, has been tying the CCLD's annual National Character and Leadership Symposium (NCLS) to one of the nine institutional outcomes, which collectively undergird and direct all USAFA programs related to cadet education and training.[1] NCLS is USAFA's most important and influential institutional event for the exploration of a wide variety of themes related to character. And this year's theme of "Valuing Human Conditions, Cultures, and Societies," tied directly to the Human Condition, Cultures, and Societies Outcome, is particularly important. Through a wide and diverse range of first-rate speakers and presentations, NCLS 2020 intends to explore the critical question of "who we are" and why this question is not only interesting, but key to valuing not only ourselves but others, and engaging with one and all compassionately and constructively.

In simple terms: without one understanding who one is, one cannot act meaningfully—identity precedes activity.

The Human Condition, Cultures, and Societies Outcome and this year's NCLS theme are grounded in a truism of life that what one does proceeds from who one is. This applies to individuals no less than nations and states—from interpersonal relationships to foreign policy. And a corollary to the foregoing—also a truism—is that the more coherent one's identity is, the more coherent will be one's interactions with others. The opposite is equally true: incoherence with respect to identity leads more often than not to incoherence in action, often with debilitating, if not destructive, consequences.

The implication of all this is that the Human Condition, Cultures, and Societies Outcome is arguably foundational to all the other outcomes which deal overtly with key human activities, such as politics, ethics, officership-statesmanship, and STEM exploration and implementation—all of which draw on the functionally empowering Outcomes dealing with Critical Thinking and Clear Communication.[2] In simple terms: without one understanding who one is, one cannot act meaningfully—identity precedes activity. As Samuel Huntington states in a seminal article on the meaning of identity and interest:

"Efforts to define national interest presuppose agreement on the nature of the country whose interests are to be defined. National interest derives from national identity. We have to know who we are before we can know what our interests are." (Huntington, 1997, p. 28)

Arguably, this applies especially to a government rooted in the will of "we the people."

With the foregoing in mind, the following essay, then, is intended to serve three purposes. First, it intends to convey to the reader a reasonably robust

1 A full list of USAFA's outcomes can be found at: https://www.usafa.edu/academics/outcomes/.

2 Again, reference the foregoing link for a full list of USAFA's outcomes along with the White Papers explaining what each of them entails.

sense of what is entailed in the Human Condition, Cultures, and Societies Outcome, which expands upon what is stated succinctly in the Outcome's White Paper (Appendix A).[3] Second, it correlates the proficiencies of this Outcome to the courses and programs involved in ensuring the students at the United States Air Force Academy—the cadets—receive the requisite education, training, and habituation to grow personally and professionally, and, as professionals, fulfill the Air Force's mission "to fly, fight and win in air, space and cyberspace." Third and finally, the essay concludes with some thoughts of what we can and should do to make this year's NCLS a resounding success, personally and professionally.

What is the Human Condition?

As one of USAFA's nine institutional outcomes, the Human Condition, Cultures, and Societies Outcome is structured around three fundamental pillars:

- Know Oneself (yourself)
- Know Others *and*
- Constructive Engagement

In simple terms, whether in one's professional or personal life, if one wants meaningful (constructive) relationships (engagements) one has to have a robust sense of oneself as well as the person or people with whom one is engaging, or seeking to engage. The more thoughtful we are about who we are in light of who others are, the more likely we are to acquire a coherent self-awareness, an awareness of what makes someone else tick, and consequently, the ability to effectively interact to build relationships and community.

How does this Outcome go about nurturing such knowledge and awareness with respect to oneself and others? To answer that question, it will prove helpful to consider the strategic, operational, and tactical vantage points as they relate to this Outcome and, by extension, this year's NCLS theme.

The strategic level might best be understood by what Aristotle refers to as doing the right thing at the right time in the right way for—and here is the critical element— the right reason (Aristotle, 1999). Now, no one can get anyone to embrace the right reason, unless the individual has both desire and ability to do so. As the proverb reminds us, you can lead a horse—or a student or friend or whoever—to water, but you cannot get them to necessarily drink. Yet leading a soul to water is itself a critical step, if there is ever going to be any hope of having one drink deeply from the well of wisdom.

This brings us to the operational level, and it is here that the bulk of the work related to the Human Condition, Cultures, and Societies Outcome team is accomplished. From DF to AD to CW, this Outcome seeks to assist one and all to think meaningfully about who they are, about who others are, and then to engage with them constructively. When we talk about constructive engagement, this can be something as seemingly simple as two cadets from different parts of the country meeting informally in Mitchell Hall for dinner and conversation, to airmen serving oversees and engaging in joint military operations with allies.

3 A longer, more foundational examination of the meaning of this Outcome will be forthcoming in this journal as an occasional paper to be published in late February/early March. The occasional paper will spend considerable time addressing the theoretical and philosophical foundations of what it means to be a human being, as well as human beings situated in particular social and cultural milieus. In short, it is not amiss to note that while this particular essay will provide the reader a robust sense of the operational and tactical implications of this Outcome, the occasional paper will focus on strategic matters, both with respect to the touchstones undergirding this Outcome and with respect to the vision of what this Outcome hopes to achieve in the life of officer candidates as they look to serve as officer-statesmen in our globally-minded and engaged Air Force.

Whether personally or professionally, the more attuned cadets are to what it means to be a human being, a citizen in a republic, and an officer-statesman dedicated to protecting and defending the Constitution of the United States, the more purposefully they can fulfill their professional responsibilities and personal goals. Indeed, speaking of these latter two elements, we find ourselves at the tactical level.

At the tactical level, the proverbial rubber meets the road. Here we rightly talk about respecting human dignity, promoting an inclusive and diverse environment, valuing ourselves and others, and fulfilling the mission by nurturing airmen with the requisite character to pursue integrity, excellence, and service. But these words remain but words, if we do not think deeply and coherently about what they mean, what they require of us, and what this all has to do with nurturing respect in our personal and professional relationships.

We, therefore, find ourselves back at the operational level, even as we strive to nurture strategic thinkers, who not only are habituated as officers of character but learn to do the right thing at the right time in the right way precisely because they are rooted in and attuned to the right reason. From the classroom to the field (from the fields of friendly strife to a semester exchange abroad) to the operational Air Force, the ability of cadets—of all of us—to effectively function on the interpersonal or inter-professional level is rooted in our ability to have a robust knowledge of ourselves and of others, a knowledge that is often gained precisely through our interactions with others in a continuous feedback loop. A key component of this enterprise is undeniably the classroom and the education that a cadet receives related to what it means to be a human being rooted in a particular cultural and social milieu.

The Education Entailed in this Outcome

Having examined the structural elements of this outcome, we can now turn to examining how this outcome is implemented in the course of studies of a cadet at USAFA. Each of the aforementioned pillars have particular proficiencies associated with them (Appendix A).

With respect to "knowing oneself," the first proficiency (Proficiency 1) demands that a student carefully "describe key elements of their own identity" with relationship to what it means to be a human being. The next step involves situating the universality of being human in the particularity of an individual's time and place, which means for students at USAFA—no longer merely students but cadets, which is to say officer-candidates—to understand that they are "citizens in a republic," a particular form of government that should not be confused or conflated with democracy, pure and simple. Now, although cadets share this facet of self-knowledge with every other American citizen, the reality that they are budding officer-statesmen in the United States Air Force makes this something more than a mere civic responsibility. This telescoping trinity of identities are the absolute framework in which USAFA graduates will exist as commissioned officers. It is therefore critical that they understood what these identities entail and how they came to be. This brings us to Proficiency 2.

Understanding self is never an abstraction but always something that is situated in a particular milieu. It is therefore important for cadets to be able to "explain the historical, cultural, societal, and political developments that have shaped" their identity as human beings, citizens, and officer-statesmen. The first two proficiencies are intertwined such that a knowledge of individual identity (Proficiency 1) requires an

understanding of a person's social environment—both historic and contemporary (Proficiency 2)—that shaped that identity and continues to shape it.

It is at this stage that the student is finally ready to begin examining and distinguishing between "objective (universally true) and subjective (biased) elements of their own identity" (Proficiency 3). Indeed, the third proficiency is best understood not as a third step following the first two steps, but rather as the third element of one large intertwined step that involves understanding oneself and one's times and making good and necessary distinctions between what is objectively (universally) true and what is subjective and so biased, which does not necessarily mean unwarranted, though it does mean it is not universally true or applicable.

...Understanding oneself and one's times and making good and necessary distinctions between what is objectively (universally) true and what is subjective and so biased, which does not necessarily mean unwarranted, though it does mean it is not universally true or applicable.

Equipped to make good and necessary distinctions between what "is," what "ought to be," and what is neither here nor there with respect to human flourishing no less than with respect to the domestic and foreign policy milieus, cadets are ready to "defend or critique both objective and subjective elements of their own identity" (Proficiency 4).

In sum, the mental, emotional, and spiritual labor of providing a reasonable and robust defense and critique (Proficiency 4) of the objective and subjective elements in one's identity (Proficiency 3) is accomplished in light of the individual understanding the various factors that have shaped their identity (Proficiency 2), which involves for cadets at USAFA an understanding of what it means to be a human being, a citizen in a republic, and an officer-statesmen in the Air Force (Proficiency 1). Indeed, one can readily argue that this defense and critique of Proficiency 4, is the natural extension of Proficiency 3. All thought remains sterile if it does not shape how one lives.

What has been discussed in terms of self-knowledge can and must now be applied in the same manner to others in the same order as it unfolds for one's self. Proficiencies 5 through 8 of "know others" are parallel to Proficiencies 1 through 4 of "know oneself." The individual's attunement to self informs one's ability to "describe key elements" in another's identity (Proficiency 5), explain the milieu that "shaped another's identity" (Proficiency 6), make good and necessary distinctions "between objective (universally true) and subjective (biased) elements of another's identity" (Proficiency 7), and "defend or critique both objective and subjective elements of another's identity" (Proficiency 8).

Indeed, the first two pillars of this outcome (namely self-knowledge and other knowledge) are best understood not in terms of chronological linkage—first self-knowledge and then other knowledge—but as intertwined and requiring interplay at each stage. The principle of contrariety, and by extension the principle

of congruity, which undergirds the ability to make reasonable and meaningful comparisons and contrasts with and between things, is a fundamental tenant of human existence. The ability to utilize these principles effectively determines one's ability to grow in terms of self-knowledge, which is ever in relation to other knowledge.

It is the interaction—engagement—with others that brings us to the last pillar: "Constructive Engagement." This pillar is rooted in two interrelated proficiencies that are akin in spirit to the proficiencies that have come before with respect to knowledge and action—correct action presupposes correct knowledge.

Constructive engagement requires an individual to first "explain the uniqueness and interconnections of various peoples, cultures, and societies in their appropriate spatial and temporal contexts" (Proficiency 9), and then to "respond prudently to various cultural and social scenarios, settings, and situations, whether in the classroom or in the field" (Proficiency 10). The ability to respond effectively to the geo-political complexities on an international scale and the socio-cultural complexities of human interactions on an interpersonal scale, both presuppose the ability to explain what unites and divides human beings such that mankind can constructively engage at the right time in the right way for the right reasons.

Another way of understanding this is in terms of what is referred to as intercultural knowledge and cross-cultural competence. The former overlays with the first two pillars of this outcome (self and other knowledge) and the latter with constructive engagement. Understanding oneself and another is central to intercultural knowledge, and the ability to effectively interact across cultures is the heart of cross-cultural competence. With respect to the education and training of USAFA cadets, this entails preparing cadets in the classroom to effectively interact with others across the spectrum of their activities, both personal and professional. For instance, a cadet learning about self and others as a German language minor would have the opportunity to engage with the people and culture he or she has been studying while participating in a target country and language immersion program. Returning to the classroom, this individual has now not only studied about self and others, but has gained life experiences related to both and would, ideally, bring this learning and these experiences back to the classroom to enrich the learning environment for all. In turn, this individual might go on a longer semester exchange, or participate as a commissioned officer in the Language Enabled Airman Program (LEAP—the Air Force's premier language learning program for officers). From the classroom to the field to the operational Air Force, such a student-officer is truly a life-long learner. Examining propositions about what it means to be a human being situated in a particular culture and society, such an individual "tests" various hypotheses in the field, and through a continuous loop of learning and living embodies precisely the type of life-long learner the institution desires to nurture.

The Courses Linked to this Outcome

As with all education (akin to the first three principles of real estate being location, location, and location), the educational enterprise is about teachers, teachers, and teachers. A great teacher can enliven a banal subject, and a bad teacher can take the most interesting and important of topics and make it appear boring. For this outcome—as for all educational outcomes at any institution—to succeed, the right teachers educating in the right way at the right time for the right reasons are critical. It is with this in mind that all outcome teams have been formed to nurture this interplay across disciplines and across mission elements (not only the

classroom but also the military training environment and the athletic field). To illuminate how this works itself out, at least as it should work itself out, it will prove profitable to examine the various courses that currently directly contribute to this outcome—both why and how they contribute.

Currently, the following academic courses are linked to this outcome (listed in order of level):

- Foreign Language 131-132: Basic Sequence. These introductory foreign language courses are taught in one of the eight languages offered at USAFA. These languages are German, French, Spanish, Portuguese, Russian, Arabic, Chinese, and Japanese. These courses align with Proficiencies 5 through 10, which fall under "know others" and "constructive engagement."
- History 300: World History. The course addresses all 10 Proficiencies under the three pillars.
- Behavioral Sciences 360: Sociology. This course addresses Proficiency 3 under "know oneself," Proficiency 6 under "know others," and Proficiencies 9 and 10 under "constructive engagement."
- English 411: Language, Literature, and Leadership. The course focuses on Proficiency 2 under "know oneself" and Proficiencies 5 and 6 under "know others."
- Geography 412: World Cultural Geography. The course focuses on Proficiencies 1 and 3 under "know oneself," Proficiency 6 under "know others," and Proficiencies 9 and 10 under "constructive engagement."

Although not directly a course or series of courses, the Department of International Programs (DFIP is housed in the Department of Foreign Languages (DFF)) is tied to this outcome given the emphasis this outcome places on intercultural knowledge and cross-cultural competence. In conjunction with language courses, DFIP's standard pre-departure cultural training modules, the assessment framework of the highly regarded Intercultural Development Inventory (IDI), and pre- and post-assessments conducted by DFIP—all Proficiencies under "know others" and "constructive engagement" are directly addressed.

The participation of these courses versus other courses is partly prudential and partly necessary given that some courses that could readily fit into this outcome are already committed to developing and assessing other outcomes. With respect to prudential considerations, an individual's identity is undeniably shaped by history, geography, and language. These are key elements, and though there are others that could readily be included, these three subject areas (and the particular courses listed) directly address themselves to the individual engaged in an interconnected world—world languages, history, and geography. English is a logical extension given that the primary language of identity of USAF officer-statesmen is English, in addition to being the lingua franca of this particular epoch of human history. In addition, the particular nature of this course connects the English language to works of literature that deal with leadership and the correlated question of identity in terms of citizenship and officer-statesmanship. Finally, the methodology of sociology situates and connects identities across cultures and societies by offering the student the requisite analytical tools to examine objective and subjective similarities and differences.

The sequencing and interplay of these courses causes all 10 Proficiencies under the three pillars to be covered, often from several angles (e.g., both

History and Geography address Proficiency 1, while all five disciplines—six if one includes DFIP—address Proficiency 6, each discipline bringing its expertise and unique vantage point to bear on the topic). Although there is arguably always some room for improvement, the current sequencing and interplay work quite well and, if properly implemented, provide cadets with a robust understanding of self and others as well as allowing them to constructively engage in a variety of ways.

NCLS 2020 and the Way Forward

Given that the 2020 NCLS theme, "Valuing Human Conditions, Cultures, and Societies," is directly correlated to the work of the Human Condition, Cultures, and Societies Outcome, it should prove a wonderful opportunity for students, professors, trainers, visitors, and leaders of all stripes to constructively engage on a variety of topics related to what it means to be a human being, not least human beings who are also citizens in a republic and, moreover, officer-statesmen.

As with all things, adequate preparation is key, and this holds equally true for NCLS 2020. It is important for all participants to spend some time before, during, and, maybe most importantly, afterward, contemplating what all this means. Reading about the speakers is a start, but far more important is reading about what they have to say about valuing the human condition. Having a robust sense about a particular speaker's topic and presentation will allow one to get the most out of the presentation, not least Q&A. More importantly, the reading, contemplation, and conversation should not end with the conclusion of the presentation or the conclusion of NCLS. Indeed, NCLS should be the start, if not the continuation of all this, as we all seek to value the human condition, human societies, and human cultures in our personal and professional lives. The formulation of linkage is simple, if a bit more difficult in practice: read carefully, think deeply, converse wisely, and live prudently![4]

Whether in the classroom, on the parade or training grounds, or on the athletic fields of friendly strife—let alone the fields of not so friendly strife that along with the geo-political realities of our world comprise the civil-military spectrum—self-knowledge in relation to other knowledge, resulting in constructive engagement, is the only truly viable means of striving to create a better tomorrow. It begins with you—that is the existential lesson of all life. Although one can readily excuse oneself by asking what others are or are not doing, the question remains what will you do or what will I do—that is what will we do in light of the foregoing? NCLS 2020 can be a start, if one has not already begun the journey; NCLS 2020 can be a continuation, if one has. It should inform all that one thinks, says, and does in the spirit of life-long learning giving rise to a long life filled with learning about what it means to be a human being, a citizen in a republic, and an officer-statesmen dedicated to protecting and defending the Constitution of the United States. On a practical level, start a reading group, audit a class, converse with others who are eager to live the good life, and, in and through all, live with the purposefulness that is mindful of the words of Marcus Aurelius:

"It is in your power to secure at once all the objects which you dream of reaching by a roundabout path, if you will be fair to yourself: that is, if you will leave all the past behind, commit the future to Providence, and direct the present, and that alone, to Holiness and Justice. Holiness, to love your dispensation—for Nature brought it to you and you to it; Justice, freely and without circumlocution both to speak the truth and to

4 For a wonderful discussion of what this formulation looks like in practice, consider reading Dorothy Sayers' classic essay, "The Lost Tools of Learning" (Sayers, 1948).

do the things that are according to law and according to worth. And be not hampered by another's evil, his judgement, or his words, much less by the sensation of the flesh that has formed itself about you—let the part affected look to itself. If then, when you arrive at last at your final exit, resigning all else, you honour your governing self alone and the divine element within you, if what you dread is not that someday you will cease to live, but rather never to begin at all to live with Nature, you will be a man worthy of the Universe that gave you birth, and will cease to be a stranger in your own country, surprised by what is coming to pass every day, as at something you did not look to see, and absorbed in this thing or in that." (Marcus, 1992, Book XII.1, p. 88)[5]

5 This work by the Roman philosopher-emperor remains one of the greatest works on statesmanship ever written. It is still carried into the field by officer-statesmen today, not least retired Marine Corps General and former Secretary of Defense, James Mattis.

Appendix A: White Paper

THE HUMAN CONDITION, CULTURES, AND SOCIETIES

Following their four-year course of study at the Air Force Academy, our graduates will be required to interact successfully with a wide range of individuals, to include those representing cultures and societies different from their own. To foster their success in these interactions, the Academy has created a three-phased approach to help cadets better understand the human condition, cultures, and societies. The first phase has to do with knowing oneself, where cadets are required to examine their own identity as human beings, citizens in a republic, and officer-statesmen in the United States Air Force. The second phase has to do with knowing others, where cadets begin to examine the identity of others, to include those from cultures and societies different from their own. Each of these first two phases is necessary to accomplish the third phase, which involves constructive engagement with others. Being able to prudently interact with individuals from different milieus resides at the heart of intercultural or cross-cultural competence and includes both domestic and international environments.

USAFA GRADUATES WILL BE ABLE TO:[6]

Know Oneself

Proficiency 1: Describe key elements of their own identity as human beings, citizens of a republic, and officer-statesmen in the United States Air Force.

Proficiency 2: Explain historical, cultural, societal, and political developments that have shaped their own identity.

Proficiency 3: Distinguish between objective (universally true) and subjective (biased) elements of their own identity.

Proficiency 4: Defend or critique both objective and subjective elements of their own identity.

Know Others

Proficiency 5: Describe key elements of an identity different from one's own.

Proficiency 6: Explain historical, cultural, social, and political developments that have shaped another's identity.

Proficiency 7: Distinguish between objective (universally true) and subjective (biased) elements of another's identity.

Proficiency 8: Defend or critique both objective and subjective elements of another's identity.

Constructive Engagement

Proficiency 9: Explain the uniqueness and interconnections of various peoples, cultures, and societies in their appropriate spatial and temporal contexts.

Proficiency 10: Respond prudently to various cultural and social scenarios, settings, and situations, whether in the classroom or in the field.

6 These proficiencies incorporated elements of the American Association of Colleges and Universities Essential Learning Outcomes (www.aacu.org/leap/essential-learning-outcomes).

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FEATURE ARTICLES

Creating Space to Think: The What, Why, and How of Deliberate Reflection for Effective Leadership

Olenda E. Johnson, United States Naval War College

ABSTRACT

Military leaders increasingly promote self-reflection as an important leadership capacity that furthers leader effectiveness. Similarly, military educational institutions are placing greater emphasis on reflection in their curricula. However, this advocacy of self-reflection for leaders seems to rest primarily upon personal and professional experiences, with limited insight into the mechanisms by which reflection enhances leadership. As such, this article draws upon research and practice to describe the "what, why, and how" of reflection. The discussion aligns reflection with knowing oneself, knowing others, and constructive engagements; along with other leader behaviors and processes. The aim is to affirm reflection as an established leader behavior and a foundational component of leader development for both military and civilian organizations.

Olenda E. Johnson, Ph.D., is Professor of Strategic Leadership and Leader Development at the U. S. Naval War College. In her primary role, she develops and facilitates leader development for Flag/General Officers and Senior Executive Service civilians. A passionate teacher and educator, Dr. Johnson works with Navy units and other military organizations to support their leader development efforts. Her current scholarship focuses on furthering the cognitive readiness and mental agility of military leaders. Dr. Johnson previously served as Visiting Professor of Management at the U. S. Army War College and Distinguished Visiting Professor at the U. S. Air Force Academy. She currently holds an adjunct appointment with the Wellington School of Business & Government, Victoria University of Wellington, New Zealand. Dr. Johnson received her doctorate in Organizational Behavior from the University of Pittsburgh, Katz Graduate School of Business, and her B.S. and MBA from Florida A&M University.

> *"If I was (sic) to sum up the single biggest problem of senior leadership in the Information Age, it's a lack of reflection. Solitude allows you to reflect while others are reacting. We need solitude to refocus on prospective decision-making, rather than just reacting to problems as they arise."*
>
> James Mattis, General (Ret), USMC
> (Kethledge & Erwin, 2017)

Increasingly, senior military leaders point to reflection as a key leadership capacity, espousing the value of self-reflection for effective decision making. Similarly, military education institutions continue to expand the emphasis on self-reflection in their curricula, incorporating reflection as an integral component of the learning experience (Kirchner & O'Connor, 2018). Whether framed as solitude (Deresiewicz, 2010), journaling (Trottier, 2018), or mind mapping (Jackson, 2016), the underlying principal is some form of reflective practice that involves the mental processing of information, ideas, beliefs, and experiences to enable self-learning and sense-making. However, this advocacy of reflection as a valuable leadership capacity seems to rest primarily upon personal and professional experiences, with limited insight into the mechanisms by which reflection enhances leadership. Moreover, a request to define "reflection" is likely to yield numerous responses (e.g., Marshall, 2019). Consequently, there is a need to add clarity to the concept, utility, and practice of reflection. This is particularly important as both military and civilian organizations consider the efficacy and fuller integration of reflection in their leader development efforts.

Traditionally, reflection tends not to be listed among those leader behaviors highlighted as primary leadership requirements (e.g., Cole, 2018; "The Air Force Leader"). Taking time to engage in reflection can seem insubstantial and vague in comparison to more tangible, day-to-day leadership activities. This perception notwithstanding, research links deliberate reflection to a number of tangible leader behaviors and outcomes. Research shows that deliberate reflection:

- Supports leader self-awareness, empathy, and cultural competence (Branson, 2007; Cseh, Davis, & Khilji, 2013; Murthy, Dingman, & Mensch, 2011).
- Improves the quality and impact of leader relationships with followers (Lanaj, Foulk, & Erez, 2019).
- Enables leaders to gain the most from their experiences (DeRue, Nahrgang, Hollenbeck, & Workman, 2012; Thomas, 2008).
- Facilitates deeper processing of complex problems and more effective decision making (Donovan, Guss, & Naslund, 2015).
- Enhances moral consciousness, ethical decision making, and moral leadership (Branson, 2007; Thiel, Bagdasarov, Harkrider, Johnson, & Mumford, 2012).
- Provides a basis for cognitively and emotionally reenergizing leaders in their work (Lanaj et al., 2019).

Taken together, these many benefits indicate that a habit of reflection furthers leaders' ability to lead more effectively.

Notably, a key barrier to developing a habit of reflection is time. For many leaders, time-management is a constant challenge. Given daily organizational pressures, creating the time and space to think seems a lesser priority than executing necessary (or directed) actions. However, the consequences of not taking time to reflect can result in sub-optimization of leadership actions and decisions; which may lead to poor judgment and perhaps even ethical lapses (Thiel, 2012). Furthermore, though counterintuitive, reflection may save time by helping leaders appropriately align priorities (Di Stefano, Gino, Pisano, & Staats, 2015). Thus, setting aside time and space to think could be considered a leadership imperative.

As such, this article draws upon research and practice to describe the "what, why, and how" of reflection. The goal is to further illuminate the reflection concept, articulate the importance of reflection for leading effectively, offer suggestions for how to meaningfully engage in reflective practice, and provide some strategies for incorporating reflection into leader development efforts. Consistent with the focus of this journal's current issue, the discussion aligns reflection with knowing oneself, knowing others, and constructive engagements; along with other leader behaviors and processes. In all, this article aims to affirm reflection as a proven leader behavior that should be fully integrated into leadership training and education as a foundational element of leader development – for both military and civilian organizations.

What Is Reflection?

Self-reflection, critical reflection, reflection, and reflective practice are terms often used interchangeably to represent the deliberate act of cognitively processing, exploring, or making meaning of information (Dewey, 1933; Schön, 1983). In other words, reflection is "brain work" where we introspectively wrestle with our thoughts in order to make sense of our experiences, knowledge, and emotions (Kolb, 2015; Schön, 1983). More than casual thinking, the act of reflection is purposeful with the intent of arriving at increased understanding. While there is no generally agreed upon definition of reflection, a recent comprehensive examination of the literature highlights several themes that further describe the concept.

Marshall's (2019) analysis of the reflection literature across professional contexts extracted and constructed definitions, language, and statements from methodically-selected articles to derive thematic characteristics. The analysis yielded four themes that depict reflection as cognitive, integrative, iterative, and active (see pp. 400-405, Tables 3-7, for complete list of excerpts and constructs).

Cognitive

At its core, reflection is a cognitive (e.g., thinking) process. Cognition undergirds all other aspects and purposes of reflective practice. Sample descriptions from Marshall's (2019) analysis include: "Reflection is a higher cognitive process involving purposeful meaning making" (Duffy, 2007; Jay & Johnson, 2002; Jordi, 2011; Schön, 1983; Stodter & Cushion, 2017) and "Reflection differs from other thinking processes in that it also requires thinking aimed at one's understanding of the problem [. . .] rather than aimed simply at trying to solve it" (Nguyen, Fernandez, Karsenti, & Charlin, 2014, p. 1181). In essence, reflection is deliberate, contemplative thinking.

Integrative

Reflection serves as an integrator and enables synthesis. Through reflection, we can weave together ideas, make connections among disparate information, discover

interrelationships, and assess interdependencies. As Marshall (2019) reveals: "Reflection integrates the 'new and known'" (Stodter & Cushion, 2017) and "The wide variety of available knowledge requires practitioners to be reflective to synthesize and make sense of multiple sources of information" (Gilbert & Trudel, 2001). Reflection, therefore, allows us to coalesce ideas and arrive at our own meaning making.

In all, Marshall's (2019) analysis describes reflection as a self-driven, introspective, recurring, and synthesizing action that expands our knowledge, understanding, insights, and perspectives. Said differently, reflection is the intentional habit of creating space to think in order to pursue clarity of thought, learn from experiences, and proactively advance ideas.

Iterative

Re-examining ideas or returning to conclusions after the introduction of new information positions reflection as an iterative process. Reflectively revisiting ideas and experiences generates deeper levels of learning; while also opening the door to forward-looking considerations. As highlighted by Marshall: "Reflection is cyclic with further experiences being guided by newly formed perspectives" (Gilbert & Trudel, 2001; Nguyen et al., 2014; Stodter & Cushion, 2017) and "[C]ritical reflection is rather the constant returning to one's own understanding of the problem at hand" (Jay & Johnson, 2002, p. 79). Thus, reflection is an iterative process that evolves over time and advances thinking.

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Active

As a disciplined way of thinking, reflection requires deliberate action (Dewey, 1933). Reflection is a self-directed activity to intentionally engage and explore our thoughts. As described in the literature: "Reflection involves an active conscious effort" (Duffy, 2007) and "A critical component that drives individuals in the reflective process is their intent. Although others can intervene with strategies to facilitate their reflection, whether or not and how much they reflect are their own decisions" (Hong & Choi, 2011, p. 689). As such, reflection is a purposeful and deliberate act.

Why Reflection Makes Us Better Leaders

As previously indicated, research shows that deliberate reflection strengthens a number of leadership behaviors and outcomes. The indication is that reflection serves as a means for improving leader effectiveness. Accordingly, the sections below further describe why engaging in deliberate reflection makes leaders more effective, highlighting the value of reflection among several facets of leadership.

Knowing Oneself and Others

An often-stated tenant of leadership is to "first know thyself", stressing the importance of self-awareness for leader development and leader effectiveness. Understanding our strengths, limitations, and proclivities – as well as how others perceive us – creates self-knowledge and affirms self-identity (Roberts, Dutton, Spreitzer, Heaphy, & Quinn, 2005; Tekleab et al., 2008). Research shows that a self-aware leader is more likely to empower subordinates, engender trust, communicate effectively, lead transparently, and have

more positive work experiences (Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Lanaj et al., 2019; Sutton, Williams, & Allinson, 2015; Tekleab et al., 2008). A key mechanism for facilitating self-awareness is self-reflection.

Through deliberate self-reflection leaders shine a light on their leadership abilities and experiences as well as surface any leadership challenges. Reflecting through the lens of self-awareness also reveals opportunities for leadership growth and development (Murthy et al., 2011). Likewise, deliberate reflection enhances the understanding of others. Purposefully reflecting upon others' perspectives, motivations, and actions fosters empathy, and in some cases, reveals biases and assumptions (Branson, 2007; Murthy et al., 2011). Gaining an appreciation for what drives the thoughts and behaviors of others enhances leaders' ability to successfully guide their followers (Gregory, Moates, & Gregory, 2011; Mahsud, Yukl, & Prussia, 2010). This capacity to understand others through reflection naturally translates into more constructive leader interactions and relationships.

Constructive Engagements

The concept of constructive engagements encompasses a leader's ability to recognize and respond to the uniqueness and interconnectedness of various peoples, cultures, and societies. In this regard, deliberate reflection provides an opportunity for leaders to introspectively consider the convergence or divergence of others' perspectives and cultural preferences in conjunction with their own viewpoints and cultural tendencies (Lee, Adair, & Seo, 2013). Reflection facilitates openness toward multiple perspectives and serves to highlight potential connections (Murthy et al., 2017). Having a better understanding of, and appreciation for, various viewpoints improves a leader's ability to relate to others and leads to more beneficial interactions (Gregory et al., 2011; Mahsud et al., 2010).

Moreover, the iterative nature of reflection allows leaders to evolve and grow professional (and personal) relationships over time. Through reflection leaders can thoughtfully consider and build upon the nature of their relationships and reframe assumptions that shape their interactions as needed (e.g., Cousik, 2015). Deliberate reflection allows leaders to be more self-aware, balanced, and intentional in their interactions with others, often diminishing conflict and resulting in more positive leadership influence (Lanaj et al., 2019).

Learning from Experience

A classic maxim attributed to John Dewey highlights the connection between reflection and experience: "We don't learn from experience . . . We learn from reflecting on experience." Beyond developing knowledge and skillsets, reflection furthers experience-based learning by exploring how experiences shape, affirm, or transform thinking processes, working knowledge, belief systems, relationships, etc. (Kolb, 2015). Thoughtfully reflecting upon experiences engenders meaning making and advances the way leaders think and act (DeRue et al., 2012; Thomas, 2008). Such reflection is particularly valuable when leaders reflectively reframe past work experiences by placing them in their current context, which forms an organizing framework with which to consider new and novel circumstances (Thiel et al., 2012).

Importantly, reflecting upon prior life experiences yields important benefits for leaders as well. Reflecting on transformative experiences outside of professional circumstances (also referred to as "crucible experiences") often reveals their sustaining impact and leads to a deeper understanding of one's self,

values, beliefs, and assumptions (Thomas, 2008). This results in heightened self-discovery and self-identity that ultimately shapes how leaders choose to lead. Additionally, through deliberate reflection leaders can extract insights from their crucible experiences, which then hones their judgment and improves performance (Thomas, 2008).

Problem-Solving and Decision-Making

Deliberate reflection also extends the quality of leaders' problem-solving and decision-making, particularly in the context of complexity and ambiguity. Reflection provides a vehicle for leaders to grapple with the multifaceted intricacies and interconnectedness of dynamic problems and decisions (Donovan et al., 2015). Through reflection leaders integrate, synthesize, and build mental models in order to make sense of complex, ambiguous, and paradoxical information (Thiel, et al., 2012). Spending time thinking about a problem or proactively considering a context expands discernment, affects decision appropriateness, and increases options for decision outcomes (Hess & Bacigalupo, 2011; Wray, 2017). Additionally, the iterative aspect of reflection enables decision adaptability, which allows leaders to evaluate and adjust decisions as needed.

Self-reflection also helps leaders assess their own problem-solving and decision-making abilities. By introspectively exploring their thinking and decision-making processes, leaders ascertain their own strengths and limitations; potentially revealing the depths of their expertise, tacit knowledge, knowledge gaps, blind spots, and decision biases (Hess & Bacigalupo, 2011; Matthew & Sternberg, 2009; Wray, 2017). Reflective self-assessment of problem-solving and decision-making proclivities shapes the way leaders enact these key leadership responsibilities.

Leader Wellness and Well-being

Finally, there is evidence that reflection provides health benefits for leaders. For example, Bono et al.'s (2013) longitudinal study of nurses showed that a daily habit of writing about positive experiences reduced work stress and minimized physical and mental health complaints. In this instance, internally processing positive events through written reflection lessened the tendency to focus on the negative, thereby guarding against self-induced stressors.[1] Other studies similarly demonstrate that leaders with a higher propensity to self-reflect are better able to regulate their emotions and enact strategies to support greater well-being (e.g., Haga, Kraft, & Corby, 2009). Furthermore, conscious self-reflection is thought to strengthen the capacity for resilience, such that reflective processes contribute to the on-going development of resilient capacities and utilization of resilience strategies (Crane, Searle, Kangas, & Nwiran, 2019).

Self-reflection also helps leaders assess their own problem-solving and decision-making abilities.

All told, reflection can enhance leader effectiveness through a number of mechanisms, each potentially adding to the growth and development of leaders. Next, then, is furthering our understanding of how to engage in meaningful reflection. Several considerations shape how leaders might approach the act of reflecting.

How To Engage in Meaningful Reflection

Schön (1983) identified two different categories of reflection: (a) reflection-in-action and (b) reflection-

1 The opposite effect occurs when reflection takes the form of ruminating on negative experiences. Brooding on the negative has a reciprocally deleterious effect on employee well-being.

on-action. With reflection-in-action, leaders reflect in real-time, interpreting their experiences while engaged in their work. Real-time reflection sensitizes leaders to anomalies, dynamic changes, or new occurrences; thereby enabling flexibility and adaptability. Conversely, with reflection-on-action leaders reflect after-the-fact, thinking back on experiences after they have occurred. In this form, leaders critically examine and evaluate their actions and experiences retrospectively; potentially uncovering new insights, discovering relevant frameworks, and reframing assumptions (Kolb, 2015).

The distinction between reflecting in-action and reflecting on-action provides a useful overarching framework for reflective practice. Translating the framework into tangible action requires determining which reflection format (structured or unstructured) and reflection method (journaling, mind-mapping, solitude, etc.) best suit leaders' preferences for thinking and processing information.

Structured and Unstructured Reflection

Deliberate reflection can occur in both structured and unstructured ways. The regimented, planning-centric leader is likely to prefer the former, while the spontaneous, creative leader is likely to prefer the latter. Ideally, leaders will engage both approaches in order to gain the most from their experiences and stimulate adaptability and innovation.

Structured. Generally, structured reflection is organized around one or more questions, either evaluative or exploratory. Systematically reflecting on explicit questions focuses leaders' thinking. Reflection questions may be broad (e.g., "What do I now understand that I didn't understand before?") or central to the leadership activity (e.g., "How do these many factors intersect and influence the problem at hand?").

Unstructured. Unstructured reflection generally takes the form of stream of consciousness thinking. This more fluid reflective process lets thoughts flow without restriction, permitting ideas, insights, and connections to randomly surface. The randomness creates space for creativity, inspiration, and innovation. Additionally, the free-following nature of unstructured reflection removes the inhibitions that sometimes restrict thinking about feelings, making way for the exploration of emotions (Haga et al., 2009).

For both structured and unstructured reflection, it is important to capture thoughts in a concrete manner in order to extract the value of the reflective experience. Some form of transcription (e.g., handwritten or digital journals, voice recording, video, or jotted notes) helps document learning, serves as a reservoir of ideas, and provides an opportunity for analysis and revision. Periodically returning to and reviewing captured reflections enables leaders to track progress, evidencing the trajectory of thoughts and processes as well as personal and professional growth (Wear, Zarconi, Garden, & Jones, 2012).

Methods for Reflective Practice

There are multiple ways to engage in meaningful reflection. Again, the preferred method of reflective practice is a personal choice.

Reflective Writing. One of the most common ways to engage in reflection is through reflective writing such as journaling or written narratives (e.g., Frazier, & Eick, 2015; Schwind, Santa-Mina, Metersky, & Patterson, 2015). Putting words to experiences frees thinking, increases awareness, reduces inhibition, and promotes

self-understanding (Lanaj et al., 2019, p. 3). Writing provides the structure for disciplined thinking.

Mind-Mapping. A more methodical way of reflecting is mind-mapping. Mind-mapping is a visual presentation technique using colors, codes, and symbols to graphically represent, organize, and expand ideas (Mento, Martinelli, & Jones, 1999). Visualization aids in exploring relationships among concepts as well as refining and integrating ideas. While the original mind-mapping technique applied the process on a single sheet of paper, there now exists a plethora of mind-mapping apps, software, and online tools for reflecting digitally.

Solitude. Perhaps the simplest and least structured method of reflection is quiet time, where leaders spend time getting lost in their thoughts. Some people do their best thinking while running, walking, or during other physical activities. Others are content to think in silence, in set-aside spaces, or even during the daily commute. Solitude provides the mental space to disconnect from the immediacy of the work environment and the freedom to immerse in contemplation (Akrivou, Bourantas, & Papalois, 2011; Deresiewicz, 2010).

Collective Reflection. Reflecting with others is another option for reflective practice. Collective reflection might involve reflective conversations with others, team feedback reviews, or peer coaching (DeRue et al., 2012; Gurtner, Tschan, Semmer, & Nägele, 2007; Harford & MacRuairc, 2008). "Thinking out loud" with others helps leaders process their thoughts and provides an alternative space to reflectively articulate ideas (Deresiewicz, 2010).

How Long and How Often to Reflect?

For some, the notion of reflection presupposes a need to allocate lengthy periods of time to thinking activities. However, there is no set amount of time required to accrue benefits from reflection. Di Stefano et al. (2015), for instance, showed that employees who spent 15 minutes reflecting upon lessons learned at the end of the day over a 10-day period improved their performance over their counterparts who did not engage in deliberate reflection. Likewise, other studies have found that just a few minutes of daily reflection helped leaders stay motivated and enhanced their well-being (Bono, et. Al., 2013; Lanaj et al., 2019).

In a similar vein, the regularity with which leaders should reflect also varies. Regular reflection might occur daily, nightly, weekly, monthly, or situationally, depending on personal preference. The key is establishing – and adhering to – a routine of reflection. Additionally, a disciplined routine helps leaders avoid spending too much time reflecting, which can result in inaction. Setting parameters or utilizing time-limiting tools (such as a timer or an old-fashioned hourglass) secures the balance between thinking and doing.

Ultimately, in order to reap the value from reflection, leaders must commit to regularly creating space in their schedules and battle rhythms for reflective practice. Such intentionality cultivates a habit of reflection, accruing for leaders the benefits of deliberate and consistent introspection.

Fostering The Habit Of Reflection In Leader Development

Discipline is one of the most important aspects of reflective practice. While engaging in regular reflection may be an inherently natural process for some leaders, for others building the capacity for deliberate and

consistent reflection requires learning (Haga et al., 2009; Porter, 2017). A ready opportunity to begin or further the habit of reflection exists within the leader development learning environment, particularly in professional training and education.

Taken together, incorporating reflection into course design and employing reflection activities in the learning environment provide a foundation for developing a habit of reflection. Such habit-forming reflective experiences enable leaders to internalize the benefits of self-reflection.

Incorporating Reflection in Course Design

Kolb's (2015) experiential learning cycle provides a useful framework for incorporating reflection in training and education curricula. Briefly, Kolb posits that knowledge is created through a process in which learners grasp and transform information through experiencing, reflecting, thinking, and acting. Thus, reflection is an integral component of the learning process. Figure 1 depicts the four facets of the Kolb Learning Cycle: Concrete Experience (CE), Reflective Observation (RO), Abstract Conceptualization (AC), and Active Experimentation (AE). At the beginning of the cycle, concrete experiences serve as the basis for observations and reflections. Reflections on these experiences are then assimilated and distilled into abstract concepts from which to draw new implications. Next, the implications are tested or applied, which then serve as guides for creating new learning experiences (Kolb, 2015, p. 50).

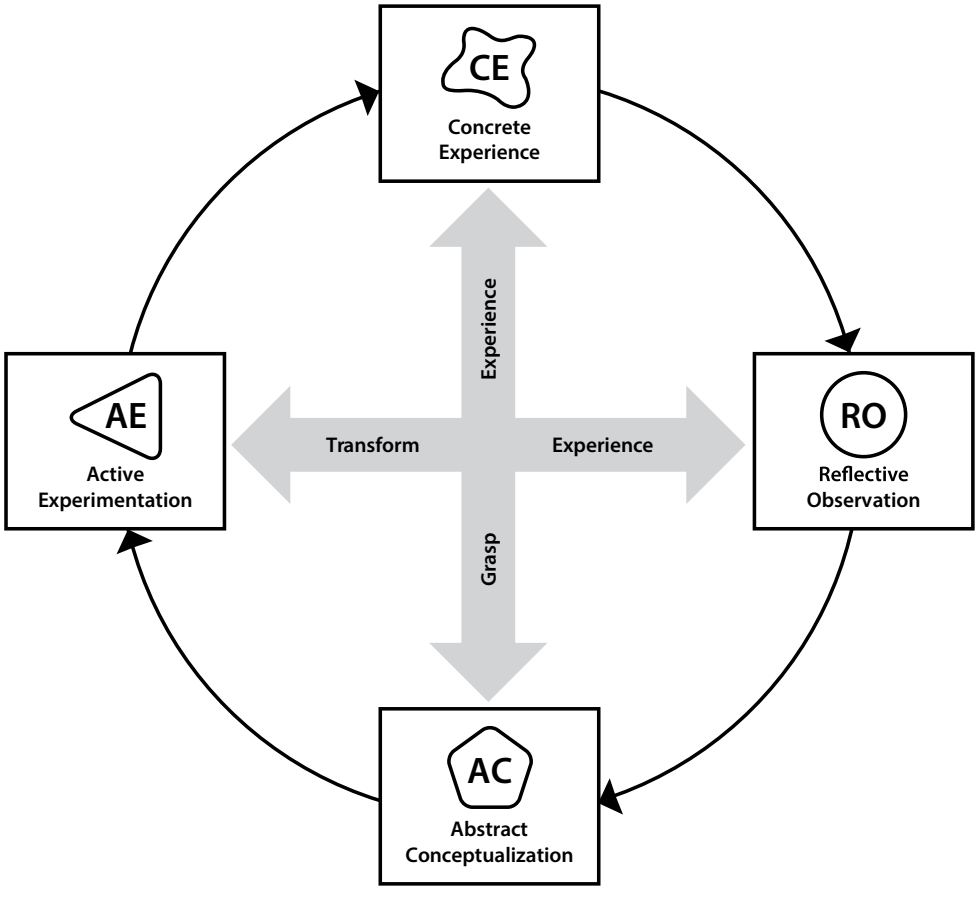
In practical terms, this process might translate into a course that includes case studies or class activities (CE), learners journaling about their experiences with – and learning from – the cases or activities (RO), class discussions that surface new ideas or understanding as a result of the reflection (AC), and assignments that requires learners to apply the new learning to their own experiences (AE). In essence, the Kolb model allows course designers to intentionally build in opportunities for reflection as a necessary facet of the learning process. In this way, structuring course design to incorporate reflection not only enhances learning, but also sets a foundation for furthering a habit of reflection.

Reflection Activities

Below are just three examples of reflection activities that can be incorporated in professional training and education. For additional examples, management education scholars present numerous methods for effectively utilizing individual and collective reflection in the learning processes as well as in practice (cf. Albert & Grzeda, 2015; Gray, 2007; Hedberg, 2009; Raelin, 2001; Schedlitzki, Jarvis, & MacInnes, 2015).

In-Class Reflection. In-class reflection activities hew to the notion that reflective practice can happen in short timeframes. One such activity is "15-minute White Space", which is administered during a class session. With this activity, learners are given a blank sheet of paper to write down their thoughts for 15-minutes on a specific topic, question, or experience as a reflection-in-action opportunity. For example, during a lesson on decision making, learners might be prompted to spend 15-minutes reflecting upon the

Figure 1. Kolb (2015) Experiential Learning Cycle



similar yet divergent concepts of complicated decisions versus complex decisions in their own leadership contexts. Or, after reading an emotionally difficult case (e.g., an accounting of war crimes), learners might spend 15-minutes reflecting upon their emotions and the reasons for their emotional reaction. The format is unstructured such that learners may write stream of consciousness paragraphs or bulleted lists. The reflections can then be voluntarily shared as a basis for furthering class discussion.

Another in-class reflection activity involves providing learners' pre-printed reflection questions related to their individual learning and personal experiences. The questions are completed in-class at the end of a learning section or the end of the course as a reflection-on-action opportunity. Sample questions might include: "How has your thinking and decision-making expanded by what you have learned?" or "What will be the biggest challenge in applying what you have learned in your leadership role?" Such questions allow learners to synthesize information and apply their learning. These written reflections may be maintained by learners for their professional development and/or shared with the instructor – anonymously, if preferred – to assess developmental progress.

On-Line Journaling. On-line learning and course management systems are a useful way to add a reflection component to course curricula. These systems typically include a journaling function (not discussion board), which allows learners to post individual reflection entries. On-line journaling can serve as a personal space outside of the classroom or learning environment to reflect upon learning, emotions, beliefs, etc. Instructors dictate the focus of the reflection as well as determine the required routine for reflection, whether daily, weekly, or some other time period, depending on the length and format of the course. Importantly, with on-line journaling instructors should consider and protect personal privacy, limiting who may view individual entries.

Taken together, incorporating reflection into course design and employing reflection activities in the learning environment provide a foundation for developing a habit of reflection. Such habit-forming reflective experiences enable leaders to internalize the benefits of self-reflection.

Conclusion

In sum, this article aimed to illuminate the "what, why, and how" of reflection. By further explaining the concept, its impact on leader effectiveness, methods for engaging in reflective practices, and ways to incorporate reflection in leader development, this article hopefully adds clarity to what may be viewed as a nebulous concept. In linking reflection to effective leadership, the discussion counters the perception that reflection is an abstract process of limited leadership value, while also refuting the notion that leaders lack time to reflect – especially in high tempo military settings. Fundamentally, leaders must choose to embrace reflection as a factor in their ability to lead effectively and decide to enact reflective practices on a regular basis. Reflection is most meaningful when accepted as a valuable leadership process and routinely performed.

This discussion also underscores the value of incorporating deliberate reflection as an integral component of leader development. Professional training and education can serve as a practice field for engaging in personal reflection. While reflective activities centered upon "just thinking" might be viewed as academic exercises, this discussion shows that such opportunities lay the groundwork for establishing a habit of reflection. Such a habit helps leaders gain the most from their experiences and prepares them to lead more effectively in their leadership roles. In this regard, deliberately creating space to think serves as a valuable leader behavior and a leadership imperative.

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FEATURE ARTICLES

My Calling

Joe Sanders, Colorado Uplift & Colonel (Retired), USAF

Interviewed By: Douglas Lindsay

Lindsay: Do you mind sharing a bit about your journey and how you ended up where you are today?

Sanders: I think it really starts with a calling and having a desire or a sense to answer that call. For me, much of what I have heard and seen in my life, and how I would characterize my call stems from what I saw in my dad. Specifically, seeing him serve our country in the Air Force. As a kid, I remember growing up and going to the machine shops and hanging out with him. I would see a comradery and esprit de corps as I was there. I would see the pride that he had every day when he would put on his uniform. In fact, I remember helping to iron that uniform and shine his boots. It was really a cool thing for me. Seeing that, being around that, and spending time on the flight line, I thought, this is what I want to do with my life. That was an initial call to serve my country in a way that my dad was doing it.

It made a lot of sense to go into the Air Force and serve my country like my dad did, but there was something else that my dad did when he retired from the Air Force that took a little longer for me to comprehend. He had an opportunity to go and serve in a lot of different positions of employment. He had several college degrees and a tremendous amount of experience at the time. He could have been a college president. He could have gone to work at Boeing on the technical side of things. Or he could have joined any number of large organizations. But, he decided that he was going to move back to Louisiana and give back to his people. In doing that, he was looking to pastor a church. He also started providing counseling, therapy, and training for group homes with teens in foster care. One particular conversation I remember is when he was looking at different churches. He had a huge church that offered him a position and he had another church that also offered him a position. The second church was very small, met in an old fish market with maybe 20 people in the congregation when we visited. He said, I believe I am being called to be at this small church. By the way, it was in one of the most impoverished areas in Alexandria,

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Joseph Sanders, Ph.D., is a retired Air Force Colonel and served as the first Permanent Professor and Director at CCLD. He has also served as the commanding officer for training, support, and combat units. He has authored and published several articles and book chapters on topics ranging from transformational and servant leadership to organizational spirituality and moral development. He is currently the CEO for Colorado Uplift, creating a new generation of urban leaders through long-term, life-changing relationships, and serves as an adjunct professor at the University of Colorado at Denver.

Louisiana. I asked him, "Dad, what are you thinking?" He said, that the smaller church is where he felt he was being called to. At the time, that did not make sense to me. When I think about him serving his country in the military, that calling made sense. But when he decided to pastor this small church and work in foster care group homes, it didn't make sense because I was thinking about things like the money and the prestige.

The "why" of your identity is what allows you to actually see what you need to be doing and how you need to be doing it.

He spent all this time and had all these college degrees, why wouldn't he put those to work and take advantage of some of the opportunities? He said to me, that he felt he was being called to this small church and to impact the surrounding community. It is a good news story because the church has expanded and the community has been transformed by his presence there. I've seen the lives of people changed because my dad is there. There is no doubt that he was called to be there.

Where it started making sense to me was about 20 years later, right as I was getting ready to get out of the military, there was a push and a pull. For the pull, I remembered the time that I spent with my dad down in Louisiana when I was home visiting from the Air Force Academy. I remember sitting in one of the group homes, where he was doing some counselling with some teenagers in the foster care system. I was sitting in a room with this group of kids from ages 13 to 16, we are talking about possibilities in life and I was trying to give them an encouraging message. I was talking to them about what they can do with their lives. What became painfully obvious to me was that these kids couldn't see past the four street corners that they lived in. They had no schema of any possibilities beyond that. I remember that hit me pretty powerfully. My heart just sunk because I went back to the Academy and the cadets were talking about what immersion program they were going to be in, what Master's program they were going to be a part of, and what jet they were going to fly. Granted, they were a few years older, but the trajectory is so different in terms of what they saw as possible in their lives. For me, there was a real dissonance. I felt that being at the Academy, while immensely rewarding, I just felt there was a need out there that I felt called to do something about. I got to the point where I realized that I couldn't fulfil my greater purpose in life, my calling, doing what I was currently doing. I just couldn't. I needed to avail myself to communities, like where those kids came from, to make a difference. It is so hard to describe, but it was clear to me. The interesting thing about it was I had no idea what it looked like. What I did know, was that I now understood my dad's calling. Just like I had a lot of things, opportunities lined up that I could do, and they made sense from a pragmatic perspective, there was no way I could do them and fulfill my purpose.

When you look at your call in life, the "why" of it is a deeper level of your identity. While it may not be the whole of your identity, it is a level that most people don't talk about. Most people talk about the "what" of their identity or the "how" of their identity. The "why" of your identity is what allows you to actually see what you need to be doing and how you need to be doing it. I felt like there was a calling when I was in the Air Force serving my nation. As I got clearer on my "why," I just couldn't do that and continue on in the Air Force. My point is that I lived out a purpose in the Air Force and it was very rewarding for that time in my life. But as I started to uncover and get clear on my

broader purpose in life, those things felt like stepping stones to this broader thing that I am now engaged in. When I made the decision, I knew nothing about Colorado Uplift where I now work. I went to my wife and said that I was being called to leave the Air Force. She said, "...to do what?" I told her I did not know, but I felt that underserved youth and at-risk youth was the population that I was being called to work with, combined with my passion for work in leadership and character development. That is all I knew. That is all I could articulate. So, I stepped out of the Air Force, did a few things like corporate leadership development and teaching at UCCS, and standing up an LLC. Then, I started getting intentional about a non-profit organization, Touchstone Leadership Academy. At that time, I had no idea of what I would be doing, I just knew the "why." I knew that I was being called to invest in at-risk youth to try to make a difference in their lives so that they can lead.

Lindsay: So they could see beyond their four street corners and a larger possibility?

Sanders: That's right. The other piece to that is helping them see that and equipping them. We talk in social science about social learning and how important that is. That really comes to bear so much now. The ideas of vicarious learning and modeling and how important that is. So, not just giving them an inspirational speech, but giving them sense of confidence that they can actually do what they see. Because sometimes people come in, like when I was in that living room, and say, "let me give you an inspirational message about something," and "You can do it." But, how did I equip them? So, let me give you the tools. Let me put something in front of you that will shape your behavior. To model the way for you and help you get there. That's the thing that I didn't feel I had the space to do when I was still in the Air Force. So, to free up time to make space and avail myself to that and to stand in that gap of possibility... to help with access to possibility for these kids. That is what I have been about.

Lindsay: I'm assuming that your calling is what led you to Colorado Uplift. Can you share a little bit about what that organization is about and your role?

Sanders: I would, but want to share a little context first. One of the lessons that I learned by retiring and stepping out is that faith is real. I'm not just talking from a religious perspective, for a leader to grow, they have to get uncomfortable and you have to be willing to step out on faith, whatever it is.

If you ask me what are the three domains that I would advocate a leader adding capacity in or expanding, the first is faith. Faith is a belief in something. Faith is a clarity on you purpose. Getting clear on that. You can clarify that when you can live into your purpose with a belief and efficacy that not just helps you but others around you. The other piece is faith in something beyond you. When I think about faith, it is a belief in something outside of me. If I just believe in me, I think it falls apart. The second is hope. A hope in a better tomorrow. A hope in the people around you. A hope in a sense of greater humanity. That is important. And the third is love. A focus in on people. Those are the areas that are important to develop as leaders. All the other things that we talk about like skills and personality, I understand that and they are important. But, if you have a leader that expands their ability and capacity to demonstrate faith, to expand their ability and capacity to hope and to inspire hope, and expand their ability and capacity to love, I say you have a leader. A leader that is going to make a difference. I can tell you that at the ground level, when you are sitting across the table

from a kid who doesn't know where their next meal is going to come from, and you have to encourage him/her that there is a possibility beyond the four street corners, I guarantee you that having some faith, a bit of hope, and a bit of love, is going to make all of the difference. You can't come to that kid as a leader without a sense of faith, hope, and love. If you try, you are going to be limited. For me to carry out what I need to do. To be the kind of leader that I need to be, to really impact the lives that I want to impact, it is vital.

The pressure that comes from a privileged background, can also cause people to have blind spots. Because they can compensate with other things. I can substitute a fulfillment on my purpose because I am doing something that I like or something that pays the bills. I am doing something that keeps the lights on and I can get by. I am not fulfilling my purpose, but I can compensate. I think that often happens on that side of the equation. On the other side though, when you look at some of the communities that we work in, the idea of trust is important. You aren't going to get there if all they see are the cars and the things that you have. You have to be able to engage with them in a way where they see what you are offering. I want all kids to have a sense of hope. A hope in humanity. A hope in their community. A hope in their nation. A hope in the world. That is fundamental. But I also want them to have a sense of faith that they can actually make the difference that they desire to make.

Lindsay: Whatever that difference may be.

Sanders: Yes, whatever that difference may be. To have a trust and a belief that they can realize it. Then, I want them to have the love and compassion and know that they are supported in that. From a developmental perspective, what we have done at Colorado Uplift is to narrow that down and we have focused on a development model that we have adopted from the Center for Creative Leadership (CCL). Our mission at Colorado Uplift is to build long-term, life-changing relationships. Our vision is that we will be able to create a new generation of leaders for the future. These leaders will not only be able to go out and survive in their communities – but thrive in their communities and make a difference – the recursive relationship between a good citizen and a good society. We build up good citizens with the hope that they can build good societies. But we are also going to touch the societies so they can build good citizens. Our declaration is that we want to be the premier organization for transforming lives and communities. The essential nature of relationships and development is in our mission statement. In the context of relationships is where development occurs. Training and education can occur outside of relationships but development cannot occur or is severely limited. Inside that relationship, what we strive to do is provide structures for challenge, whatever that challenge may be. The other circle inside of that is structures for support and then we have structures for accountability. We use those to help develop their capacities, which I mentioned earlier. We define capacities as their confidence, competence, and their commitment. With faith, hope, and love as a leader, you develop that. The model that we apply to develop them is that model in the context of relationships.

If we were to assess most leaders that made an impact in history, I believe they had the capacity to live out or demonstrate faith. It may not have been a religious faith. It could have been a faith in country or honor, but not just themselves, because faith is a belief beyond yourself. Hope in a better tomorrow, a different tomorrow, or a different circumstance. And having the passion and compassion for people, a love for them. I think those are capacities that need to be developed. So, the leader has to show up with a certain capacity

to engage in the relationship. It is not that the leader is perfect every day, or that they are 100% hopeful every day, but they have the capacity for hope. They can see beyond the present to something more. As an example, we had a hope that one day, a crazy idea that we had about starting this journal, of what it would look like one day. Can you imagine if the conversation would have stopped the moment someone told us it is not going to happen? The Journal of Character and Leadership Development (JCLD)[1] wouldn't exist and we wouldn't be sitting here today.

So that is what I am talking about when I say hope. It isn't that everything you say is Pollyanna, but it does mean that you are able to not have your actions, your words, and yourself defined by solely by your circumstances. You want to talk about identity? Talk about a person that can actually understand how their identity is not defined by the circumstance of the moment, but it is actually vested in a calling and a belief that they have for tomorrow. Their identity is actually shaped by a purpose they are here to fulfill on. Having that capacity as a leader is critical. For example, I can give you a course on emotional intelligence, but if you don't have the capacity to love, where is it going to go? I can come in and help you shape your vision statement, but if you don't have the capacity to hope, what is that going to do? I can come in and talk to you about a strategic plan for the future, but if you don't have the capacity to have faith, what is it going to do? So, the capacity piece is the piece that I think that has been missing in the literature. I'm not sure if capacity is the right term or maybe it should be domains. Either way, they are foundational.

Lindsay: I like the framing of it as a capacity because then it becomes developmental. Something that can be increased. On the flip side then, it is also something that can be decreased. We all have examples where we have seen someone who was doing great at a job, and then something happened and it seems like they lost something about who they are. They show up at work different than they used to.

Sanders: Something that you just said is critical. It ties back to identity. I love how you just said that. They lost something about who they are. There may be a certain image that we want to have, but image is not identity.

> ***These are identity capacities because it is part of who you are. To expand hope, faith, and love like we are talking about, is helping you fulfill who you are. It is helping you to fulfill your purpose.***

I think that identity is everything. Everybody innately has this desire or need to fulfill on a purpose. I believe that the more in touch we are with that, the more pure our identity is.

That is the essence of what we are saying. These are identity capacities because it is part of who you are. To expand hope, faith, and love like we are talking about, is helping you fulfill who you are. It is helping you to fulfill your purpose. You can't give me a purpose that someone has in their life for the good of society where having more faith, hope, and love would get in the way or wouldn't be required. Also to your point, when you

1 Douglas Lindsay & Joseph Sanders started what is presently called the Journal of Character and Leadership Development (JCLD) in 2011 while faculty members at the United States Air Force Academy. For more information about the JCLD, please refer to: https://www.afacademyfoundation.org/s/1885/rd19/interior.aspx?sid=1885&gid=2&pgid=585&cid=1542&ecid=1542&crid=0&calpgid=61&calcid=1151

lose the capacity to do that you are losing something of yourself. Skills can be perishable, but what we want to have are capacities that we don't allow to perish. For example, I can't run as fast as I used to. That skill has perished as I have gotten older. The danger in losing capacity, however, is the implication that it has on our identity.

Lindsay: In understanding those as capacities to lead, how does character fit into those ideas of capacities?

Sanders: I think they actually source a person's character. If you want a person to be compassionate, it is sourced by love. If you are asking a person to take on a sense of responsibility, faith or hope can inform that. As you think about these, it is sourced by these at a character level. Also, I remind you that these three things are actually considered virtues in and of themselves. You can actually look at love, faith and love as virtues. In fact, I think you could go to Christopher Peterson & Martin Seligman's book *Character Strength and Virtues*, you will find equivalents for those exact words. At a minimum, they source it. If you give me a character trait that you want in a leader, I think one of those three capacities would be synonymous with it or if those three were circles, it would fit in one of the character traits as a subcomponent of it.

Lindsay: As you know, at the Air Force Academy, we are working with young leaders that we want to embrace a leadership identity. With that in mind, and what you have just talked about, what advice would you have for them?

Sanders: Definitely understand those capacities. At a more pragmatic level, I would say for that person to get to know and understand themselves. Get to know as much as they can about themselves. Then, when they get to a point where they have a better understanding of themselves, to get over themselves. What I mean by that is – get to the point where I understand things about me, but at the end of the day it's not about me, it is about the team winning. I understand my strengths and abilities, but it is about more than that. I think the sooner we can help folks understand themselves that is important. Self-awareness is critical but it can't be an end in and of itself. I think you also have to do that with a greater end in mind. You have to do that within the context of what you are called to do in meeting the needs of those around you. Look internally, and then look beyond yourself where you can actually make a difference. Find ways to get over yourself and find ways to impact others and the environment. In the context of leadership, we have to be willing to get over ourselves. We have to be willing to put at risk our feelings and emotions for the sake of others and our purpose. We don't dismiss our feelings and emotions because they are real, but we can't allow them to constrain and dictate how we interact with others. How we interact with others has to be a function of what they need and what our purpose is and less of a function of how I feel about somebody upsetting me at a meeting. It's not fair to the people we are leading. When you are leading, it is so much more about others and your purpose than it is about you. In order to support our leaders, giving them a foundation where they have an expanded capacity of faith, and expanded capacity to hope and expanded capacity of love, helps to support them. So, when I have that bad day, a capacity of hope can help me smile a bit more. When I have that bad day, focusing on how much I love my kids can help me smile a bit more. So, it all ties together. If you have those capacities, it can actually help you in those moments where you need to be demonstrating to others that you really care about them.

I would also remind them that you can still make an impression, but not have impact. You can have success,

but not have significance. I think that incorporating this framing in what we provide for our leaders is important. Part of that is actually equipping them. How do we help leaders get over themselves? That is where some skills do come in. Having them learn how to truly listen to others. What does it look like to engage in a conversation? Not just communication skills, but what does it look like to engage in a conversation where you are eliciting something out of the person sitting across from you? Where you are giving something but you pulling something out of that person. How often do we engage intentionally in conversations? That is a big part of leadership. How to converse. Not speak, but to converse where we are connecting? That equipping is critical. We also talk about modeling which is important. Reinforcing it and highlighting it.

gets to is back to the idea of getting over yourself. One of the things that I have to tell people on occasion is that, I care more about you and your development more than I care about what you think about me. Not that the relationship wasn't important, because I still want to have the relationship, but you liking me is not the same thing as having a relationship. My kids liking me in the moment is not the same thing as us having a relationship. For example, they may not like me in the moment when I am holding them accountable.

I'm not just talking about it, I am in it. Doing something about it. I am in the cause. The leader needs to be present in the cause. How do you help a leader do that?

Lindsay: Along with that is the ideas of holding people accountable and discipline are important. I think those points are often left out of the leadership literature. What you are suggesting is that if you hold people accountable out of a capacity of hope, love, and faith, it comes across appropriately.

Sanders: What I would suggest is that it is even more directly tied back to the relationships that we talked about earlier with respect to challenge, support, and accountability. What I think that happens sometimes if you try to hold people accountable, outside of the context of relationship, it doesn't work. Or, you try to hold people accountable without the support or a clarity of challenge. If I am challenging someone and I have a relationship with them, and provide support for the challenge, but I am not holding them accountable, then development doesn't occur. As a leader, if I know that my responsibility is to build their capacities, then I have to be able to hold them accountable. What that In my career, I've had situations where I have had to administer an Article 15, or dismiss someone from a position, or write someone up, but I feel it is always important to leave someone whole and complete. If I really care about you, the accountability must be there along with the challenge and support. Without that accountability, you can't grow. Any time I have ever had to administer discipline, that was fundamental to my thinking. I have to be willing to do that for you. In order to do that, we have to get over ourselves. I have to get over what you might think about me for your sake. Being there for someone means that I am willing to challenge, support, and hold them accountable fueled by my capacity to have faith, hope and love. While those conversations are not comfortable, I think we are called to do that.

Lindsay: It's about being present, right? Not just physically there, which is important, but being present in the moment for them.

Sanders: Yes. If I see that there is a need in community for at-risk kids, I am there in the cause. I'm not just talking about it, I am in it. Doing something about it. I am in the cause. The leader needs to be present in the cause. How do you help a leader do that? What do I need to stay in that cause? By having a greater capacity to love, I can be there. The greater hope and faith that I have for you in the community, the more I am going to stay there. If I don't have that capacity, I am less likely to stay. It is a journey of humility. It takes something to daily get over yourself for the sake of others. You are not getting over yourself for the sake of getting over yourself. It is for the sake of others to fulfill your purpose or calling. So, you have to be willing to be uncomfortable and still continue to show up. To keep coming back. To say, I am here for you. I am going to set aside everything because I am here for you. You gotta be willing to be there. Being willing to be there in that relationship and in that moment.

FEATURE ARTICLES

The Value of Leader Humility in the Military

Lucas Beissner, Stanford University

Scott Heyler, United States Air Force Academy

ABSTRACT

Humility is a vital quality for leaders in civilian institutions but also for leaders of military units at all echelons. There are multiple connections between leader humility, as described by past literature in the field of management, and the U.S. Air Force Academy's conceptual framework for developing leaders of character. If these connections are valid, then it can be concluded that humility not only improves the effectiveness of a unit but also acts as a precursor to the development of leaders of character. This current work uses past literature to create a definition of leader humility and discusses its benefits for both the individual and the unit in the military. The authors describe how leader humility can be misconstrued as antithetical to effective military leadership and prescribe experiential evidence, both personal and biographical, to the contrary. Conclusions in the form of propositions for future examination are drawn from this review of literature and experience. We propose that humble leaders are better able to live honorably and lift others while elevating the performance of their units. Propositions bridge the gap between humble leadership and character-based leadership in the military while explaining why greater humility can lead to improved performance.

Lucas Beissner, 2nd Lieutenant, USAF is an officer in the United States Air Force. He completed his Bachelor of Science in Political Science at the U.S. Air Force Academy, with a minor in Japanese, and was awarded the honor of distinguished graduate. He is currently working on his Master's in International Policy at Stanford University and is a member of Stanford's Knight-Hennessy Scholars. Although this work is concerned with lessons of humility in management, 2d Lt Beissner's academic interests are focused on decision-making and strategy in American foreign policy. This author's personal research has been concerned with democracy promotion and the orientation of international security objectives in Eastern Europe. Beissner will attend pilot training upon completion of his master's degree, and before attending Stanford, served as the Cadet Vice Wing Commander for the Cadet Wing at the Air Force Academy.

Over the last decade, humility has been identified as an important leader characteristic by scholars of leadership and management. However, the conversation has largely remained limited to the field of commercial business. While beneficial in this arena, related models surrounding humility can be applied across a variety of organizations. Government organizations are of note, considering that the consequences of those leaders' choices can affect the public at large, to include citizens across multiple regions – as these leaders can be involved in higher levels of government with even greater consequences. We suggest that humility in leadership as a topic of research should be extended to other domains like the military – this organization's effectiveness being a critical factor in foreign relations and national defense. Therefore, our work expands the conversation beyond its current scope, applying the literature to a military context. We suggest ways in which leaders across the hierarchical spectrum can improve the performance of their respective units by incorporating humility into their leadership styles. As it relates to the theme of this special issue of "Valuing Human Conditions, Cultures, and Societies," we see the benefits of humility in the areas of knowing oneself, knowing others, and constructive engagement—and will discuss those benefits. We also make connections to the existing leadership development framework currently utilized by the United States Air Force Academy (USAFA).

This paper will first describe previous literature concerning humility in leadership and management, largely within the context of commercial business. We then describe how the virtue of humility is antithetical to the generally accepted characteristics of military leadership and describe the relevancy of and benefits from exhibiting humility as a military professional. Next, we give several examples where humility has been evident in leadership (or in some cases lacking) and how organizations are subsequently affected. Finally, we describe the Leader of Character framework used at USAFA, which extends from past literature, and the connections that exist between leader humility and leaders of character. Several propositions are suggested that tie humble leadership to the Leader of Character framework.

Leader Humility

Humility is a complex term that many have attempted to define over the years. Scholars have developed different definitions depending on the context in which the term is used. Still, there is some consistency. Humility has been generally accepted as a moral virtue which results in a byproduct series of actions. Therefore, the virtue of

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Scott Heyler, Colonel, USAF, Ph.D. is the Head of the Department of Management at the United States Air Force Academy. He graduated from USAFA in 1994 with a bachelor's degree in management. He has served in the Air Force for over 25 years and is a career personnel officer. Colonel Heyler has held leadership positions at the squadron, group, wing, major command and air staff levels and in the joint environment. He has served in positions in the United States as well as in Germany and Afghanistan. He served as the Air Officer Commanding for Cadet Squadron 29 at USAFA from 2007-2009. He received his PhD in Management from Auburn University in 2014. His research interests lie in ethical decision making and organizational leadership. He has published articles in *The Leadership Quarterly* and several other management journals. He teaches courses in the areas of organizational leadership, power and influence, and business ethics.

humility is dimensional, expressing itself with respect for a multitude of component characteristics. Humility has both an internal and external component as all definitions reference both moral and actionable manifestations (Argandona, 2015; Owens et al., 2013; Ou et al., 2014; Vera & Rodriguez-Lopez, 2004).

Argandona outlines this dimensionality and dual mannerisms, referring to inward and outward humility as the intra- and inter-personal dimensions (2015). The intrapersonal dimension refers to how one sees him or herself, while the interpersonal dimension refers to how one reacts to the way others see him or her. This virtue is subsequently acquired through repetitive, voluntary acts which reinforce thoughts and actions generally associated with humility – a reference to Aristotle's virtue ethics (Argandona, 2015).

Owens, Johnson, and Mitchell detail outward (or interpersonal) interactions although their study accepts the existence of an internal component of the virtue as well (2013). Expressed humility is exposed in social contexts when one views themselves accurately (knowing oneself), displays an appreciation for other's abilities (knowing others), and remains teachable when in the wrong (constructive engagements) – the three component factors (Owens, Johnson & Mitchell, 2013). Vera and Rodriguez-Lopez follow the same line of thought in describing the subject, considering humility as the "Mid-point between the two negative extremes of arrogance and lack of self-esteem" (2004, p. 395). By assuming the virtue is displayed silently when performed rightly, the two go as far as describing thirteen exhibited behaviors as a way of defining the subject. These include: openness to new paradigms, eagerness to learn, acknowledgement of mistakes and attempts to correct, acceptance of failure, advice-seeking inclination, willingness to develop others, desire to serve, respect for others, sharing disposition, willingness to accept success simplistically, non-narcissistic reputation, lack of complacency, and frugality (Vera & Rodriguez-Lopez, 2004). These behaviors are rooted in the internal mindsets of humble managers at all levels of an organization's hierarchy.

Meanwhile, Ou, Tsui, Kinicki, Waldman, Xiao, and Song review interpersonal interactions as a byproduct of the leader's internal struggle with the virtue (2014). Accordingly, the components of this internal struggle shape the study's definition of humility – based around six internal characteristics: an accepting self-view, self-awareness, appreciation of others, openness to feedback, low self-focus, and self-transcendence. It should be noted that this model is the only reviewed work which rejects a definition inclusive of both internal mindset and external actions, basing their definition of humility wholly on a "self-experience framework" (Ou et al., 2014, p. 37).

Nevertheless, the overall series of definitions and models generally point to an acceptance of humility as being an internal viewpoint with directly linked actions. First, one struggles with the concept within and how to use it in their daily life, then he or she demonstrates those actions or behaviors rooted in this predetermined identity, and finally, that person pursues the virtue through iterative practice.

Still, it is Hoekstra, Bell and Peterson, who link personal passion to that concept, recognizing that self-interested drive does not necessarily contrast with the practice of virtue ethics – particularly that of humility (2008). The unrelenting drive for perfection that often calls people to reject fallibility and pursue ineffective actions due to a lack of self-awareness and fear of embarrassment can be balanced with an

extreme rejection of that same mindset, leading people to act in ways which do not align with the politics of an organization and ultimately damage one's career aspirations. Again, their recommendation follows the described model – first recognizing a core component of humility, which is followed by some linked external action and ultimately a result conditioned on that worldview, culminating in some lasting legacy within the given organization (Hoekstra, Bell, & Peterson, 2008).

Through symbolism and historical examples, the military has developed an archetype of leadership that is larger than life, grandiose, heroic, and extremely intelligent. As a result, it may appear that humility in leadership may be antithetical to what is expected of an effective military leader.

Schein and Schein discuss the challenge that any humble leader faces in moving organizational relationships from Level 1 to Level 2, helping to clarify possible external actions (2018). Level 1 relationships are transactional and rule-based while Level 2 relationships are personal and trusting as seen in friendships and effective teams. The Scheins' see a need for personal connections between superiors and subordinates that allow for psychological safety, enhanced communication, and ultimately a more effective organization. Humble leaders must walk the thin line between being too formal or too intimate. Level 2 relationships still ensure there is accountability while allowing for freedom to speak up, accepting errors and not hesitating to face the truth. These are the tenets of humble leadership according to Schein and Schein (2018).

We use the following definition of leader humility that sequentially pieces together commonalities across previous literature. Leader humility links the balance of self-understanding and appreciation of feedback against personal drive to repeated actions that engage others in the decision-making process, producing distinguishable change in a leader's organizational approach over time. With this understanding of leader humility in mind, we will look at how it fits into a military context. Although there are military leaders that engage their respective units with humility, it is certainly not a guarantee. Often, the perception of military leadership does not include the character trait of humility. However, we see great possibilities if it can be accepted on a larger scale.

Challenges to Humility in the Military

Through symbolism and historical examples, the military has developed an archetype of leadership that is larger than life, grandiose, heroic, and extremely intelligent. As a result, it may appear that humility in leadership may be antithetical to what is expected of an effective military leader.

Today, high ranking officers and non-commissioned officers are seen decorated in ribbons and badges, something in which service members across all branches take extensive pride – a ceremonial depiction of seniority, accomplishment and competence. Rituals accompany the completion of nearly every

accomplishment from the moment a service member takes the Oath of Office to the day he or she retires. For example, in the Air Force, it is customary for retirees to receive a "Shadow Box:" a container of memorabilia which acts as a reminder of achievements across one's career. Stories of old talk about the greats – Washington crossing the Delaware River, the 7th Calvary making their last stand at Little Big Horn, or General McAuliffe's refusal to surrender at the Battle of the Bulge. Songs are used as well – the Marine Corps hymn enshrining victories across the ages, for instance. Students of modern war are told about the daring Robin Olds and his Wolfpack that grounded enemy aircraft in Vietnam, or more recently, the American Sniper – Chris Kyle – who neutralized a number of enemies in Iraq and Afghanistan. Even now, a statue stands outside the Air Force Academy as a reminder of Brigadier General Robinson Risner who led prisoners of war in staunch opposition against their captors. These are just a few (and there are many more like them) – all pointing to the idealized vision of a great military leader: independent, self-sufficient, and indestructible.

Such a leader is brave and daring, someone who can overcome even when the odds are stacked against them. They do not have shortcomings, nor are they ever unsure. They make bold decisions and stick to them, no matter the opposition. These leaders are perfect – or rather, give the appearance of perfection. Why would they have a need to "know" themselves or others when they are infallible and should be followed simply because of their prowess? This is not to discount the actions of those depicted in any way but is to say that the storybook telling of each account does not reflect a full vision of most of these individuals or events, nor a full vision of effective leadership. Instead, we offer that a leader should "balance the ledger," as recommended by Hoekstra, Bell, and Peterson (2008). To balance the ledger is to find a middle ground between personal desire to attain achievements in an institution and the development of a self-aware mindset which involves others more in the decision-making process (Hoekstra, Bell, & Peterson, 2008).

A military leader should always maintain the personal drive to make decisions unilaterally when necessary and strive for excellence, while also maintaining a sense of awareness to determine when their abilities fall short (Hoekstra, Bell, & Peterson, 2008). This balancing effect allows for adequate humility in contrast to the unwavering drive that embodies the prototypical example of a military leader. Through moderation of these ideals, one conditions themselves to use the talents and capacities of surrounding advisors, subordinates, and resources. While the archetypal military leader is often successful, it is our assertion that this type of mindset allows for a better resolution of any given problem set and a better outcome for the organization.

Benefits of Humility in the Military

The next logical questions would be: should organizational concepts that have generally been applied to civilian organizations be applied to the military as well? And, what leads us to assume that the development of humble leadership characteristics will positively benefit the military as a whole? In response to those questions, we again consult the management literature.

Rego, Owens, Leal, Melo, Cunha, Gonçalves and Ribeiro discuss how personal humility among leaders, expressed through behaviors that we previously discussed as being the result of an internal struggle, can affect their respective teams (2017). Variables used in the study include leader-expressed humility, team humility, psychological capital (PsyCap; a measure composed of four dimensions: self-efficacy, hope,

resilience, and optimism), and team performance. By establishing a series of direct relationships in the order of the variables mentioned here, the study derives an indirect relationship between humility expressed by a leader and overall team performance. In effect, the study shows that a leader's ability to display humility causes his or her team to act humbly as well, driving them to be more effective in the long-term (Rego et al., 2017).

Because this study was concerned with teams, groups of individuals with some common leader at their head, we find it reasonable to project the results onto military units. Each unit, no matter the size, is a group with a common leader that has been given a goal or objective to achieve. Therefore, we surmise that a leader's personal development of humility in combination with personal passion should better the overall performance of his or her military unit.

Next, because the military consists of a series of hierarchical subunits, each with its own leader that reports to a higher authority and each maintaining specific but related objectives, we sought to determine whether humility among higher-ranking leaders could affect the entire organization or just those individuals close to that leader – his or her team. In support of this idea, two studies found that the humility of a CEO directly correlates to the integration of top management teams (TMTs). CEO humility appeals to the collective interest of each TMT. Then, TMTs are more easily able to overcome competitive self-interest. This is because TMTs understand how subunits interact by virtue of the CEO incorporating relevant teams in the decision-making process, rather than dealing with each subunit independently. Furthermore, CEO humility allows for empowerment behavior which, through a ripple effect via the TMT, improves middle manager's overall job performance and commitment (Ou et al., 2014; Ou, Waldman, & Peterson, 2018).

When applying these findings to the military, we propose that a high-ranking member who exhibits humility may affect their subordinate units, not merely those individuals near to him or her – similar to the impact of a CEO. Even if subunits misalign objectives and compete with one another, the humble commander should be able to integrate decision-making processes to effectively utilize each subunit's capabilities to the fullest. In turn, humble middle managers within each subordinate unit may have similar effects on groups that fall under their authority, potentially improving the performance of lower-level units.

Personal Benefits of Humility

Knowing that humility is relevant to the organization in total, we should also explain how it benefits the individual. Previous research supports the development of self-awareness as critical in attaining humility (Argandona, 2015; Hoekstra, Bell, & Peterson, 2008; Ou et al., 2014; Owens, Johnson, & Mitchell, 2013; Vera & Rodriguez-Lopez, 2004). A viewpoint aligned with humility drives leaders to desire to learn from others and acknowledge mistakes and weaknesses. By doing so, leaders accept that failure is not fatal but an opportunity to evaluate their own selves as a means for improvement in the future. Through understanding their weaknesses, they also recognize others' strengths rather than feeling threatened. Such a point of view forces people to not think too highly of themselves and instead presume that others are able to counsel or act when they fall short (Argandona, 2015; Hoekstra, Bell, & Peterson, 2008; Owens, Johnson, & Mitchell, 2013; Ou et al., 2014; Vera and Rodriguez-Lopez, 2004). The humble leader will understand the value of the people in their organization and attempt to utilize those resources at all times.

We further suggest that humility does not bind a person to mediocrity. While the acceptance of shortcomings is one characteristic of humility, the virtue also instills a realization of excellence when applicable (Argandona, 2015). We refer to this as the attainment of self-respect, in line with Hoekstra, Bell, and Peterson's (2008) depiction of humility and in validation of Vera and Rodriguez-Lopez's (2004) determination of it as a mid-point between extremes. This provides the means for an individual to seek out his or her passions in a driven but inoffensive manner, and it offers a careerist the capacity to get ahead while refraining from narcissism. It is the lower bound which shields an individual from thinking too little of themselves, allowing them to accept credit even if only in the context of the group that they lead or support (Hoekstra, Bell, & Peterson, 2008; Vera & Rodriguez-Lopez, 2004).

...We consider the achievement of a healthy dose of self-awareness and self-respect to be the direct result of instilling a humble mindset in a person and their subsequent humble actions.

The personal benefit of realizing humility can be expressed as the aggregate of rejecting two extremes. Whereas some would consider it a complete definition in and of itself, we consider the achievement of a healthy dose of self-awareness and self-respect to be the direct result of instilling a humble mindset in a person and their subsequent humble actions. These attributes can only be achieved after repeated practice of the virtue.

Exemplars of Leader Humility in the Military

While the perception of the successful military leader may not often include humility, there have been occasional individuals who have demonstrated this type of behavior. In this section, we look at two highly successful military leaders from history who demonstrated the characteristic of humility in their leadership styles. As we describe below, these leaders were extremely effective, at least in part due to their humility.

Major General Joshua L. Chamberlain

Joshua Chamberlain began the Civil War as a Lieutenant Colonel in the Maine Militia. He rose to the rank of Major General during the conflict and earned the respect of his soldiers and superiors as a man of character and great humility. He continually placed the well-being of his troops ahead of his own and earned a reputation as a "soldier's soldier" from all who crossed his path. A soldier from the Pennsylvania militia who saw him in action stated, "If anyone in the Fifth Army Corps maintained a spotless name and won enduring fame from that corps...more than commensurate with the range of command he held, that one was Joshua L. Chamberlain" (Trulock, 1992, p. 300). By his enemies, he was described as, "one of the knightliest soldiers of the Federal army" (Trulock, 1992, p. 305). Yet despite these accolades from high and low, he remained humble and focused on others. He continually placed himself in harm's way and did so with more concern for his soldiers than himself. He stated, "...an officer is so absorbed by the sense of responsibility for his men, for his cause, or for the fight that the thought of personal peril has no place whatever in governing his actions" (Trulock, 1992, p. 105).

Shortly after taking command of the Twentieth Maine Regiment, Chamberlain was faced with a

difficult situation involving the enlistments of some of his men. Approximately 120 soldiers from the Second Maine Regiment were left behind when their unit headed home. These men had unknowingly enlisted for three years instead of two, like most of their comrades. Forty of these soldiers were embittered by the situation and refused to do their duty and follow the orders of their commander. These men were brought to Chamberlain as mutineers, and he was told to make them adhere to their duty or to execute them. The men had been treated as prisoners and were tired and hungry.

Chamberlain first had them fed and issued new clothes, and then he separated them and assigned them to different companies throughout the regiment to reduce their level of angst. Chamberlain recognized that these men had been treated poorly and instead treated them with the respect they deserved based on their service records. He even wrote, unsuccessfully, to the Governor of Maine on their behalf. He explained to them that he had no choice but to put them back into service, but that he would treat them fairly and give them the opportunity to voice complaints to their leaders in Maine (Trulock, 1992). Chamberlain could have easily towed the line, badgered the men and even threatened them with execution. Instead he treated them with respect, listened to their complaints and explained his predicament. His willingness to hear their perspective and to work with them on a difficult situation led most of the 40 men to return to service and even become some of his best soldiers and advisors. In this way, he got to know their needs and desires and he earned their respect.

As a result of his successful leadership throughout the Civil War, he was asked by Ulysses Grant to command the Union troops at the surrender ceremonies of the Army of Northern Virginia. Chamberlain considered honoring the surrendering army with a full salute, but then thought it to be too much recognition. Instead, he determined to have his troops render a "carry arms", or a marching salute, which he felt was appropriate to recognize the bravery and sacrifice of the vanquished foe (Trulock, 1992). It would have been easy and understandable for him to deny the confederate troops this recognition, but his character led him to honor their service and grant them a level of respect despite the horrors each army had inflicted on the other. This level of respect and humility was remarkable.

As an exemplar of humble leadership, Chamberlain stands out. Most military leaders are heroic, stoic, and sometimes overconfident. Major General Chamberlain did act heroically, but he never lost his humanity. He cared for his soldiers, respected his enemies, and exemplified the concepts of humble leadership described in this paper.

General George C. Marshall

General George C. Marshall is another example of humble leadership in the military. He accepted few awards and honors during his career, except when necessary for political relations, and took the time to mitigate the extent to which others saw him as anything greater than a public servant. As one example, in 1941, Marshall squashed the prodding of a reporter who asked if the general would run for President, noting that such aspirations would ruin his ability to do his job appropriately (Stoler, 1989). By doing so, he maintained the structure of a military subservient to the government – an important American ideal – and avoided upstaging others, which ensured effective interactions across organizations involved with the World War II effort.

In addition to his general personality, his wartime actions also demonstrated humility. As the General of

the Army, it was his responsibility to coordinate ground and air components across Europe and the Pacific. Although he valued unity of command, Marshall always trusted his staff. He once stated, "Army officers are intelligent... give them the bare tree, let them supply the leaves" (Stoler, 1989, p. 112). Marshall provided autonomy to General Eisenhower, in following his own direction, when running Operation Overlord, the invasion of Normandy. Even before, in 1943, he had told Eisenhower to "List your final desires and so far as I can see now they will be approved," best describing the relationship between these two commanders (Stoler, 1989, p. 113). Still, while he guided European affairs directly with support from subordinates, he gave an even freer hand to commanders in the Pacific. Though MacArthur is referred to as Marshall's antithesis by Stoler, he was given relative control over army and air components in the Pacific to operate in conjunction with mass naval components under Admiral Nimitz (1989). In breaking unity of command (otherwise valued), Marshall could use MacArthur as needed – being someone who understood strategy on the ground and who could rally soldiers in the theater – while still preserving Naval relationships through the increase of forces in a dual campaign that saw Naval dominance of action in the Pacific (Stoler, 1989).

Even when acting as a military diplomat instead of a wartime commander, his behavior showed a willingness to see others' needs and respond accordingly. While an advocate of military preparedness before the war, cautious of overextending military support in Europe, Marshall did not fear interallied coordination when entering World War II. Knowing the coordination machinery to be an important component of any counter-effort, he suggested that all Allied units in a theater come under one commander – a British general for the Australian-British-Dutch-American command. He went a step further to support the Anglo-American Combined Chiefs of Staff to direct global unified strategy, reporting to both Churchill and Roosevelt, rather than attempting to coordinate countries' war production and deployment independently. This forced the American military to undergo structural changes in order to mimic that of British command structures (Stoler, 1989). In doing so, Marshall showed an understanding that personal prowess or even that of the American military would not withstand Axis machinations, subordinating isolationist tendencies and American military success to that of something greater: Allied victory. Whereas others may have sought out a strategic design to benefit their own image, he sought the betterment of a greater whole and humbly guided American aspirations in light of its allies' as well.

In preparation and performance within the context of World War II, General Marshall embodied humility as a military leader. He refused to take credit personally, trusted subordinate commanders, and sacrificed his own glory for that of the coalition. Although those around him were not always examples of the same character, his humility as a military officer, commanding or otherwise, was responsible for integrating relevant units and allowed for effective coordination of the war effort.

The Impact of Non-humble Leadership in the Military

Unfortunately, the authors have experienced leadership that lacks humility at times in their careers. The impact of this leadership style has had profound negative impacts. In this section, we describe those experiences as evidence that leadership that lacks humility can negatively impact organizations and individuals. This supports the research regarding the civilian sector and how a lack of leader humility has detrimental impacts.

The examples of poor leadership come in the form of individuals who do not display characteristics such as fallibility, vulnerability, transparency, inadequacy, or interdependency (Hoekstra, Bell, & Peterson, 2008). In fact, many subordinates see these types of leaders as infallible and smarter than anyone else around them. Effective self-reflection is typically absent from these leaders' repertoires, leading to significant challenges in the organization as acceptance of anything less than perfection is not allowed. Members of the team find themselves always on the defensive and having to guard themselves from an inevitable onslaught of negative criticism.

Team members who work for this type of leader find themselves walking on eggshells and reluctant to share bad news for fear of raising the ire of the leader. Even those who are expert in their field will hesitate to share their opinions in this type of environment. Other subordinates may begin to mimic the behavior of the non-humble leader, assuming that this type of behavior is required for success in the organization.

In this environment, we see evidence of the relationship between leader humility and team effectiveness. When the leader lacks humility, the team's performance suffers. It becomes difficult to be authentic, come up with innovative ideas, or develop talent in this type of environment (Rego et al., 2017). Subordinates either decide that they do not want to follow this type of leader and move on to other opportunities or they see this type of behavior as exemplary and try to pattern their behavior after it.

Lack of self-awareness on the part of the leader makes it difficult to have open conversations exploring different possibilities. When the leader wants it done their way, it precludes any discussion of alternative possibilities. Innovation is hampered because subordinates are unwilling to propose new ideas for fear of being chastised. Finally, talent development is stunted because subordinates either hate or emulate the behavior of the leader.

Additional issues such as a desire for popularity and a lack of caring were additional challenges faced by organizations with a non-humble leader. When the leader is more concerned about their own well-being and their own success than they are about those of their subordinates, it leads to a very difficult environment. Projects are more difficult and efficiency decreases in the organization. Individual motivation is difficult to maintain and animosity can develop toward the leadership team, which makes the organization less effective in completing the mission.

Humility as an Antecedent to High-Character Leadership

The United States Air Force Academy's Center for Character and Leadership Development (CCLD) created a framework for developing leaders of character in 2011. It is an academically-based effort to define what it means to be a leader of character. There are three aspects of a leader of character that are outlined in the framework. They are: Living Honorably, Lifting Others, and Elevating Performance. The authors see many connections between these three characteristics and the principles of humble leadership as previously discussed. In this section, we seek to make those connections in order to highlight the benefits of humble leadership in a military context. After describing each aspect of the leader of character framework, we present several propositions about the relationship between leaders of character and humble leaders. The propositions can be tested in the future to verify their validity.

To Live Honorably means to consistently practice the virtues espoused in the Air Force Core Values (CCLD, 2011). These core values are: Integrity First, Service Before Self, and Excellence In All We Do. There are several sub-components of the Living Honorably construct laid out in the framework. These are humility, honesty, courage, accountability, duty, care for others, and respect for human dignity, among others (CCLD, 2011). Humility is an explicit sub-component which shows its importance to the idea of being a leader of character.

In addition to this explicit link, there are several other areas where the concept of leader humility is necessary for one to Live Honorably. There is a correlation between the ideas of honesty and accountability as related to the humility characteristic of self-awareness described by Ou and her colleagues (2014). An individual has a concept of their own integrity, but it is important that this concept be aligned with the external perception of their integrity as well. For one to be self-aware, one must be able to take an honest look at themselves and how others view them. They must be able to know themselves by taking time for self-reflection. A realistic assessment of who you are and how you are perceived is critical to success for the humble leader (Argandona, 2015). Additionally, the leader must be willing to hold themselves accountable for their actions and take responsibility when things do not go well. A leader who has enough humility to be self-aware will find it much easier to live honorably than a leader who is unwilling to look at themselves in an objective fashion and lacks humility.

Caring for others is another key aspect of Living Honorably. Humble leaders are said to have a low self-focus (Ou et al., 2014). When a leader focuses less on themselves and more on others by getting to know their people, they demonstrate a level of care that is critical to both the subordinate and the organization. Leaders who lack humility may pound their chests and celebrate their achievements. They may also take credit for the work of their subordinates. In contrast, the humble leader will deflect credit away from themselves and onto their subordinates or their team. They will not seek the limelight but will attempt to put the focus on the success of others.

The final aspect of Living Honorably is duty. This is a term often associated with the military that means doing what is asked of you regardless of the cost. This definition is directly linked to another aspect of humble leadership described in the literature: a transcendental self-concept (Ou et al., 2014). This describes the humble leader as one who serves a greater good and puts the needs of their organization before their own. It also relates closely to the Air Force core value of Service Before Self. A humble leader sees their mission as propelling their organization to success as opposed to pursuing their own self-interests. Given all these connections, we find a close relationship between the concept of humility and the ideas associated with living honorably. The first proposition follows:

For one to be self-aware, one must be able to take an honest look at themselves and how others view them. They must be able to know themselves by taking time for self-reflection.

Proposition 1: A humble leader is more likely to live honorably than a leader who lacks humility.

The second aspect of being a leader of character is Lifting Others to be their best possible selves (CCLD, 2011). Leaders of character need to be focused on the members of their organization and figuring out how to enable those individuals to achieve their full potential. Knowing their subordinates is the first step in finding their strengths and lifting them to new heights. Within the leader humility literature, appreciation of others is another key tenet (Ou, Waldman, & Peterson, 2018). Humble leaders are able to admit that they are fallible and sometimes inadequate. At times, they are vulnerable and transparent with their followers which allows others to see what weaknesses exist and how they can fill the gaps. The humble leader realizes that they do not have all the answers and they acknowledge that they need others to be successful. This recognition of the interdependent nature of an organization's members allows all subordinates to see their importance to mission accomplishment (Argandona, 2015). This can lead to more constructive engagements and greater organizational success. Because of a humble leader's ability to appreciate others, they can challenge, support, develop and inspire their subordinates to be the best representation of themselves. This correlates very closely with the concept of Lifting Others. The second proposition is:

> *Proposition 2: A humble leader is better able to lift others than a leader who lacks humility.*

The final aspect of a leader of character is Elevating Performance toward a common and noble purpose (CCLD, 2011). This relates closely to the previously discussed aspect of humble leadership, a transcendent self-concept (Ou et al., 2014). Military members often refer to a "higher calling". The work they do is in defense of the Nation and its ideals. When they are focused on something besides personal gain, they are able to encourage their subordinates to do the same. There is a continual drive for the humble leader to get better and this leads to elevated performance for them and their organizations. The external focus of the humble leader allows them to spend a large amount of their time helping others to be their best selves. This, in turn, can lead to increased organizational performance.

Another important connection between the humble leader and Elevating Performance is found in the management literature. Rego et al. found an indirect connection between leader-expressed humility and team effectiveness (2017). The humble leader empowers their subordinates and instills humility in their top management team. This, in turn, leads to a corresponding increase in the effectiveness of the team they lead (Rego et al., 2017). As a result, we feel that leader humility is a key component to a leader of character's ability to Elevate Performance in an organization. The final proposition is:

> *Proposition 3: A humble leader has a greater ability to elevate performance in their organization then a leader who lacks humility.*

Conclusion

Humility may not typically be a characteristic that comes to mind when discussing leaders, particularly those in the military. It is time for that to change. The humble leader is one who is self-aware, open to feedback, has an appreciation for others, is not focused on themselves, and who has a transcendental self-concept (Ou et al., 2014). The humble leader values the human condition, knows themselves and their subordinates well and engages in constructive work to better the organization. They are also willing to be vulnerable, admit their mistakes, and acknowledge their need for others (Argandona, 2015). This paper has presented and discussed how these traits can initially appear antithetical to the archetypal characterization

of military leadership. Organizations can benefit from humble leaders and the tools they bring with them and history has provided examples of military leaders who demonstrated humility in their leadership as well as discuss those who have not. Finally, several connections between leaders of character and humble leaders have been proposed. In conclusion, these propositions should be studied to determine their validity and then used to improve the development of future military members. Our Nation deserves the best leaders.

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FEATURE ARTICLES

Facing and Embracing the Fourth Industrial Revolution With Character

John J. Sosik, The Pennsylvania State University

Weichun Zhu, Bloomsburg University

ABSTRACT

The advent of the Fourth Industrial Revolution (Industry 4.0) in the early part of the 21st century produced internet-based connectivity of people and machines, cyber-physical systems, and mass customization of products and services. The rise of advanced information technology (AIT) such as social media, artificial intelligence, machine learning, robotic process automation, and drone delivery of products in this context has greatly changed the nature of leadership practice by redefining the functions and roles that AIT and people play in organizational operations. The introduction of "superjobs" that integrate a range of traditional jobs typically performed by people with AIT to produce efficiency and productivity gains has introduced complexity and threats to people's wellbeing. Despite this paradigm shift, calls for supporting the human condition have been made by business and military organizations. In response to these calls, we examine how research and practice on character strengths and their development can support the human condition and serve as benchmarks for re-inventing organizations well into the future. Specifically, we expand considerations of character strengths by framing them as a means to support design principles of Industry 4.0 organizations while enhancing the human condition through knowledge of oneself and others that leads to constructive engagement.

At the dawn of the 21st century, Pierre Schaeffer suggested that societies evolve materially as science progresses with its introduction of new technology and expanded understanding, whereas individuals remain fundamentally the same in their character due to the complexity of the human condition (Hodkinson, 2001). Social psychologists point out that industrial revolutions introduce a degree of dehumanization into society, and thus call for organizational designs with a greater human focus that address technology's threats to the psychological, social, community, and career well-being of individuals (Halsam, 2006). Such calls are consistent with recommendations recently made by an international consulting firm that suggest that human principles associated with character-based leadership principles could serve as benchmarks for organizational redesign programs needed in the Fourth Industrial Revolution (Industry 4.0). These benchmarks aim to design organizations as social enterprises that balance the goals of all stakeholders (Kaji, Hurley, Gangopadhyay, Bhat, & Kahn, 2019). They are consistent with initiatives by management consulting firms to support the "employee experience" from recruitment until departure (Pendell, 2018), and the United States Air Force's goal to help its cadets and airmen better understand the human condition by knowing self and others, and constructively engaging with them (USAF, n.d.).

The position we take in this article follows prior scholars (e.g., Born & Megone, 2019) who argued that notions of virtue and character drawn from ancient Western and Eastern philosophers are still quite relevant for leadership in the post-modern age, especially for organizations challenged with adapting to the situational demands of Industry 4.0. Specifically, we attempt to expand the consideration of the Values in Action(VIA)[1] classification of virtues and character strengths (Peterson & Seligman, 2004) by framing it as a means to support design principles of Industry 4.0 organizations while enhancing the human condition through knowledge of oneself and others that leads to constructive engagement. We do so because while Industry 4.0 makes advanced information technology

1 Peterson and Seligman's (2004) Values In Action (VIA) framework groups 24 positive human character strengths into six broad virtue classifications of wisdom and knowledge, courage, humanity, justice, temperance, and transcendence. The VIA Inventory of Strengths (VIA-IS) is an assessment measure of these strengths that assists individuals in applying them to professional and personal situations in ways that demonstrate excellence.

John J. Sosik, Ph.D., State University of New York at Binghamton is professor of management and organization, and professor-in-charge of the Master of Leadership Development program at The Pennsylvania State University, Great Valley School of Graduate Professional Studies. He is an award-winning internationally known expert on leadership and character development, having published over 100 books, book chapters, proceedings and academic articles, made almost 100 academic conference presentations, provided editorial board member service to five well-respected leadership and organizational behavior academic journals, and served as a trainer and consultant for a wide range of corporate, not-for-profit and military organizations.

Weichun Zhu, Ph.D., University of Nebraska Lincoln is assistant professor of management at the Zeigler College of Business, Bloomsburg University of Pennsylvania. His primary research interests include leadership, and ethics. He has published articles in journals, including *Journal of Applied Psychology, and Journal of Organizational Behavior (JOB)*. He has won the Owens Scholarly Achievement Award from the SIOP in 2018. He was also the guest editor for a JOB special issue entitled "Organizational Behavioral Issues in China." He was a faculty member at Penn State University, and Guangzhou University.

(AIT) more salient in leadership processes, it also places greater cognitive, affective, and moral demands on leaders and followers because they must substitute for the lack of such abilities by AIT currently being deployed. Consequently, as AIT changes the nature of leadership and vice versa in post-modern society (Avolio, Sosik, Kahai, & Baker, 2014), we suggest that the manifestations of specific character strengths and virtues through one's leadership behaviors that are consistent with human principles of social enterprises can promote success in the era of Industry 4.0.

We begin our discussion by first reviewing the nature of industrial revolutions, particularly Industry 4.0 and its projected human capital trends and their implications for post-modern organizations. Next, we highlight critical aspects of virtue and character in terms of some of the basic operational definitions prior research has used to understand their role in leadership processes. We then identify specific virtues and character strengths to support human principles for social enterprises which have been proposed as benchmarks for the redesign of post-modern organizations. Finally, we conclude with recommendations to guide future research and practice as they unfold in the era of Industry 4.0.

Industrial Revolutions

The word "revolution" is often used by scholars to evoke notions of radical change or development of individuals, groups, organizations, industries, nations or entire cultures. Such paradigm-shifts have occurred throughout human history, often initiated by transformational leadership processes involving inspiration of followers to pursue a meaningful vision, role modeling of ethical character, championing innovation, and mentoring followers. These progressive transitions are the outcomes of leaders and followers who interact in situations through cycles of events that unfold over time (Bass, 2008). Over the course of modern history, events involving the introduction of new technology have offered a means to transform raw materials into final products or services. These events have led to four industrial revolutions that offered humanity sources of power and tools to increase efficiency, effectiveness, wealth, and introduce change into society. Unfortunately, some of this change has been negative due to technological dehumanization introduced by each industrial revolution (Halsam, 2006; Turkle, 1984). Halsam (2006, pp. 252-4) described this negative outcome as a "pathology of mechanization" due to its "robotic pursuit of efficiency and regularity, automaton-like rigidity and conformity, and approach to life that is unemotional, apathetic, and lacking in spontaneity." These attributes are inconsistent with positive characteristics of human nature such as emotional responsiveness, interpersonal warmth, openness to experience, engagement, and virtuous aspects of character (Halsam, 2006; Peterson & Seligman, 2004). We now describe the four industrial revolutions to date that have shaped the situational context for leaders and followers over the past four centuries.

Industry 1.0

The First Industrial Revolution (Industry 1.0) began in the 1780s and involved the introduction of machines fueled by water and steam power. Economies shifted from agrarian to industrial as people began to migrate from rural regions to cities which offered jobs in factories. Industrialist owners sought to maximize their own wealth through the introduction of machines operated by a labor force of poorly paid and overworked humans (Rosen, 2012).

Industry 2.0

The Second Industrial Revolution (Industry 2.0) began in the 1870s and involved the introduction of electricity as a source of power, which fueled relatively advanced machinery that used assembly lines for the mass production of goods. People continued to populate large cities and provided a labor force for industrialist

factory owners who sought to maximize the wealth of shareholders. Factory owners used principles of scientific management derived from engineering processes to analyze and improve workflows and productivity (Taylor, 1911), while paying little attention to the wellbeing of the human labor force. Such leadership, which prioritized machines over humans, continued the trend of dehumanization of a workforce that began with the advent of Industry 1.0 (Halsam, 2006; Rosen, 2012).

Industry 3.0

The Third Industrial Revolution (Industry 3.0) began in the late 1960s and introduced automation and computing power into organizations. Process engineers and operational auditors began to study workflows to identify ways to streamline processes, eliminate waste, and substitute tedious human work tasks with automated processes. The manual work of the labor force could now be automated by programmable mainframe computers capable of performing tedious jobs accurately, efficiently, and effectively, thereby generating productivity and safety gains for organizations and their shareholders. These gains were accelerated by the introduction of personal computers into organizations that were linked via local area networks in the early 1990s, along with the development of the Worldwide Web (or Internet) as a tool for the exchange of ideas and collaboration. Turkle (1984) highlighted the dehumanizing effects of computers in organizations as legitimizing a lack of emotion, intuition, and spirit in the workplace. In line with this view, Halsam (2006, p. 254) argued that the overuse of computers in education "will reduce social relatedness and increase standardization, at the expense of students' individuality." Such dehumanizing effects of technology are at odds with the human condition which requires self-expression to maintain one's unique self-identity (Ashforth & Mael, 1989) and a variety of character strengths to give people their unique sense of self in organizations (Sosik & Cameron, 2010).

Industry 4.0

The Fourth Industrial Revolution (Industry 4.0) began in the 2010s and introduced the Internet as a source of power for cyber-physical systems such as robotics, drones, and artificial intelligence (AI) that are connected to each other and to individuals. This form of power allows for mass customization of products and services and connectivity of people and machines that are linked together via the Internet, social media, or in virtual worlds such as Second Life (https://secondlife.com). With the advent of AI, robots, and machine learning, the role of technology as a substitute for human leadership is now possible (Avolio et al., 2014; Schwab, 2017). This new reality is emerging despite its potential threat of mechanistic dehumanization stemming from technology's characteristics that stand in stark contrast to human traits and character: inertness versus emotional responsiveness, coldness versus interpersonal warmth, rigidity versus cognitive openness, passivity/ fungibility versus agency/individuality, and superficiality versus depth (Halsam, 2006).

As the human labor force continues to be replaced with AI and robots, the nature of work in the age of Industry 4.0 is rapidly changing. The workforce of Industry 4.0 organizations is shifting from traditional career and tenured employees to an alternative workforce comprised of contract, freelance, and gig employees who supplement (or replace) a full-time workforce (Kaji et al., 2019). This trend may introduce challenges to developing employee loyalty and teamwork, which represent an important aspect of character that reflects virtues of humanity and social justice (Peterson & Seligman, 2004). Another trend is the shift from jobs to "super-jobs" as jobs become more automated by AI and robots, and tasks and process flows become more digital, multifunctional, and data-driven. Whereas traditional jobs are organized around standardized and repeatable tasks that require a specific narrow skillset, super-jobs combine many

traditional jobs and augment their performance with technology to accomplish tasks that require a complex set of technical and human skills (Kaji et al., 2019). An additional trend is the need to emphasize leadership development that considers how technology influences leadership, how leadership influences technology (Avolio et al., 2014), and develops competencies such as managing change, dealing with risk and uncertainty, and utilizing AI, data analytics, and robotics (Deloitte, 2019).

Organizational learning will become more customized and job specific. Employees will be expected to engage in life-long career-related learning. Internal talent will be more global and mobile and deployed across organizational units to fill leadership positions.

Organizational changes are projected for Industry 4.0 as well. Human resource (HR) departments will be challenged with acquiring requisite talent internally and via alternative workforces. Consideration of a complete employee experience that includes attracting, hiring, onboarding, engaging, meeting performance goals, fostering career growth, and facilitating a positive departure experience is being advocated by management consultants (Pendell, 2018). Organizational learning will become more customized and job specific. Employees will be expected to engage in life-long career-related learning. Internal talent will be more global and mobile and deployed across organizational units to fill leadership positions. Internet cloud-based HR platforms will become the norm along with increased automation and AI-based applications that supplement HR decision-making systems (Kaji et al., 2019).

Given the emphasis some HR departments and management consulting organizations are now placing on fostering a positive "employee experience" from recruitment to departure (Pendell, 2018), trends to expand the employee experience to a broader "human experience" that highlights the purpose and meaning of work by connecting it to life domains outside of work and its positive social impact are expected and encouraged (Deloitte, 2019). The provision of purpose and meaning through transformational leadership and transcendent virtues are firmly established in the literature as means to support and enhance this trend (e.g., Bass, 2008; Sosik & Cameron, 2010). Teamwork is a second organizational change that is expected to continue as a means for greater collaboration and interdependence of employees and other organizational stakeholders. While traditional and virtual teams have been common in organizations since the late 1990s (Avolio et al., 2014), many leaders are not aware of how to design, influence, and reward such teams (Kaji et al., 2019). Virtues reflecting humanity and justice that foster teamwork are suitable for designing training interventions aimed at increasing the state of leader readiness regarding this issue (Sosik, 2015). The need to reward team members who share leadership in teams is a related trend that leaders will face the Industry 4.0 era (Kaji et al., 2019). The literature on virtue, character and leadership is replete with ideas to meet these challenges and is introduced below.

Virtue, Character, And Leadership

Scholars have a long history of interest in examining virtues and character strengths. One of the most significant contributors is Aristotle who distilled the work of Plato to identify four cardinal virtues that are central to the Judeo-Christian tradition: prudence, fortitude, temperance, and justice. These Western virtues are consistent with those espoused in the

Eastern Confucian tradition such as benevolence, righteousness, integrity, and fortitude (Zhu, Zheng, He, Wang, & Zhang, 2019). Aristotle's cardinal virtues were adapted by Thomas Aquinas in *Summa Theologica* as core guideposts for Church doctrine (Sheen, 1999) and core elements in modern considerations of character.

Both Aristotle and Confucius considered the acquisition of good character to be a function of social interaction, introspection, and willed positive behavior (Born & Megone, 2019; Riggio, Zhu, Reina, & Maroosis, 2010; Sheen, 1999). Aristotle (1999) considered character to represent a person's distinctive moral and mental qualities that are comprised of certain strengths (good qualities or virtues) and weaknesses (bad qualities or vices) stemming from a strong will (acrasia) or a weak will (encrasia). Character is developed through observations of exemplars who role model positive traits that are recognized and then integrated into the self-concept via social learning processes (Bandura, 1991). Character is further developed through willed introspection which identifies bad aspects of character to be eliminated through abstinence, and good aspects of character to be wisely limited in their use through moderation (Sheen, 1999). Using Confucian philosophy to describe the culture of mythical Shangri-La in *Lost Horizon,* Hilton (1936, pp. 90-91) wrote "...I should say that our prevalent belief is in moderation. We inculcate the virtue of avoiding excesses of all kinds – even including, if you pardon the paradox, excess of virtue itself." Consistent with this view, Aristotle (1999) suggested that predictors of character that he called "actions" or "passions" can be taken too far and lead to negative outcomes unless they are exercised in moderation.

More recently, Peterson and Seligman (2004) published a landmark tome on virtues and character strengths associated with human well-being and flourishing. These positive psychology scholars sought to identify what represents the absolute best elements of humanity. In determining the list of character strengths and virtues, they examined the influential cultural and historical societies, namely, the traditions of Confucianism, Taoism, Buddhism, Hinduism, Ancient Greek philosophy, Christianity, Judaism, and Islam. They concluded that their grouping of 24 character strengths into six broad virtue classifications of wisdom and knowledge, courage, humanity, justice, temperance, and transcendence is ubiquitous across societies influenced by these traditions.

Wisdom and knowledge embody cognitive strengths that entail the acquisition and use of knowledge: creativity, curiosity, love of learning, open-mindedness, and perspective. Courage is equivalent to Aristotle's cardinal virtue of fortitude and represents emotional strengths that involve exercise of the will to accomplish goals in the face of opposition: bravery, honesty/integrity, persistence, and vitality. *Humanity* corresponds to interpersonal strengths that involve tending to and befriending others: love, kindness, and social intelligence. *Justice* is another cardinal virtue and reflects civic strengths that underlie healthy community life: citizenship, fairness, and leadership. *Temperance* is also a cardinal virtue and involves strengths that protect against excess: self-regulation/control, prudence, forgiveness and mercy, and humility. *Transcendence* represents strengths that forge connections with the larger universe and provide purpose and meaning for life: spirituality, hope, appreciation of beauty and excellence, gratitude, and humor (Peterson & Seligman, 2004). As Sosik, Chun, and Ete (in press) pointed out, subsequent factor analytic studies have found variations in the number of these virtue categories and the sorting of the character strengths into the virtue categories (e.g., Ruch & Proyer, 2015). Nevertheless, the VIA classification remains the most prominent and comprehensive classification of character strengths in the social sciences (Wright & Quick, 2011).

Character strengths are positive and measurable trait-like attributes and psychological processes that allow for the manifestation of virtues through authentic or ethical behaviors (Peterson & Seligman, 2004). Virtue represents exemplary character and temperament, morally good and right behaviors that leaders ought to do, and human excellence, all of which should result in good consequences. In contrast, vice represents deficient character and temperament, immoral and wrong behaviors that people ought not to display, and human degradation, which lead to bad consequences (Sheen, 1999). Virtue results from a strong will that overrides impulses toward negative thoughts, emotions, traits, and behaviors, thereby converting them to positive elements of character. Vice results from a weak will that fails to control such impulses, and yields to such negative personal attributes (Kugelmann, 2013).

Philosophers consider the will to be a cognitive mechanism that chooses a certain emotional, logical, or behavioral response, often over predispositions toward less than virtuous choices (Kugelman, 2013; Sheen, 1999) and is similar to what psychologists consider when discussing self-awareness and self-regulation/control (Sosik et al., in press). Character development is a lifelong process whereby leaders continually reflect upon their virtues, vices, identities, knowledge, abilities, and goals to accumulate virtue and decrease vice in self and others (Riggio et al., 2010; Sosik, 2015). As such, character-based leadership can be developed through willed conduct to gain knowledge of the self and others that prompts airmen and other leaders to initiate constructive engagement with others, which is particularly important in cross-cultural contexts and in military deployments in different countries (USAF, n.d.).

To develop character, leaders first need to take ownership of the moral aspects of an environment, and then have the courage and self-efficacy to guide and direct their behavior to create a virtuous and moral environment (Hannah & Avolio, 2011). These psychological processes enable virtuous behaviors when principles of virtue overcome bad thoughts and feelings when leaders may be tempted by vices. This line of research suggests that virtuous habits of conduct superimposed on leaders' personal attributes influence how they behave with stakeholders, and how these and prior interactions shape their self-identity over a series of life events. In sum, character describes what constitutes the habitual virtuous practices and interactions of leaders, followers and other stakeholders, which may produce positive effects on organizations wishing to support the human condition in the era of Industry 4.0.

Virtue And Character Strengths To Support Human Principles Of Social Enterprises

In a recent analysis of global human capital trends, Kaji et al. (2019) proposed five benchmarks for the reinvention of social enterprises operating in Industry 4.0: purpose and meaning, ethics and fairness, growth and passion, collaboration and personal relationships, and transparency and openness. Each of these benchmarks offers guidelines on how to support the human condition in contexts where technology is projected to strongly influence the operation and leadership of organizations. In this section, we explain how aspects of character can be used to implement these benchmarks and support the human condition by knowing self, knowing others, and constructively engaging with others.

Purpose and Meaning

Kaji et al. (2019, p. 5) defines purpose and meaning as "giving organizations and individuals a sense of purpose at work; moving beyond profit to a focus on doing good things for individuals, customers, and society." Social enterprises value social responsibility and triple-bottom line goals of human development and wellbeing, generating profits by doing good business, and sustaining resources. Such goals provide purpose and meaning beyond the maximization of wealth of shareholders. To support these initiatives,

we propose the virtues of wisdom and knowledge, and transcendence as resources for leaders.

Two character strengths that reflect the virtue of wisdom and knowledge, namely love of learning and curiosity, are particularly relevant for generating purpose and meaning to individuals and organizations, including military forces. People want to know why the work they are performing is meaningful and valuable. Expanding an organization's purpose beyond mission accomplishment and profit maximization to include social, communal, and environmental goals may inspire a sense of commitment and constructive engagement if leaders possess a love of learning and/or curiosity. Love of learning involves "mastering new skills, topics, and bodies of knowledge," whereas curiosity represents "finding subjects and topics fascinating, and exploring and discovering" (Peterson & Seligman, 2004, p. 29). Manifestation of these character strengths through leadership behaviors that inspire followers with an evocative vision that fosters teamwork is likely to produce constructive engagement among followers. Positive visions of an organization's future are achieved through collective action, and this requirement encourages followers to constructively engage with others to achieve the vision (Sosik & Cameron, 2010). A love of learning and curiosity among leaders and followers can build a greater sense of interdependence, task interest, and focus required to perform the complex jobs involving interactions with diverse individuals assisted by AIT.

Providing purpose and meaning to individuals and organizations can also be achieved with character strengths that reflect the virtue of transcendence. Appreciation of beauty and excellence represents "a sense of awe, wonder, and elevation of spirit when... recogniz[ing] extraordinary people or things" (Sosik, 2015, p. 65), whereas spirituality involves "knowing where one fits in within the large scheme" (Peterson & Seligman, 2004, p. 30). Purpose and meaning are derived through work projects, important deeds, and the experience of something or someone profound (Frankl, 1992). Leaders' personal spiritual beliefs influence their constructive development and meta-beliefs, which serve as a schema to filter and frame information (Phipps, 2012). Therefore, leaders who possess the strengths of spirituality and/or appreciation of beauty and excellence can frame the work followers perform as serving a greater and meaningful cause (Mark, Wheeler, & Hodson, 2012).

Social enterprises value social responsibility and triple-bottom line goals of human development and wellbeing, generating profits by doing good business, and sustaining resources. Such goals provide purpose and meaning beyond the maximization of wealth of shareholders.

Leaders can also emphasize the unique features of the human contributions to super-jobs that make them enjoyable and add value above and beyond what technology brings to the tasks. The design of super-jobs that include motivating features such as skill variety and task significance have been shown to relate positively with employee's positive emotion and subjective wellbeing (Oerlemans & Bakker, 2018). In addition to these job redesign and enrichment tactics, the forging of interpersonal relationships with a variety of organizational stakeholders is likely to help individuals learn more about themselves and others.

Ethics and Fairness

Kaji et al. (2019, p. 5) defines ethics and fairness as "using data, technology, and systems in an ethical, fair,

and trusted way; creating jobs and roles to train systems and monitor decisions to make sure they are fair." The pervasiveness of data mining and analysis in Industry 4.0 contexts is widespread and includes sensors, AI, and robots that collect online data from employees, customers, and internet users, with or without their consent (Avolio et al., 2014). As organizations shift toward jobs, workflows, and decision-making that is automated, human oversight of these processes and outcomes is necessary to substitute for AIT's current inability to understand the nuances of ethics and morality required when performing these tasks. To support these initiatives, we propose the virtues of courage, justice, and temperance as important cognitive, emotional, and motivational resources for leaders.

These results suggest that self-control possessed by leaders and followers interacting in Industry 4.0 settings characterized by high visibility and constant contact may serve as internal controls for unethical actions that substitute for external controls of corporate governance/regulation and prevent public shame from a permanent online record.

Two character strengths that reflect the virtue of courage are particularly relevant for promoting ethics and fairness in Industry 4.0. Although public scrutiny via social media, online forums, anonymous blogs, and trolling represent a policing force to call out unethical behavior, the ability of leaders to manufacture false images, fake news, and present inauthentic online impressions remain as threats (Schwab, 2017). The character strengths of honesty and bravery can aid leaders' ability to monitor the validity and reliability of information they present and help them determine what information should be considered public versus private. Honesty represents "speaking the truth but more broadly presenting oneself in a genuine way and acting in a sincere way" (Peterson & Seligman, 2004, p. 29) whereas bravery involves standing up for what is right and acting upon moral convictions in the face of opposition (Sosik, 2015). For example, in a military context, USAF captains' honesty and bravery were found to be positively related to the manifestation of their ethical leadership behavior for highly self-controlled officers (Sosik, Chun, Ete, Arenas, & Scherer, 2019) and to board members' ratings of managerial performance for corporate executives and middle managers (Gentry et al., 2013; Sosik, Gentry & Chun, 2012). Self-awareness of one's honesty and bravery and their manifestation in personal life experiences can build a strong identity as an authentic leader (Sosik, 2015). This stream of research suggests that Industry 4.0 leaders will need to possess honesty and bravery to achieve similar performance outcomes in military and business contexts.

Acting with ethics and fairness can also be achieved with two character strengths that reflect the virtue of justice. Citizenship involves "working well as a member of a group or team; being loyal to the group; doing one's share" of the work, whereas fairness involves "treat[ing] all people the same according to all notions of... justice; not letting personal feelings bias decisions about others" (Peterson & Seligman, 2004, p. 30). Cameron and Sosik (2016) argued that corporate citizenship is enhanced with corporate oversight functions, social sanctions, and disclosure processes aimed at promoting ethics and fairness. Their proposition is relevant due to the permanent nature of digital footprints that make

publication of ethical scandals both psychologically and financially costly to leaders and their organizations, as seen in the widely publicized Equifax and Facebook data breach scandals.

In addition, self-regulation/control is a character strength that reflects the virtue of temperance and may encourage ethical behavior and fairness. As another military example, Sosik et al. (2019) found that only USAF captains who possessed high levels of self-control are able to manifest their character strengths of honesty, humility, bravery (moral courage), and empathy (social intelligence) in ethical leadership behavior and yield higher performance ratings from their superiors. Self-control assists with knowing oneself because its willpower resources serve to override impulsive thoughts, emotions, and behaviors that can cause adverse outcomes. These results suggest that self-control possessed by leaders and followers interacting in Industry 4.0 settings characterized by high visibility and constant contact may serve as internal controls for unethical actions that substitute for external controls of corporate governance/regulation and prevent public shame from a permanent online record.

Growth and Passion

Kaji et al. (2019, p. 5) defines growth and passion as "designing jobs, work, and organizational missions to nurture passion and a sense of personal growth; affording people the opportunity to create and add to their personal growth." This definition suggests that the nature of technology-assisted super-jobs requires a great deal of collaboration and continual learning given Industry 4.0's intense rate of change. It also suggests that transformational leadership style (Bass, 2008) which inspires teamwork, exemplifies excellence, promotes innovation, and encourages human development is appropriate. To support these initiatives, we propose the virtues of wisdom and knowledge, and humanity as resources for leaders.

The character strength of love of learning is especially relevant for the integration of growth and passion into jobs, work processes, and organizational missions. Love of learning is associated with intellectually stimulating behaviors that transformational leaders use to engage followers in their work. It prompts problem-solving and creativity behaviors that create optimal experiences for followers (Sosik, 2015). The Gallup Organization describes such psychological states as employee engagement because they not only involve high levels of interest, challenge, and focus, but also require forms of collaborative learning that enhance the knowledge of others and promote their constructive engagement (Pendell, 2018). In the era of Industry 4.0, one's expanded technical and interpersonal skills are likely to support these two aspects of the human condition because knowledge of the history, politics, and sociology of our globalized and highly connected world has been deemed important for success in military and business contexts (Schwab, 2017; USAF, n.d.).

Another strength that can promote growth and passion is one that reflects the virtue of humanity, namely social intelligence. The ability to recognize and regulate emotions in self and others, to act appropriately across a range of social situations, and to use sophisticated political and influence tactics are the hallmarks of socially intelligent leaders (Sosik, 2015). These skills are typically developed over one's career and life through social learning processes (Bandura, 1991). Because social networks (both traditional and online) have become more widespread and complex due to AIT availability and globalization (Deloitte, 2019), we believe that social intelligence is a requisite character strength for airmen and other leaders, especially those at mid-level rank who are accountable for both executing strategic directives from the upper echelon and satisfying the developmental needs of subordinates who perform super-jobs with the assistance of AIT (Gentry et al., 2013).

Collaboration and Personal Relationships

Kaji et al. (2019, p. 5) defines collaboration and personal relationships as "building and developing teams, focusing on personal relationships, and moving beyond digital to build human connections at work." Collaboration and personal relationships are important because Industry 4.0 introduces social isolation and dehumanization as byproducts of a geographically dispersed workforce that often functions in virtual teams with AIT systems that can introduce errors into operations (Avolio et al., 2014; Mak & Kozlowski, 2019). As the number of employees working at home and/or in virtual teams increases, greater support for teleworkers and members of teams working remotely through laptop computers connected via the Internet will be required (Kaji et al., 2019). To support these initiatives, we also propose the virtues of humanity, justice, and transcendence as valuable resources for leaders.

Social intelligence can enhance collaboration and personal relationships. Members of effective virtual teams spend time getting to know each other on an informal basis, agree upon goals, roles, and communication expectations at their outset, and share leadership (Mak & Kozlowski, 2019). These tasks serve a similar function as those found in high-quality team member exchanges which involve frequent communication and sharing of resources, and interpersonal trust fostered with transformational leadership (Chun, Cho & Sosik, 2016). Given that social intelligence promotes smoother social functioning (Peterson & Seligman, 2004), we believe that it can foster collaboration and improve personal relationships at work by increasing the frequency and quality of communication between virtual team members thereby decreasing their social isolation while increasing their ability to know others.

A second strength that can enhance collaboration and personal relationships is one that reflects the virtue of justice, namely citizenship. The loyalty, social responsibility, and valuing of teamwork that characterizes citizenship "promotes relationships of reciprocity" that bring a collaborative relational approach to employee interactions (Cameron & Sosik, 2016, p. 4). Sosik (2015, p. 62) reviewed literature which indicates that "citizenship has been linked to higher levels of social trust, increased understanding of politics, and more positive views of human nature." These correlated outcomes are likely to assist airmen and other leaders to better know their colleagues and engage more constructively with them because of the sense of responsibility and reciprocity that is forged by citizenship. These outcomes are especially important because of the social isolation found in Industry 4.0 work contexts.

Another character strength that can enhance collaboration and personal relationships is one that reflects the virtue of transcendence, namely gratitude. This strength involves the recognition and appreciation of good things that happen, and the expression of thanks and appreciation for them. People who express gratitude are more likely to engage in prosocial helping behavior required for collaboration and teamwork (Peterson & Seligman, 2004) and experience higher levels of subjective well-being and successful functioning across the lifespan (Chopik, Newton, Ryan, Kashdan, & Jarden, 2019). Gratitude is associated with positive attitudes (e.g., optimism) and psychological states (e.g., determination) that make social interactions more effective and enjoyable (Sosik, 2015). By helping others and experiencing greater positive affect and life satisfaction, and less negative affect, leaders are likely to engage in more fulfilling collaborations and experience higher quality social exchanges with team members, thereby allowing for constructive engagement with them based on a more expanded knowledge of each other. Gratitude

may also encourage the use of rewards in teams, which is currently a challenge for Industry 4.0 leaders (Kaji et al., 2019).

Transparency and Openness

Deloitte (2019, p. 5) defines transparency and openness as "sharing information openly, discussing challenges and mistakes, and leading and managing with a growth mindset." This definition suggests that the rights of data transparency and common repositories of data with open public access must be balanced with individual rights to privacy and protection of personal data. It also recognizes that the reconciling of these two competing rights occurs through trial and error, as seen in how Facebook and Equifax responded to their data breach scandals. Such learning processes require a growth mindset that assumes that one's capabilities are not fixed but can be developed through effortful trial and error learning and the valuing of continual self-improvement (Dweck, 2006). To meet these challenges, we propose the virtues of wisdom and knowledge, and courage as resources for leaders, specifically the character strengths of love of learning and honesty.

Honesty and love of learning are relevant for promoting transparency and openness. Adopting new technologies, determining the degree of data privacy that should be granted, or identifying the extent of decision-making authority that should be yielded to robots and AI represent uncharted territory for Industry 4.0 leaders (Kaji et al., 2019). The complexity of these novel challenges is expected to result in human error and miscalculations that will require further consideration, evaluation, and learning. Covering up such failures is difficult given the pervasiveness of social media, speed of information transfer over the Internet, and high degree of connectivity of people and technology (Avolio et al., 2014). Honesty involves being true to oneself and others, and prompts authenticity in one's presentation of self in organizational events (Sosik, 2015). Individuals grow in knowledge of self and others through refinement processes involving introspective examinations of their personal failures (Sheen, 1999). We believe that honesty and love of learning will promote the intrinsic motivation, growth mindset, and dialogue required to move beyond initial failures, refine understanding of such issues, and result in more effective socio-technological integration.

Recommendations And Conclusion

In this article, we have highlighted several character strengths that may potentially support the human condition and serve as benchmarks for re-inventing organizations in the era of Industry 4.0. In this final section, we proffer some brief recommendations based on our review of the character and leadership literature to guide future work in this area.

Our discussion focused on the potential for love of learning, curiosity, honesty, bravery, social intelligence, citizenship, fairness, self-regulation/control, appreciation of beauty and excellence, and gratitude to support the design of social enterprises in Industry 4.0. Whereas this range of character strengths taps each of the six virtue categories in the VIA classification (Peterson & Seligman, 2004), it is not intended to be an exhaustive consideration of all strengths that can serve this purpose. These and other strengths should be examined in future research and leadership training projects.

As suggested in this article, there are many possible outcomes of the interaction of character strengths with AIT in the era of Industry 4.0. As Kaji et al. (2019, p. 32) argued, "...if the jobs and the work are redesigned to combine the strengths of the human workforce with machines and platforms, the result can be significant improvements in customer service, output, and productivity." If the strengths of the human workforce complement those of AIT, and not work in opposition

to each other, these and other outcomes may be possible, but only after forums for their theoretical and empirical study are initiated to guide the co-existence of social and AIT systems.

With AI/machine learning becoming more common, character and ethical decision-making will become more important. Leaders will need to be aware of AIT and how it works. They will need to create a character-strengths-based culture that enables the workforce to be able to draw the line between what they can do with AIT and what they should do with it (S. S. Kahai[2], personal communication, October 3, 2019).

...Trends toward technology playing a more dominant role in the leadership systems of Industry 4.0 require significant changes to the content of leadership development programs.

How Industry 4.0 organizations are designed in the future, and how they change will no doubt be affected by the extent that leaders and followers display character strengths to support the functions served by AIT. It may be time to seriously consider the inability of AIT to possess virtue and how humans will be required to substitute for any such gaps by recognizing which of their strengths meet operational demands.

Although the human condition has remained essentially constant over the ages (Hodkinson, 2001), trends toward technology playing a more dominant role in the leadership systems of Industry 4.0 require significant changes to the content of leadership development programs. We suggest the training of skills such as change and risk management, systems thinking, data analytics, AI, simulations, and character-based leadership so that leaders can learn how to competently apply these skills to the complex situations they will face in Industry 4.0.

We need to better understand how character strengths support the processes of knowing self, knowing others, and constructive engagement in the era of Industry 4.0. This entails examining these constructs both theoretically and empirically with experiments, case studies, and longitudinal field studies with military and industry samples collected globally that deploy the types of AIT discussed in this article.

Opportunities to train leaders on these topics are promising based on existing university courses described in the literature (e.g., Crossan, Mazutis, Seijts, & Gandz, 2013; Sosik, 2015). For example, courses taught at the United States Air Force Academy, Air University at Maxwell AFB, and Penn State University provide instruction on the application of character strengths to situations faced by students in field operations and the office. As AIT adoption continues to expand in military and industry contexts, we recommend placing more emphasis on the benchmarks for re-inventing the social enterprises of Industry 4.0, and what social and AIT systems can do for us and to us with (and without) proper application of character and virtue.

In conclusion, although the era of Industry 4.0 emerged less than a decade ago, its opportunities and threats have quickly presented themselves to leaders in military and business organizations. It is our hope that, with proper appropriation of character and virtue, all leaders can meet the challenges of Industry 4.0 with strategic clarity, mission focus, and a better

2 S. S. Kahai (Ph.D., University of Michigan) is associate professor of management information systems at the State University of New York at Binghamton. His primary research interest is computer-mediated communication with an emphasis on technology-mediated leadership, virtual teams, information technology leadership, and education.

understanding of the human condition across all industries, cultures, and societies.

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FEATURE ARTICLES

Appreciating Culture

Hans Bush, Col (Retired), USA, Military Advisor (Hollywood, CA)

Interviewed By: Douglas Lindsay

Lindsay: Would you mind giving an overview of your career, lessons you learned along the way and how you got to where you are today?

Bush: I was born and raised outside of Rochester, New York where I grew up on a dairy Farm. My dad was a school teacher and he raised us through gymnastics because he was also a gymnastics coach. I finished high school and headed off to college and joined the Pennsylvania Army National Guard. I knew I was going to go in the Army and I thought I would get some experience before I finished school. I went through Reserve Officer Training School (ROTC) and graduated with a degree in Communications in Television and Movie Production. I didn't pick it because I thought that was going to be important down the road. I picked it because it looked like a lot of fun and it was. The whole idea behind everything was a decision I made when I was very young. I knew I wanted to go Special Forces. I made that decision when I was probably eight years old. I saw a John Wayne's movie and that imprinted on me. It wasn't until I got to junior high when I realized I had to join the Army to do that.

I finished school and ROTC, got a commission and then headed off to the Army in the summer of 1985. I did the whole gauntlet of things that you do as a young infantry officer mostly at Fort Benning, Georgia. I did jump school and then Ranger school, and took my first assignment at Eglin Air Force Base where I was a Platoon Leader and a Ranger Instructor. As soon as I was eligible to apply and try out for Special Forces, which was now

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Hans Bush (Colonel, Retired, USA) is a retired career Special Forces Officer who currently works as a Military Technical Advisor to motion pictures (Harry Humphries, GSGI) with previous projects including *Lone Survivor*, *Jack Reacher: Never Go Back*, and *Godzilla: King of the Monsters*. While in the service, he commanded five times and had numerous combat deployments including Panama, Haiti, Mail, Iraq, and Afghanistan. His military qualifications include Ranger and Special Forces qualified, over 1,000 jumps to include being master static line and extreme high-altitude free-fall, and holds jump wings from multiple foreign countries. As a public affairs officer, he held such positions as Senior Military Advisor to the Assistant Secretary of Defense for Public Affairs, Chief of Public Affairs for the ISAF Joint Command in Kabul, and Chief of Public Affairs for U.S. Special Operations Command. His awards include the Combat Infantryman's Badge, Special Forces Tab, Ranger Tab, Master Parachutist Badge, Master Military Free-Fall Badge, Legion of Merit, and Bronze Star (with oak leaf cluster).

a new branch, I did. I got accepted and I headed off to Fort Bragg. I went through the SF Qualification course. I had to spend a little extra time there since I broke my knee falling off a mountain half way through the course. After getting a pin in the knee, I finished the course and graduated. I showed up in 7th Group and rolled straight into Operation Just Cause. My first month in Group was also my first real mission. We did our work in JUST CAUSE[1], went back to Fort Bragg to refit, and then headed back to make sure that the bad guys didn't start causing trouble again after the newly elected government was in place. That was the biggest piece of my team leader time and I was a Captain at that point. After that it was time for an instructor assignment, and I taught at the Special Forces Officer Course. That is was pretty normal as they want to pull freshness from Detachment command that had recent missions and use them to train the new captains.

Lindsay: That seems unique as it isn't always the case where we pull people just off of command (especially in theater) to be instructors.

Bush: At the time, the Army wasn't at war. The Cold War was still under way and we had JUST CAUSE and DESERT STORM, which were both pretty quick. The view in the Army at the time was that if you are an officer, to be professionally developed, you should be going from an operational assignment, to a training and doctrine assignment, then, back to an operational assignment. That was the cycle and what the Army looked like before 9-11. We could afford to do it before 9-11. So, I had instructor tours scattered throughout my assignments.

Because I had come into the force very young, I was able to try out for Special Forces as a First Lieutenant. So, by the time I had finished the above, I was still pretty young as a Captain. At that time, the Army was putting a lot of pressure on the Special Forces branch to get their officers to participate in their secondary specialties, their functional areas. It was something we hadn't done much before and we never worried about it. So, I filled out a dream sheet - a list of my preferences for a functional area. It was standard Special Forces type stuff. Nowhere in there did I put Public Affairs. My previous commander was getting ready to go to Haiti and asked me to join him. We were staged in Cuba as a quick reaction force and a rebuilding force. If and when required, we were on standby to rescue the U.S. negotiation force that was working down there at the time. We finally went in and took care of the issues that were going on, and stayed there for about a year while they went through their transition through the elections. While I was there, the Army saw that I had snuck back to 7th Group and decided that they wanted me to do something else. The something else was to participate in a secondary specialty. Instead of looking at my dream sheet, they looked at my undergraduate degree and decided that they were going to code me as public affairs. I had never heard of that and quite frankly, didn't have any interest in that. They sent me to Fort Leavenworth, Kansas, and I worked with Military Review, the Chief of Staff of the Army's professional journal. I actually enjoyed it a lot more than I expected to. I had a great civilian team of writers and linguists. We were joined at the hip with Southern Command since we also published a Spanish and Portuguese edition. So, SOUTHCOM ended up sponsoring several trips for me into South America in that job. In the category of "be careful what you get right," General Clark's Public Affairs officer got pulled up to be a very senior Army Public Affairs officer and from time to time, he would reach down and pull me up.

1 Operation Just Cause occurred between December 1989 and January 1990. The goal of the Operation was to restore the democratically elected government of Guillermo Endara. In addition, forces attempted to arrest Manuel Noriega on drug trafficking charges (for more information: https://www.army.mil/article/14302/operation_just_cause_the_invasion_of_panama_december_1989).

I had a couple other assignments in there and when a command position opened up, I moved over and took command of my B Detachment in 3rd Special Forces Group. I did that for two years and that was mostly in North and West Africa. Up until then, I had only worked Central and South America so it was neat to see another part of the world. After that, I went to Puerto Rico and I began the line of my career where I worked with a lot of the classified units in the Special Operations community. It was in that job, when 9-11 happened and I got pulled immediately after the attacks to join a special planning group to put together our campaign on the Global War of Terror. After that tour, I was assigned to United States Army Special Operations Command (USASOC) as the Director of Public Affairs for all Army Special Operations. Normally, they don't have a Special Forces Officer in that role but because of my unique background, they chose me. While I was there, I got to deal with everything that was going on in the early 2000's. Mitigating accusations about sensationalizing the Private First Class Jessica Lynch (USA) rescue. Had to put a lot of hours into handling the death of former National Football League player, Specialist Pat Tillman (USA). We had other missions and of course, we had fatalities. All fatalities came through our team before they were put out to the public. It was a good, but tough assignment. It opened my aperture to not only the rest of the Department of Defense, but also the rest of the U.S. government. I had interaction with Congress at that point, and I really started to grow the muscles for the interagency side of the house. Because of that, I got selected to be the Director of Public Affairs at U.S. Southern Command in Tampa, Florida. Once I arrived, I was immediately deployed to Iraq as part of a Special Task Force. After that I returned to Tampa to finish out that assignment. Apparently things got handled well and I was selected to go to Army War College at Carlisle, Pennsylvania. During that time, I had a previous commander of mine, General Stanley McChrystal, ask me to go to Afghanistan upon graduation and I had every intention of doing that. A few weeks before graduation, the whole Rolling Stone article unfolded. It was a series of really tragic public affairs, combined with really bad timing and bad luck. By the end of the week, he was at the White House offering his resignation. But, I was still headed to Afghanistan. Now, I had to go to Afghanistan among a bunch of strangers. I was going to be working at the Operational Headquarters (3-Star) of the International Security Assistance Forces (ISAF) Joint Command (IJC).

We built a team that could be deployed on short notice. We got ground truth and we got it communicated quickly enough so whatever enemy propaganda effort was trying to take hold, didn't get a chance to take root.

Lindsay: That is where we overlapped when I was deployed to the IJC headquarters in Kabul were we worked together in communications.

Bush: That's right and you know how that unfolded. We pioneered a few things there that were pretty important. For the first time, we had Public Affairs, Information Operations, and the Communication effort really working together to counter very aggressive enemy propaganda. We were countering propaganda instead of stomping out brush fires. From that, we actually created something that became doctrine, the Joint Incident Response Teams, to do real time

countering of things like civilian casualties, air strikes, night operations, and SOF raids. We built a team that could be deployed on short notice. We got ground truth and we got it communicated quickly enough so whatever enemy propaganda effort was trying to take hold, didn't get a chance to take root.

Lindsay: So, you were able to get inside the cycle so that you could preempt them from being able to do that.

Bush: Yes. It was a hybrid team of experts. I had civil affairs, public affairs, and videographers. I would also have an expert from what the allegation was about. For example, if it was an air strike, I would have a fighter or bomber pilot with me. The fun leadership part was that I was taking folks on short notice, going out into trouble that was still under way. It lead to some big eye moments from some folks that weren't used to leaving the base. Every one of them met the challenge. All of that was pretty high pay off and we kept the temperature down. As a result of that, I got asked to go to the Pentagon to be a military advisor for the Assistant Secretary of Defense for Public Affairs, George E. Little. I did that for a few years and it was a huge learning experience. Just when it looked like I was ready to hit retirement at 30 years, the Army had one more mission for me. They sent me out to San Antonio to direct the communications effort to bring Sergeant Bowe Bergdahl back from captivity through what's called Reintegration at Fort Sam Houston with U. S. Army South. Army South is kind of a special command as they are the U.S. Government lead for hostage reintegration. There was a spectacular amount of media interest in that because of the controversial deal to get him back and the fascination with just the story of this young guy who just wandered off and was captured and held for five years. After that, I came back to Tampa, parachuted into my retirement and retired.

I kind of skipped over something that happened when I was the Public Affairs Director at SOCOM. In 2009, a Hollywood director had just bought the movie rights to the book, *Lone Survivor*. That was Peter Berg. He came down on a tour to SOCOM to try to win a production agreement to support making that into a movie. Because of my job, it was my job to receive him, hear the briefing, and make a recommendation. They did a really good job with the sincerity to get the essence of it, the accuracy of it, and to respect the story. The Admiral agreed to support it in two phases. He told the director that we will support you in your research phase as you write the script. Then, we will assess the script and, if it looks like we are all headed in the same direction, we will support the production. Peter said great, but I have a request. Can I get an expert assigned to be my Subject Matter Expert (SME) from your Headquarters? The Admiral smiled, said "sure", and then looked at me and said, "That would be you, Hans." During the assignments after that, Peter and I stayed in contact. In fact, in 2009, I took him to Iraq where he observed some missions with SEALs in western Iraq. It took five years to make the movie. At the time studios were not interested in making an Afghanistan war movie. The one that had come out before did not do all that well. It made the studios a little gun shy. But it was a passion project for Peter and his crew. He didn't let it die. They basically self-funded it between himself, Mark Wahlberg, and Eric Bana. In 2013 it got shot. I went out to support some of the production and they had DoD production support. It did extremely well.

During that project, I met a guy named Harry Humphries. Harry is a retired Vietnam-era SEAL. He has a company out in Los Angeles (Global Solutions Group, Inc. - GSGI) and they are one of the go-to companies that provide technical advisors for military movies. Movies that have commandos, military

mercenaries, terrorists, or law enforcement. He had been hired by Peter and his studio to navigate all of that for *Lone Survivor*. We worked together and became friends. He had said to me, "When you retire, I'll give you a call." I said, "Okay." I kind of thought that was just a polite thing that he said to people when they worked with him for a while. But, I retired and Harry called me up. He said, "Can you be in New Orleans on Monday?" I said, "What's up?" He said that he wanted me to meet Tom Cruise, because he is the Executive Producer of the next *Jack Reacher* movie. He said "I've been chatting you up and if he likes you, then you can do your first movie as a civilian." So, I did and it worked out. For the last five years, that is what I have been doing.

Lindsay: Do you enjoy it?

Bush: I do. It's great fun. It's like running away to the circus. I have been very blessed with the productions I have worked with because I haven't had to fall in on poorly funded or chaotic productions. I went from *Lone Survivor*, which was a passion product of very talented people, to *Jack Reacher* which was well funded, crazy professional, Tier-1 folks running all the departments. I couldn't have asked for a better one out of the gate. From that, I went to some remote work for a while. Then the next big one was *Godzilla: King of the Monsters*, which was shooting in Atlanta. I had never done science fiction or fantasy before. I got tagged to train actors that would play military characters in the movie as well as the mercenary characters. I got to work with the writers on the dialogue and on the set design and wardrobe. It is a lot of fun because you get to touch all of the departments. When you are shooting, you get to sit next to the director. It is wonderful access and collaboration. It's a real privilege to travel in that small space because these productions are huge and spread out, but there are only a handful that are at the core of this thing. We shot at the sound stages in Atlanta for five months, then we went to Mexico for a month and we were done shooting with actors. Then, the whole production went up to Canada, and they grinded on supercomputers for 19 months creating the monsters. It was almost two years for the movie to come out. In the meantime, I got recruited for another Army story that we just finished shooting for HBO in Italy. It'll be coming out next October (2020).

Lindsay: I appreciate you going through that because throughout your career, you have spent a lot of time in different countries, dealt with different cultures, worked inter-agency (which have their own cultures), different services, etc. I was wondering if you could talk a little bit about what you learned as a leader about interacting in various cultures, how you developed an appreciation that those different perspectives bring, and how has that helped you to be a better leader.

Bush: That's a lot. Let me take piece of that at a time. As a Special Forces officer, we get exposed to the inter-agency. In the Army in general, and Special Forces for sure, you have a lot of very competent, A-type personalities. Our view of the world is among ourselves, looking out. What we consider right and wrong is based on our world-view. As time goes on, you realize that isn't a good model because there are some bright and brilliant things happening that don't look and sound like what we do every day. If you are a military person, you tend think when it comes to foreign policy that we are the hammer and everyone else needs to pay attention to us and go whatever direction we swing. As time goes on, you realize that we are the hammer, but we don't have a single hand on the hammer. We don't own the handle and we don't own the swing. Because all of that is policy. We don't make policy, we do policy. Then you tumble back to that in-between place, where we have a very big responsibility to inform policy.

Living in different worlds really came through working in the E-Ring[2] of the Pentagon, where pretty much all of the senior people I was around didn't have military experience. But, all of them had U.S. policy experience and very powerful national government experience. In that environment, I gained an appreciation for what a life-long commitment of some really brilliant people looks like. It is easy to poke fun at Washington from a distance. It's a lot harder to poke fun of it when you right in the middle of it and you start getting surrounded by some fantastic talent. That was a big revelation. Much of the second half of my career included deployments to Iraq and Afghanistan. In these deployments, they were named operations with a senior American Flag officer who wasn't necessarily subordinate, in the traditional way, to the U.S. Ambassador or the country team on the ground. Outside of those campaigns, that was always the case. Everything was the Ambassador. Everything was the Embassy. All direction and guidance came from them. Not so much in Iraq and Afghanistan because it was very much military action.

As time goes on, you realize that we are the hammer, but we don't have a single hand on the hammer. We don't own the handle and we don't own the swing. Because all of that is policy. We don't make policy, we do policy.

Your other question was working with other countries. I got to work with a lot of foreign armies and foreign personalities. I developed an appreciation for not defining right by our experiences but by theirs. Cultures are funny. What we think right looks like isn't always what right looks like in their eyes. We put a lot of work in Afghanistan in metaphorically punching people that weren't telling the truth in the face with the truth. It took a little while to realize that we were doing that in a culture that values fantastic storytelling and the ability to stretch what may have been a small moment into a big moment. It was revered that you could exaggerate or tell a grand story. It was revered that you could have this "little guy beats the big guy" story line. If someone in the crowd stood up and pointed out with very clear and compelling facts that it wasn't true, that was not endearing. That was not considered hero behavior. It was quite the opposite. The reaction to that was, "You are kind of a jerk. He was telling a pretty good story here." We had to learn that. We had to embrace that and kind of thread that into what we were doing. The idea of saving face is not as powerful in the U.S. as it is in some of these other countries. If causing them to lose face causes more damage down the road to what your organization is doing, then maybe that is not the way to go. As we worked our way down all of those branches and sequels, I think we got a lot better at it. There was a huge effort put into this. There was a 3-star command created just to do this during the years we were in Afghanistan. We had never had that kind of infrastructure for that kind of effort in the past. Maybe not since World War II, when we put Flag (senior) officers as studio executives in motion picture studios. So, it was a pretty interesting time in history.

Lindsay: What about working with the differences between the cultures of the service?

Bush: There are differences. As a younger officer, you are a lot more ethnocentric. You assume your branch is the best and that everyone else is just folks who weren't

2 The Pentagon is organized into rings determined by ranking. The E-ring is generally occupied by more senior leaders.

able to cut it in the job you are doing. But as time goes on, and aircraft and helicopters take you great distances and get you there on time and safely, you start to grow a new appreciation for them. Or, if you get into trouble and the artillery folks you made fun of and other branches show what they exist for, your heart warms in all directions and you start to realize that the other services are important - very important. And, they are just like the Army when you look at the spectrum of talent.

Lindsay: With what you just talked about regarding the value of other perspectives, what advice would you have to young leaders, or to a young Hans Bush if you could go back?

Bush: I'd really be careful about labels and looking at all the services and ranks and assuming that there is a common brush to paint all of them with. In any given moment, someone that chooses to become a Navy SEAL, could just as well have decided to try out for Special Forces and vice versa. Most of the folks in the Special Operations community are cut from the same cloth. They may be in different suits, but they are all pretty much the same cloth at the beginning. If you pull away from that, there is talent anywhere you look for it. If I could give my younger self some advice, I probably would have put more effort into finding things that are going right as opposed to finding things that are going wrong. You tend to find and fixate on what you look for. If you just find things that are wrong, you can end up being a grumpy officer, leader, or commander. But, if you just take a second at try to find something right that is happening, and throw a little light on it, it can take hold. Then, pretty soon, the whole temperature of the unit starts to turn around. I have been blessed over 30 years with all kinds of commanders – and for the most part, commanders who had that figured out. Everybody has a story about their worst commander who was just mean and grumpy all the time. Then, they talk about the best commanders they had who didn't let good order, discipline, and success fall off the table. When things were wrong they corrected it. But, they put just as much effort into shining light on things that were going right. I would have been better served as a younger officer if I would have thought a little more about that and put a little more effort into that.

Lindsay: It has to be interesting working in your current role in Hollywood because I think there is a misconception among some people about how Hollywood views or values the military. However, based on what you have said, the fact that they are willing to bring in subject matter experts like yourself to make sure that they are authentic, is a huge testament to wanting to get the stories right. What has been your experience, having come from a bureaucratic, traditional organization like the military, to one that is perceived as quite a bit different in the motion picture industry?

Bush: To be fair, not every show hires a military technical advisor or creates a military department. Those that don't and try to tell a military story anyway generally aren't very successful. Those are the ones that have the outrageous uniform mistakes and all the wrong phraseology. Everyone that is a veteran, and there are millions of veterans watching movies, sees that. The bar is pretty high for getting it right and not every studio invests in that. When they don't, it shows. With that said, coming from the structured command network that we have in the military into a movie production, it is surprisingly familiar. You have commanders, directors, staff, divisions, departments, and special operations. Between the writers, the lighting, and the cinematography, it is really like all of the DoD intel community you have ever touched. They have that same kind of intensity and attention to detail.

You have the director, who is like your operational commander. You have producers who are your next level up and then, you have your studio executives who are very senior and are like your Pentagon level folks who are approving the really big decisions on the production. Things like negotiating production agreements with other countries, handling hundreds of millions of dollars, and making something that would be chaotic into a very organized, and logical investment of millions of dollars. The assistant director in *Godzilla* was a British gentleman who was very talented and sought after, and we got to talking over lunch one day. He is a real student of the history of film. He explained that the way a production is done, the cast and crew, how the divisions are set up, how they communicate on the radio, how they organize in base camps, and how they organize transportation, it's all straight out of the military. Almost all of the really big deal directors, producers, and executives as movies were born, lifted all of their experience being in the military in World War I and World War II. So, it is actually a much more familiar place than I expected.

Lindsay: That's very interesting, I hadn't quite thought about it that way. But, if you think about moving hundreds or thousands of people and dealing with millions of dollars that can be a logistical nightmare if you don't have a form of order and discipline within the process.

Bush: Not just moving around, but moving in and out of countries and with a lot of logistics - moving their own fuel, moving weapons, both real and simulated, into countries that don't allow weapons in and out. It's really a pretty impressive choreography.

Lindsay: Do you notice that when you interact with the talent and staff that they value the expertise that you bring to the table?

Bush: The short answer is yes. I have felt warmly appreciated on every project that I have done. There is a real hunger on the part of the actors when we do boot camp or intensive one-on-one training to get them to where they are believable as a military character. You make a pretty tight bond. They want to get it right. They want to get everything right. They do that with every character from project to project. Acting is not easy. It is not an easy life. 90% of those in the Screen Actors Guild (SAG) are unemployed at any given time. It is a very small population that are at the top doing big work. It pyramids out pretty quick with a lot of people struggling to get there.

Lindsay: Any parting thoughts or advice that we haven't talked about that you would like to share.

Bush: It was a 30 year adventure that went by in the snap of a finger. We didn't talk about the most important part of the whole thing. That is Maribel, my wife. If I didn't have her in my life, I wouldn't have been able to get even half way down the trails that I did because she was able to see and do things, and help us be a family that I was not able to. I could leave on these many deployments knowing all was taken care of. It just wouldn't have been possible without her. She is quite wonderful. Thanks for the opportunity to share some thoughts.

FEATURE ARTICLES

Multinational Staff Assignments: Cross-Cultural Preparation

Michael Hosie, United States Army War College
Kristin Behfar, United States Army War College
Jocelyn Leventhal, United States Army War College
George Woods, United States Army War College
Cristian Vial, United States Army War College
Richard Sheffe, United States Army War College
Richard Meinhart, United States Army War College
Silas Martinez, United States Army War College
Dale Watson, United States Army War College

ABSTRACT

The context of multinational military staffs is uniquely challenging for leaders. Diverse cultures and structural challenges driven by competing national interests interact to present complex problems for officers. This study explores how military officers prepared themselves and the nature of the challenges they faced in these assignments with an abductive, qualitative approach. Results reveal some of the reasons why preparation for these assignments is inconsistent or insufficient and offers implications for institutional culture-general, culture-specific, and cross-cultural competence development programs.

The need for national security experts to be competent while operating in multi-cultural environments has become axiomatic after 18 years of continuous coalition-based combat operations. Wars are won or lost within the human domain – complex "physical, cultural and social environments" (Odierno, Amos, & McRaven, 2013) that resist easy understanding and manipulation. Indeed, expanding global connectivity, continued commitment of American servicemen and women across the world, and the reality of the Joint, Interagency, Intergovernmental, and Multinational (JIIM) nature of national defense validate the need for leaders with cross-cultural competence.

Sparked by the emergence of Counterinsurgency (COIN) missions in Afghanistan and Iraq, the Department of Defense (DoD) in the United States invested substantially in understanding cultural competence and developing programs to educate and train personnel on operating among diverse cultures (Green Sands & Greene-Sands, 2014). Simultaneously, interest in the topic expanded in business and academia (see Gelfand, Aycan, Erez, & Leung, 2017 for a review). As a result, much more is known about the knowledge, skills, abilities, and other attributes (KSAO's) associated with increased performance in environments where culture plays a significant role (Human Dimension Capabilities Development Task Force (HDCDTF), 2015a). Furthermore, how cultural competence is developed is similarly better understood (Reid, Kaloydis, Suddeth, & Green-Sands, 2014).

Michael P. Hosie, Ph.D., Colonel, U.S. Army, is the Chairman of the Department of Command, Leadership, and Management at the U.S. Army War College. A career Army Aviator, he served at multiple levels of command including positions in multinational headquarters under combat conditions. COL Hosie is a graduate of the United States Military Academy and the U.S. Naval War College. He received his Ph.D. in Industrial and Organizational Psychology from Penn State University in 2018. His research interests include leadership, emotions, and diversity.

Kristin Behfar, PhD., is Professor of Strategic Leadership and Ethics at the U.S. Army War College. She received her Ph.D. from Cornell University in organizational behavior. Her research focuses on conflict management, cross-cultural teamwork, and research methods.

Jocelyn A. Leventhal, Colonel, U.S. Army Reserves, is the John Parker Chair for Reserve Component Studies in the Department of Command, Leadership, and Management at the U.S. Army War College. She served at multiple levels of command including positions in multinational and interagency headquarters under combat conditions. COL Leventhal is a graduate of Wesleyan University and the U.S. Army War College, with a second Master's Degree in Programs and Project Management from Brandeis University.

George J. Woods, III, Ph.D., a retired Colonel, U.S. Army, serves as the Professor of Strategic Leadership in the Department of Command, Leadership, and Management at the U.S. Army War College. A career Infantry officer, he served at multiple levels of command and abroad as an advisor to the Afghan Minister of Defense as part of Operation Enduring Freedom prior to his retirement. Dr. Woods is a graduate of the United States Military Academy, Columbia University's Teachers College, and the U.S. Army War College. He earned his Ph.D. in Public Administration from Penn State University-Harrisburg in 2008. His research interests include leadership, organization theory, and negotiations.

Despite the seemingly obvious importance of the topic and increased capability to address developmental needs, the DoD's interest in the education, training, and preparation of military personnel for operations in this "human domain" has been inconsistent (Fosher, 2014). While professional military education institutions remain relatively committed to regional study programs, their efforts to develop enduring programs on cross-cultural competence training and preparation have been less consistent. Likely related to the DoD's challenge to effectively scale culture-specific, culture-general, and cross-cultural competence training and education, students at the United States Army War College (USAWC) voiced dissatisfaction with their own multi-cultural assignment preparation. Consequently, the authors (faculty at the USAWC), leveraged the multinational nature of USAWC's student population in conducting an exploratory study to address a specific question: How can the USAWC offer instruction at the operational and strategic level to better prepare its students for assignments to and leadership of multinational staffs or organizations?

This study contributes to both research and practice. As an exploratory study examining current experiences in preparing for multicultural assignments, findings can drive further research focused on addressing real-world challenges in delivering useful and timely cultural training and education. Findings can also influence senior leader decisions associated with the institutionalization of cultural training and preparation efforts. Specifically, this study should help the design and implementation of curriculum in professional military education institutions to address current shortcomings in preparation for multinational staff assignments. Finally, findings can inform

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Cristian Vial, Brigadier General, Chile Army, served as the Professor of Multicultural Leadership at the U.S. Army War College. Currently, he is the Commander of the Personnel Command of the Chilean Army. BG Vial has served in the Chilean Army for 34 years as an infantry and aviation officer commanding at multiple levels with operational deployments to East Timor and Haiti. BG Vial earned graduate degrees from the Chilean Army War Academy and the U.S. Army War College.

Richard Sheffe, Colonel, U.S. Air Force, is the Director Strategic Leadership, Air Force Senior Service Representative, and Faculty Instructor at the U. S. Army War College. He has flown combat and combat support missions during Operation SOUTHERN WATCH, Operation ENDURING FREEDOM, and Operation IRAQI FREEDOM and commanded and served in a variety of positions at the squadron, group, and wing levels. He has also served on the staffs at U.S. Central Command and within the North Atlantic Treaty Organization. Colonel Sheffe graduated and received his commission from the U.S. Air Force Academy in 1994 and is a graduate of the Naval Command and Staff College and the NATO Defence College in Rome, Italy.

Richard Meinhart, PhD., retired in 2019 as Professor of Defense and Joint Processes at the U.S. Army War College having taught there 22 years. He is a retired Air Force Colonel who served in a variety of logistics-related assignments on the Air Force Staff, Army General Staff, and Joint Chiefs of Staff as well as three overseas locations. Dr. Meinhart received a doctorate in education from The George Washington University and has Masters' degrees from the Naval War College and Central Michigan University. Dr. Meinhart's research and writing interests are in the areas of leadership, strategic planning and thinking.

individual efforts to develop cultural competencies prior to assignment in culturally demanding and rewarding environments.

Method

Given the research team's interest in how to improve preparation for multicultural staff assignments, we used an abductive approach[1] (Behfar & Okhuysen, 2018) and began with semi-structured interviews with military officers who had experience on a multinational staff. We defined a multinational staff as an on-going or ad hoc staff that consisted of bi-lateral or multi-lateral military staffs (e.g., North Atlantic Treaty Organization (NATO), International Security Assistance Force (ISAF)). We chose an exploratory, semi-structured interview approach because our goal was to find out what common challenges officers faced, and how they advised, in hindsight, to better prepare, rather than to compare their responses to a particular standard of preparation.

Research Setting and Participants

The research setting was the USAWC in Carlisle Barracks, Pennsylvania. The USAWC educates and develops leaders for service at the strategic level, while advancing knowledge in the global application of landpower. The student body is comprised of approximately 60% senior U.S. Army officers (Lieutenant Colonels and Colonels). The other 40% contains international military officers from approximately 80 nations, federal civilian employees, and other service officers. The College's regional studies program serves as the foundation for cultural education, while the diverse student population and culture-focused electives augment development of cross-cultural competence.

We used purposive sampling (Corbin & Strauss, 2008; Kemper et al., 2003) to recruit officers who could talk about their experiences in multinational staffs. To recruit participants, we emailed the study body to identify 23 volunteers with relevant staff experience. 13 of the participants were American and consisted of three U.S. Air Force officers, one Department of Defense civilian, one Army National Guard officer,

1 An abductive approach is exploratory, using particular observations or patterns to generate *plausible* explanations about a problem or unresolved question. As such, the knowledge claim, or the degree of certainty one can claim in conclusions is not as strong from this approach as it is when using an inductive (starting from a hypothesis and looking for confirming or disconfirming evidence for a *probable* conclusion) or deductive approach (eliminating alternative explanation for a more *certain* conclusion). Since we were exploring the experiences of students to better understand a how to prepare for multinational assignments, this was an appropriate approach (see Behfar & Okhuysen, 2018 for an overview).

Silas Martinez, Ph.D., is a colonel in the U.S. Army and serves as Director of Leader Development at the U.S. Army War College. He holds a Doctor of Philosophy degree in Industrial/Organizational Psychology from Wright State University, a Masters of Strategic Studies from the United States Army War College, an MS in Human Factors Psychology from Wright State University, an MS in Engineering Management from Missouri University of Science and Technology, and a BS in Computer Science from the United States Military Academy. His research interests include selection, individual differences, decision-making support, and leadership.

Dale E. Watson, PhD., Colonel (Retired), USA, is an Assistant Teaching Professor at Penn State Harrisburg's School of Business. A career Army Aviator and former Chairman of the Department of Command, Leadership, and Management at the United States Army War College, Dr. Watson has served at multiple levels of command including multinational headquarters under combat conditions. Dr. Watson received his Ph.D. in Business Administration from the University of Connecticut in 2017. His research interests include multi-team systems, team adaptation, and leadership.

and eight active Army officers. Ten of the participants were military officers from other nations: eight were NATO/European officers, one was from Central Asia, and one was from the Asia-Pacific region.

Procedure

The interview protocol consisted of questions focused on three areas of interest:

1) How did the officers prepare for their multinational staff assignment?,
2) What did they learn while on that assignment?
3) What advice could they offer to officers taking a position on a multinational staff in order to be more prepared?

The interview team used a standard set of interview questions to maintain consistency in the type of information elicited (Johnson & Turner, 2003; Seidler, 1974), and asked follow-up questions when necessary for clarification. The interviews lasted on average 30-40 minutes. To reduce variance in the interviews, the team conducted two practice interviews to validate the interview protocol. At least two members of the study team were present for each interview, with one as the interviewer and the other as the note recorder. One half of the study team conducted interviews with the U.S. officers, the other half with the international officers. This was important as the members of the study team that interviewed one group of officers were not the ones used to analyze that group of interviews during the analysis phase.

Analysis

The study team organized itself into four, two-person subgroups to analyze the field notes. Those who interviewed U.S. officers analyzed the international officer interviews and the same rule applied to those who interviewed the international officers. This afforded greater objectivity in the analysis of the written summaries. The analysis took place in three stages. In stages one and two the U.S. and international interviews were analyzed separately. In the first stage, the subgroups reviewed the field notes and looked for main ideas and themes within the interviews. The subgroups did their analysis independent of each other and then compared their results for consistency. When there was disagreement, a passage in the interview was discussed and reconciled. These commonly agreed upon passages were our "units of analysis." In the second stage, the same sub-groups worked together to sort these units into common themes, consistent with the content coding methodology (Miles & Huberman, 1994). In the third stage pattern-coding (Miles & Huberman, 1994) was used to look for "meta-themes" across both the U.S. and the international participants' interviews. We then looked within the meta-themes to analyze the contents and find differences (if any) between what the U.S. officers and international officers reported.

Results

The results of the analysis according to the five main meta-themes that emerged. The results of our analysis offer insight into the shortcomings of preparation, highlights the unique structural complexity of what individuals experience in the multinational staff environment, and why this unique context makes it difficult to prepare officers in advance of their assignments.

Meta-Theme 1: Getting Ready (But Not Feeling Ready)

While most participants noted they did not arrive at their assignment as prepared as they would have liked, both the U.S. and international officers noted some activity prior to their assignment. Generally, officers got ready for their assignments in one of three ways, none of which left them feeling adequately prepared (see Table 1):

Table 1. Summary of How Officers Reported Getting Ready for Their Multinational Staff Assignments

SOURCE OR PROVIDER

Home-Country Military	Host-Organization	Informal (mentors, self-study, or peers and predecessors)
• **General Military Education:** This included non-mission specific coursework to build skills and knowledge in military education, policy making, advising, senior leader engagement, or culture-general topics. • **Specific Military Training:** This included training specific to a deployment or assignment (e.g., an enduring, non-deployed staff) including culture-specific topics. • **Reach-Back:** International officers (not U.S.) reported reaching back to their nations for support and assistance while on the multinational staffs.	• **Multinational Organizational Training/Onboarding:** This tended to be training courses specific to a multinational staff to help facilitate the transition to the staff, either in their home country prior to departure or on-site upon arrival.	• **Mentorship (Before Arrival & On-Hand):** Many officers reported relying on experienced officers from both their own and other countries to help them prepare and execute responsibilities. • **Drawing on Prior Experience:** Many reported benefiting from lessons learned in prior overseas deployments and bi-lateral or multinational staff assignments earlier in their career. • **Self-Preparation:** Most officers reported reading about regional history, current events, political issues, and doing self-directed study. • **No Preparation/On the Job:** Several participants reported they did not prepare in advance, either formally or informally; all learning was done on the job.

Meta-Theme 2: Structural Challenges

Multinational staffs range in size, but because they consist of multiple nations and require coordination of activities and resources, the need for leaders to understand and align a complex organizational system emerged as an important theme in our analysis. The structure of a multinational staff consists of the strategic goals, operational systems and processes, and reporting relationships that enable the coalition/alliance to achieve its objectives. The challenges in this category arose from outside the staff, but significantly impacted the way the staff was able to operate, plan, and interact with one another *internally*. The context of geo-politics or historical relationships between countries, for example, influenced the way the staffs were designed and subsequently operated, and often how members oriented toward one another. A critical leadership activity, therefore, was to mitigate friction that naturally arose between alliance members in a way that allowed them to effectively share power, align interests, divide resources, and coordinate efforts to achieve the staff's mission. Specifically, the officers in our study reported having to work hard at minimizing the operational disruptions of three main issues as summarized in Table 2.

Table 2. Summary of Experienced Structural Challenges

Structural Challenge	Subsequent Impact on Staff Operations
Operational Restrictions (Caveats)	Differences in national interests and objectives mandated by national politics placed operational restrictions on militaries by their home countries in the form of caveats. For example, one country might want to deter aggression while another might want to defeat and remove a threat. Caveats meant nations differed in their willingness to take risk in some missions. Some members were there to "show their flag" but could not tolerate casualties. Commanders had to navigate this difference between *participation* and *contribution* and had to reconcile caveats in operational planning and execution.
Intelligence Sharing	While multinational organizations have shared intelligence infrastructures, some nations had pre-existing agreements outside of the staff structure that allow them to share more freely with one another, while excluding some nations from operational knowledge. In addition, every nation has different interests and/or prior history of involvement in a given mission or region. As a result, challenges manifested around managing and sharing information systems, staffing in operational planning, and granting authorities to share intelligence among member nations.
Nonequivalence	Countries also differed in the degree of resources allocated by their home countries in support of multinational operations. These resources differed in the amount and sophistication of equipment, in the size of forces committed, and in the number, quality, or rank of the personnel assigned to fill staff or leadership positions. This was influenced partially by the country size and affluence: larger nations tended to have larger pools of officers who had been through professional education and who were available to serve in multinational staff positions. Some nations were not able to provide personnel of equivalent rank across nations (i.e., a Major may be sent to fill a position other nations fill with a Colonel). Resulting differences of rank and competence created non-normative compatibility issues among the staff.

Meta-Theme 3: Cultural Barriers

While participants reported that shared military culture (over national culture) in the multinational staff provided a buffer against the negative effects of cultural integration, both U.S. and international officers also reported that there remained undercurrents of friction based on national culture. For example, most of the participants noted that many officers arrived at headquarters with preconceived notions informed by stereotypes, which naturally affected group and organizational dynamics. The interviewed officers perceived these underlying social dynamics as both opportunities and limitations. The natural, sub-conscious affinities for similar cultures within the headquarters tended to create exclusive sub-grouping rather than an inclusive environment due to language and cultural affinities around common language (e.g., Five Eyes (FVEY) countries (Australia, Canada, New Zealand, United Kingdom, United States)), history of ethnic or regional conflict, or cultural proximity. Some participants reported this dynamic as disruptive (requiring intervention) because they perpetuated

or confirmed previously held stereotypes and drove a natural gravitation toward others of similar ilk. Others reported that these in-groups could be comforting to those who felt displaced from their element and tended to describe them as positive ways to socialize and bond with each other (e.g., drinking, dining, and tasteful joking). They also occasionally reported leveraging national customs and holidays as opportunities to "break the ice" between different groups and build cohesion.

A second finding of interest was that sources of perceived incompetence were viewed differently by the U.S. and the international officers who participated in our study. While all of the officers agreed about the challenges of stereotypes, they disagreed in how they perceived challenges around language and respect. The U.S. officers tended to view these challenges as process problems, related to logistics and translation. The international officers, however, viewed the issue more personally—viewing them more as a signal of status and identity and as an issue of normative respect. They specifically voiced concern about a mismatch between their own actual vs. perceived competence in the eyes of U.S. officers. We summarize these differences in Table 3 below.

Table 3. Summary of the Sources of Perceived Incompetence in Others

SOURCES OF PERCEIVED INCOMPETENCE IN OTHERS (OR FRUSTRATION WITH OTHERS)

U.S. Officer Perceptions/Concerns	International Officer Perceptions/Concerns
• **Issues with Fluency:** U.S. officers experienced frustration around poor fluency slowing the pace of work, inhibiting their counterparts from contributing in meetings, and relying on lower-level officers who spoke better English than equal counterparts in the chain of command. • **Issues with Translation:** U.S. officers reported frustration with the time it took to work with translators to get the technical translations of words correct. This often required a great deal of pre-preparation and a need for better language acquisition. • **Issues with Vocabulary:** U.S. officers reported issues with Queen's vs. American English and a need to carefully monitor how certain vocabulary words and terms (e.g., Arabian vs. Persian Gulf) could trigger political sensitivities.	• **Militaries Differ in Preparedness:** International officers noted the wide variance in competence among participating officers and warned of the risk for leaders to assume all officers had similar opportunities for training and education. • **Rank Does Not Necessarily Equal Competence:** International officers reported frustration that rank is too often used as a measure of competence. They commented that junior officers in smaller militaries often have more responsibilities or exposure to strategic level working and advising. At the same time, in larger militaries, some senior officers might lack sufficient experience or education for the role they are assigned to perform. • **Fluency Does Not Equal Competence:** International officers acknowledged that fluency in the English language seemed to serve as a proxy for professional competence. They suggested that English language proficiency was difficult for some militaries to achieve across and within ranks to provide sufficient capacity for sustained manning. Consequently, international officers advised that a lack of fluency should not be equated with a lack of professional competence.

Meta-Theme 4: Skills And Attributes For Leading In A Multinational Staff Context

One of the goals of this project was to learn what officers felt unprepared to do in their staff assignments. In this meta-theme they offered an answer: they wanted to develop skills consistent with creating *unity of effort*. A common theme emphasized skills consistent with the American military concept of Mission Command (Headquarters, Department of the Army, 2019), which is built upon trust, shared understanding, and enabling disciplined initiative. Participants suggested that Mission Command in the multinational environment required focused efforts to align interests, following the practice of socializing rather than merely issuing orders, and using broad guidance as a way to start a conversation that would begin to build toward a solution. With the benefit of hindsight and time to reflect on their experiences, participants reported that these types of skills, and knowledge of the formal and informal organization, are how they built trustful relationships that contributed to building unity of effort (Table 4):

Table 4. Summary of Knowledge, Skills, and Attributes Officers Recommend Developing

Individual Knowledge and Attributes	**Self-Awareness:** Understanding individual strengths and weaknesses for operating in a multi-cultural organization (cultural competence). **Patience:** Developing patience and the ability to adapt to a longer, slower process to accomplish outcomes. This was identified as a challenge for U.S. officers. **Empathy and Humility:** Gaining an appreciation that "one way did not fit all" and that seeing the situation from others' viewpoint opened the door to collective perspective taking and mutual understanding, all of which added to one's credibility and trustworthiness in the eyes of officers from other nations. Participants, for example, reported that repeatedly updating their staff's knowledge of each country's political processes and reasons for national caveats was helpful in breaking stereotypes because it reinforced why some countries participated more in exercises and missions than others. **System Knowledge:** Taking the time to learn the technical skills to navigate the systems and processes particular to the organization (e.g., ISAF/NATO doctrine and processes) rather than force the methods of their home country on the staff. **Culture-Specific Knowledge:** Undertaking self-directed study of relevant culture, history, interests, and constraints of participating nations to anticipate expectations and avoid tensions mentioned in the previous section.
Leader Skills	**Diversity Facilitation:** "Embracing the multinational" meant having facilitation skills that leverage functional diversity while minimizing the cultural, resource, and language differences that undermined cohesion. **Creating Alignment:** Leveraging superordinate identity (military/NATO) and shared purpose to overcome cultural barriers. One commander reported never wearing his country flag in an attempt to create a superordinate identity in this staff—rather he only wore the NATO flag—repeating that his presence and actions had to be "more NATO than NATO."

Onboarding: Developing and implementing socialization programs to accelerate integration. Leaders who created on-boarding processes and systems that were specific to their staff and the way it functioned and needed to interface with the larger organization aided incoming staff officers the best. As mentioned previously, not all militaries prepared their officers the same way. Designing programs to welcome, orient, and assimilate new personnel worked well. Participants advised incoming officers to prepare locally and to have carefully designed hand-offs between officers (e.g., one participant called this a HOTO, or a Hand Over-Take Over).

Time Management: Balancing conflicting temporal expectations. Astute leaders understood that cultures differed in how they thought about efficient use of time, expectations for how fixed deadlines were, and the impact of these differing expectations on collaborative efforts. As one participant noted, "NATO likes to talk"—reflecting how communication about time and deadlines can be culturally bound and how work pace, urgency, and expectation of deadlines differ widely between cultures. A common understanding of how to implement management responsibilities within the operating or established procedures (rather than merely following one nation's way) led to greater effectiveness. The value of taking the time to have a cup of coffee was something that most Americans reported underestimating.

Socializing (not Issuing) Orders: Setting conditions for aligned action through socializing orders for collective buy-in. Participants advised better awareness of the inter-workings of informal organizational networks ("spaghetti diagrams"): learning to communicate and align different efforts within the organization was important in supporting tasks and providing clarity to those within and across the enterprise. This often meant officers had to adapt to a more collaborative planning process, seeing continuous input and remaining open to change (an iterative rather than linear planning process).

Boundary Spanning: Understanding and managing external influencers. Participants advised setting up a system to maintain situational awareness of external stakeholders' influence on policy and process (e.g., national caveats/interests) helped enable planning and operations.

Cross-Cultural Accountability: Holding participants from all nations accountable for performance regardless of personnel systems. Participants also advised becoming more involved in personnel management. They described a general hesitation in the multinational staff setting to report on an officer's poor performance to another country's military or embassy. From an external point of view, they thought the best leaders tried to be more influential in the selection and accountability process.

Meta-Theme 5: Perceptions Of U.S. Officers

In conversations with international officers, some clear perceptions of U.S. officers (both positive and negative) emerged. Some of these fit the stereotypical image of U.S. military officers: Being mission-focused, hardworking, adept planners, and possessing a capacity for self-improvement. However, negative aspects of U.S. behavior included unwavering adherence to U.S.-based structure, templates, or practices; a general lack of interpersonal skills (a lack of patience, empathy, and relationship building); a perception of discomfort in multinational settings; a perceived behavioral posturing as overly competitive and assertive; and being perceived as unwilling to exude trust in partners. Most of the U.S. officers we interviewed were aware of these perceptions.

Discussion

Overall, most participants reported they did not feel adequately prepared upon arrival for their multinational staff assignments. They did, however, learn a great deal from their counterparts while on their assignment. While most officers recognized familiar basic leadership lessons such as the need for self-awareness and the importance of trust from their

military education, the multinational setting put these skills into a new context: the interplay of organizational structure, the historical context of geopolitical relationships, the influence of political agreements and constraints between member nations, the impact of cultural customs on officer behavior, and the social dynamics of a multinational chain of command—all of which required nuance and agility in their leadership style that many had thought about independently but not experienced together before.

Each of these meta-themes provide some insight into why students felt somewhat unprepared. Results regarding the first meta-theme of preparation suggest that the scale of friction encountered in multinational organizations made institutional education and training developmental experiences appear insufficient. Yet the varied preparatory experiences among our participants makes determining whether culture-general or culture-specific education and training is what will actually address this shortcoming. Most of them did not reference cross-cultural competence training and education as a way of preparing prior to arriving at their assignment (although we did ask them about this). This omission is reflected in some of the harder skills to develop shown in Table 4 (e.g., self-awareness, patience, and empathy), especially in a demanding multinational staff context. Future research can explore if programs could be effective and scalable for this specific context. The results did strongly suggest the value of this context specific onboarding (see Table 4). Effective socialization programs accelerate new team member understanding of role tasks and expands social knowledge (Moreland & Levine, 2002) essential to organizational interoperability and individual satisfaction. Consequently, leaders in multinational military organizations should expend time and resources in both onboarding and mentorship programs that help their staff develop these kinds of skills. Interestingly, international officers reported reaching back to home countries during the socialization process for support, likely due to a lower density of same-nation colleagues and mentors. A downside to this practice is less integration within the staff.

Results from the second structural friction meta-theme suggest that the context of multinational military staffs is unique for officers because of the external geopolitical influence on the internal staff operations. National (and individual) motivations for participation in multinational staffs varied. Power and resource differences were accentuated. Individual members were cognizant of competing demands between the multinational organization and home nations. These structural differences influenced staff processes (e.g., information sharing) with implications for leadership, team building, and performance. While no one reported questioning the loyalty of other officers, their ability to participate and "be one of the team" was limited by caveats and access to information. Considering how structural constraints influence multinational military staffs, the generalizability of other research on culture and organizations in this unique context is unclear. Taken together, structural considerations are likely idiosyncratic and require culture-specific (staff-specific) training and preparation.

Findings in the third meta-theme that cultural affinities and stereotyping were barriers to effectiveness were not surprising and is consistent with other research (e.g., Fisher, Bell, Dierdorff, & Belohlav, 2012; Thatcher & Patel, 2011). More compelling was the difference between U.S. and international perspectives regarding cultural friction arising from competence perceptions and language. Possibly from a privileged position of numerical majority, resource dominance, and language fluency, U.S. officers suggested that language challenges (with English) slowed processes and became a significant barrier to effectiveness. International officers were less concerned with language challenges and instead suggested that poor appreciation of competence, divorced from nationality,

language proficiency, or rank, negatively impacted the multinational staff's ability to maximize the contribution potential of its members. International officer concerns have some similarities with those expressed in social identity threat (Steele, 1997) that suggests that different social groups experience the same context differently. Additionally, this theory suggests that lower-power group members are more sensitive to perceptions of respect (Emerson & Murphy, 2014). Research in this area can likely inform developmental programs and improve individual perspective taking that might address this international officer concern.

The fourth meta-theme reflected the skills and attributes officers believed best predicted performance on multinational staffs. Certain attributes such as patience and empathy are likely dispositional and less responsive to development. Unfortunately, these attributes were listed as weaknesses in U.S. officers by their international colleagues in meta-theme five. Efforts to improve self-awareness, though, may help officers to be aware of tendencies and develop behaviors conducive to the particular environment. The remaining list of skills (see Table 4) are more amenable to training and education. Program managers should consider where and when these skills are best reinforced.

...Diversity combined with experiential learning events and regular personalized feedback provide students opportunities to practice cross-cultural competencies in a supportive environment and allows students to preview how their leadership skills might play out in this new context (albeit in a simulated environment).

Implications

Based on this study and student demand, the USAWC augmented existing cross-cultural curricula with the development of an elective course on multi-national assignments. The course helps prepare leaders for multi-national assignments in three ways. First, students improve their self-awareness through a cross-cultural assessment and feedback tool. Second, course material focuses on the formal doctrine and systems, as well as informal operations, in multi-national military organizations—a unique context not regularly addressed in the core residential or regional studies programs—that addresses some of the concerns as discovered in the meta-themes above. Finally, the students enrolled in the course have a variety of multinational experiences (ranging from some to none) and the course is team taught by four faculty (an international officer, an Air Force officer, a civilian, and an Army Officer) who have multinational staff expertise. This diversity combined with experiential learning events and regular personalized feedback provide students opportunities to practice cross-cultural competencies in a supportive environment and allows students to preview how their leadership skills might play out in this new context (albeit in a simulated environment). However, this small program and others like it exemplify the challenges associated with conducting preparation training at scale for the services. It is likely that self-directed study will remain an essential element of efforts to prepare military members for assignments on multi-national staffs.

In fact, most participants reported performing some form of self-directed study in preparation for assignments, and our findings suggest a few ways to improve in that effort. Maximizing self-preparation will likely accelerate the onboarding process and integration upon arrival. First of all, participants stressed the importance of self-awareness—but this

had a few meanings in the multinational context. First, it meant understanding how others experience you, and thinking forward about how one's traits and abilities would transfer (and translate) to the multinational context. Participants also stressed the importance of developing culture-specific knowledge through self-directed reading to better understand different cultures and societies, and their histories. Self-awareness in this context meant understanding the limits of how this knowledge (and any previous experience) might not immediately translate to the operating context of the multinational staff, even though it was relevant, important, and useful. One important way to test this knowledge prior to departure was to seek out others (especially those with multinational staff experience) for personalized feedback on cross-cultural performance and potential, and this is also a way of anticipating challenges one might face in a role (and a way to learn from mistakes that the person before you made). Finally, it is important to "reach forward" to the organization you will be joining to identify relevant multi-national staff doctrine and standard operating procedures prior to arrival. Find out staff-specific onboarding information as soon as you can to make your transition easier. Participants emphasized the importance of mentors and sponsors and recommended reaching out to others and the organization prior to assignment to better understand the specific environment, identify potential problems, and gain knowledge through their experience. Finally, participants noted the importance of taking the time (more than usual) to think about daily leadership experiences, feedback, and to do meaningful reflection. This learning cycle depended on individual humility and a learning orientation to excel in the complex multinational environment.

Conclusion

Cross-cultural demands on military members are increasing, yet a sustaining a consistent institutional approach to addressing preparatory and developmental needs may be impractical for the services. Moreover, the efficacy of cultural training and education is unclear (Littrell & Salas, 2005), and we hope our study helps to answer why. Our meta-themes demonstrated, in the experiences of U.S. and international officers, what was uniquely challenging about their assignments. What seemed to be challenging was on one hand not surprising—skills like patience, self-awareness, humility, perspective taking—are desirable leadership attributes that are difficult for most people in any context. The context, however, of a multinational staff is new. It is complex and requires a greater degree of self-regulation which depletes psychological resources required to take the perspective of others and sustain a high degree of self-regulation (Vancouver, 2000). Participants also told us that the most helpful preparation was when their staff oriented them locally—how the leader of the staff ran the staff, how the staff managed the challenges we reported, and how the staff interacted with the larger organization. The paradox for educators is that this kind of local orientation is nearly impossible to scale: it is idiosyncratic to the staff leader and the people in the staff. It is also politically unattractive for nations to fund, and the requirements for program efficacy and funding the education of foreign officers can be complicated. As such, it is likely up to officers to include this skill set in their repertoire of military professionalism in the ways we suggest above. Indeed, some argue that selecting for individual differences in cultural competence for specific assignments may be more effective than scaled development programs for all military members (Human Dimension Capabilities Development Task Force (HDCDTF), 2015b). Ultimately, the purpose of cross-cultural development in the military is to enable constructive engagement with members of other nations and cultures in support of national security objectives. Continued emphasis on this subject area from leaders and academia remains warranted, and it is our hope that this article will generate conversation on that topic.

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FEATURE ARTICLES

Culture, Climate, Leadership and Ethical Behavior

Paul Hanges, University of Maryland

Jeff Lucas, University of Maryland

James Dobbs, United States Air Force Academy

Introduction

As the list of incidents that have eroded public trust in institutions in the United States has continued to grow, it has become clear that the cultures and climates of our country's organizations and institutions do not always promote ethical and moral behavior. Together, these incidents point to a crisis in leadership. Understanding how cultures and climates allow for unethical and immoral behavior requires attention to leadership because of the reciprocal relationship that exists between the cultures and climates of organizations and the behavior of leaders. On one hand, through their actions and messages, leaders drive these organizational climates and cultures. On the other, organizational climates and cultures help shape how individuals respond to leaders' behaviors. For the past several years, we have been engaged in a series of projects with colleagues to investigate relationships between culture, climate, and leadership in facilitating ethical behavior.

Paul J. Hanges, Ph.D. is Professor of Industrial/Organizational Psychology at the University of Maryland and is also the academic director of the university's new MPS (Master's in Professional Studies) in IO Psychology program. His research focuses on human resource practices, team/ organizational diversity and organizational climate, leadership, team-processes, and cross-cultural issues, and dynamical systems theory. He has published two books and written over 90 articles and book chapters. His publications have appeared in such journals as *Advances in Global Leadership, American Psychologist, Applied Psychology: An International Review, Journal of Applied Psychology, Journal of International Business Studies, Psychological Bulletin, and The Leadership Quarterly*.

Our Approach

The list of leaders who have broken the public's trust seems endless and cuts across all domains of public life (e.g., political, religious, business, military). While it is clear that unethical activities are occurring, what is needed is a framework that combines prior information and identifies new factors that cause people to commit unethical behavior. Further, while some level of unethical behavior will likely always occur, it is not clear from the literature how to reestablish the public trust destroyed by this behavior.

In our research, we have focused on the roles of organizational climate and organizational culture in facilitating ethical and moral behavior and in response to that behavior. We believed that such a focus had the capacity to contribute significantly to discussions of organizational climate, organizational culture, and leadership, particularly to understanding (a) elements of climate and culture that facilitate ethical behavior; (b) how leaders make ethical decisions and build positive climates; and (c) the behaviors of leaders that engender trust. Our research drew from psychology, sociology, management, and leadership literatures on culture, climate, and ethical leadership. As a result of our attempt to integrate these different literatures, it is important to provide common definitions of our focal terms:

- *Ethics*: Implicit and/or explicit rules of conduct enacted in a culture to guide behavior.
- *Morals*: An individual's value-laden judgments regarding behavior that should be conducted (Hare, 1982).
- *Leadership*: The ability of an individual to influence, motivate, and enable others toward achieving a common goal (House, Hanges, Dorfman, Javidan, & Gupta, 2004).
- *Climate*: A shared perception—influenced by organizational policies, practices, and procedures—that indicates what behaviors will be rewarded, supported, and expected (Ostroff et al., 2003).
- *Culture*: The values, beliefs, and traditions that guide activity in an organization.

While these terms have multiple operational definitions, our purpose in providing these definitions is to facilitate integration of different literatures and drawing conclusions from our work.

Jeff Lucas, Ph.D., is Professor of Sociology and Associate Dean for Research in the College of Behavioral and Social Sciences at the University of Maryland. His research focuses on group processes, decision making, and leadership. For the past five years he has co-led an effort with colleagues at the University of Maryland and the major military service academies to investigate issues around climate, culture, and leadership in the context of sexual assault and harassment.

James M. Dobbs, Ph.D., Lieutenant Colonel, U.S. Air Force, is the Dean of Academics at the United States Air Force Academy Preparatory School in Colorado Springs, CO. He holds a Ph.D. from the University of San Diego in leadership studies and a Master in Arts degree in counseling and human services from the University of Colorado, Colorado Springs. His research and writing addresses leadership development and self-awareness, cynicism, and systems thinking. He has taught courses in leadership, ethics, and organizational theory and behavior.

Ethical Leadership

Defining ethical leadership is not easy. Drawing from philosophical and ethics literatures and from various disciplines, Northouse (2007) identified five general types of behavior that he suggests are important for identifying an ethical leader. First, ethical leaders exhibit respect for others and are active listeners who are emphatic toward others and are tolerant of opposing views. Second, ethical leaders are oriented toward serving others and are follower-centered, placing the welfare of their followers or the broader organization foremost in their minds. Third, ethical leaders are focused on justice. Fourth, ethical leaders manifest honesty and authenticity. Finally, according to Northouse (2007), ethical leaders build community and focus on the common good and their behaviors, thereby increasing the probability that people will work together to complete common goals and purposes.

While these five behaviors appear to be comprehensive standards for ethical leaders, it is not clear that a leader has to exhibit all of these behaviors to be perceived as ethical. Indeed, there are at least three dominant theories of ethical leadership in the scientific literature and each theory defines ethical leadership using a slightly different combination of Northouse's behaviors. For example, according to Heifetz's (1994) theory, ethical leaders use their influence to help followers confront difficult issues at work. In these cases, the leader has to have established an environment that provides followers with the sense of trust, nurturance, and empathy needed to allow them to explore sensitive and threatening issues. Heifetz called this ethical leadership because the leader is focused on follower values and worked to enhance followers' personal growth. With respect to Northouse (2007), Heifetz's ethical leadership construct is a function of the first (i.e., respect for others) and second (i.e., serving others) behaviors.

A second theory of ethical leadership grew out of Burns's (1975) theory of transformational leadership. According to Burns, a leader is a person who pays attention to the values, motives, needs, and interests of followers to accomplish the goals of both the leader and the follower. Transformational leadership is a process by which the leader appeals to the higher ideals and values of followers to form a relationship that raises the level of motivation and morality in both the leader and follower. Transformational leadership can be accomplished either through the personal charisma of the leader, by expounding upon a particular vision, or by creating an ethical climate (Resick et al., 2006; Resick et al. 2009). Burns's (1975) notion of transformational leadership has been expanded into authentic leadership. Authentic leaders are individuals who are "deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values/moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and of high moral character" (Avolio, Luthans, and Walumba, 2004, p. 4). Such leaders are oriented toward follower development (Gardner et al., 2005; Luthans & Avolio, 2003). The behavior of these leaders increases followers' self-awareness and pushes the followers to develop their own authenticity (Gardner et al, 2005). As followers' self-awareness increases, they start to identify with the leader and their trust in the leader grows. Once this identification with the leader begins, the confidence and optimism of the leader becomes reflected in the followers (Aiken & Hanges, 2010).

Using the Northouse (2007) behaviors, Burns's conceptualization as well as the more recent authentic leadership conceptualization seem to focus on the second (i.e., serves others), third (i.e., justice and fairness), fourth (i.e., honesty and authenticity) and fifth (i.e., building community) behaviors.

The final dominant ethical leadership theory in the literature is Greenleaf's (1970) servant leadership theory. Servant leaders are attentive to their followers' concerns and nurture their followers. They facilitate the personal growth of their followers in terms of becoming knowledgeable, autonomous, and ultimately, becoming servant leaders themselves. Interestingly, Greenleaf emphasized that servant leaders would be concerned not only with their own followers but also with any "outcasts" in the organization. True servant leaders are expected to reduce and remove social injustices to allow everyone's involvement in the organization. The ultimate goal would be for all individuals in the organization to experience respect and trust. The servant leader accomplishes this by practicing active listening, showing empathy, and offering acceptance of others. Comparing Greenleaf's conceptualization to Northouse's behaviors, servant leadership appears to emphasize the first (i.e., respect for others), second (i.e., orientation toward serving others), third (i.e., justice and fairness), and perhaps fifth (i.e., build community) behaviors.

Organizational culture and climate play important roles in determining what sorts of behaviors are deemed unethical and how people respond to unethical decisions from leaders.

The Roles Of Culture And Climate

Organizational culture and climate play important roles in determining what sorts of behaviors are deemed unethical and how people respond to unethical decisions from leaders. Each is considered each below.

Organizational/Institutional Climate

When leaders engage in unethical behavior, they do not do so in a vacuum. Unethical behavior among military leaders, for example, occurs in a climate with policies, practices, and procedures that discourage unethical conduct. When leaders behave unethically, do their behaviors set the standard for how followers will behave, or does the organizational or institutional climate interact with the leader's behavior?

Brown et al. (2005) argue that social learning is a key mechanism through which ethical behavior affects others. They propose that followers view their leaders as role models through which to identify the proper behavior in work settings. U.S. Air Force pilot Lt Col Arthur "Bud" Holland continually acted unethically and flew his planes outside of guidelines. In a chilling example, Kern (1995) describes how younger pilots began to emulate Holland's maneuvers. Holland ultimately crashed and killed four Air Force personnel. The example of Lt Col Holland demonstrates how behaviors of a leader can shape perceptions of organizational climate.

Climate is a shared perception—influenced by organizational policies, practices, and procedures—that indicates what behaviors will be rewarded, supported, and expected (Ostroff et al., 2003). An ethical climate is one in which there is a shared perception of what is correct behavior and how ethical behavior should be handled in an organization (Victor & Cullen, 1988). We can distinguish between three types of ethical climates: (a) benevolent (a caring and supportive environment), (b) principled (emphasizing standards and rules), and (c) egoistic (self-interested and individual oriented). Ostrof (2013) argues that the strongest effects on followers will occur when

leadership and climate are aligned. However, other research indicates that leaders might have particularly strong effects when they operate outside contextual expectations (House et al., 2004).

We examined relationships between organizational climate and leader behavior to determine how alignment or misalignment of unethical leader behavior with organizational climate drives follower responses to the behavior. It is proposed that organizational climate buffers against deleterious effects of unethical leader behavior.

Organizational Culture

While organizational climate refers to the day-to-day policies, practices, and procedures that guide organizational life, culture is a deeper construct referring to the personality of an organization; it is the norms and values that guide organizational activity. Culture is the foundation upon which an organization is built. The policies, practices, and procedures that reflect organizational climate sit on top of a deeper organizational culture that includes norms, values, and traditions that provide tacit approval or disapproval for various types of conduct. In our work, we independently examined how elements of culture and climate shaped ethical and/or moral behavior, as well as how they influenced responses to that behavior.

The Distinction Between Organizational Climate and Organizational Culture

Organizational climate and organizational culture are two critical concepts in the organizational literature. Both concepts focus on the meanings that organizational members have with regard to their organizations. Specifically, organizational climate has been defined as the shared meaning organizational members attach to the events, policies, practices, and procedures they experience and the behaviors they see being rewarded, supported, and expected (Ehrhart, Schneider, & Macey, 2014). It refers to a global mental representation that people have regarding their organizational experiences, either direct experiences or observations. Climate can refer to the global representations that people have about their entire organization or their particular unit (Rentsch, 1990). Organizational culture as defined by Schein (2010), on the other hand, refers to the pattern of shared basic assumptions of the entire organization as this entity struggled to solve problems of adapting to environmental pressures as well as problems regarding how best to integrate and structure internally. The solutions to these problems are viewed by organizational leaders and its current members as having worked sufficiently and therefore tapping into some basic assumptions of human nature. So, they are taught to new members so that the new members know the "correct way to perceive, think, and feel in relation to those problems" (Schein, 2010, p18). Organizational culture focuses on the beliefs, ideologies, and values shared by organizational members but it is believed that culture exists beyond the individual (Ehrhart, et al., 2014). It is transmitted through stories and rituals told to newcomers as well as communicated by the experiences that the newcomers have.

Both organizational climate and organizational culture have focused on the abstract shared meanings that the members have. Both constructs focus on the shared meanings that people have regarding the organizational context. Both concepts have taken a gestalt or holistic approach to understanding meaning in that they emphasize the entire pattern among organizational context and they do not focus on a single contextual aspect. Finally, in both literatures, leaders play a central role in forming the context that creates these shared meanings (Schein, 2010).

However, even though these concepts have some similarities, these are historically and conceptually different (Ehrhart et al, 2014). Climate emerged from the psychological literature whereas culture came from anthropology. Climate research has a long history focusing on the strategic connection between climate and important organizational outcomes (e.g., safety, performance, diversity). Indeed, the literature is replete with evidence of significant relationships between organizational climate and organizational outcomes/ behaviors. Culture, on the other hand, has classically not taken this strategic focus. Organizational climate focuses on the shared overall impression people that people have with regard to their environment whereas culture focuses on values and beliefs as well as the methods by which these myths and stories are transmitted. Culture is considered to be a broader concept because it includes inferred and observable contextual variables whereas climate focuses primarily on just observables. Finally, climate is seen as more malleable than culture and people are more cognitively aware of what the organizational climate is but they have a harder time expressing the organizational culture.

Questions

A literature review suggests a number of questions that draw from theory and research across multiple disciplines. We might consider unethical behavior as purposive. However, it is easy to bring to mind scenarios in which behaving unethically rested in inaction. At Abu Ghraib, for example, some behaved unethically by taking action that openly violated rules for how prisoners were to be treated; others behaved unethically by not reporting violations they observed. Thus, a key question in understanding relationships between culture and climate on one hand and ethical behavior on the other is the features of climate and culture that lead to the reporting of unethical behavior.

Previous work that we have done addressed the following questions:

1) What elements of organizational climate and culture are associated with ethical and moral behavior?
2) What importance do individuals place on the various behavioral determinants of ethical behavior identified by Northouse (2007)?
3) What elements of climate and culture encourage or discourage the reporting of unethical behavior?
4) What behaviors of leaders most restore trust after unethical episodes?
5) How do trust in leaders and likelihood to report vary by whether behavior is unethical or immoral?

Our team has spent approximately the past five years addressing these questions through a series of studies. The studies have focused on the military services and academies and have particularly focused on the issue of sexual assault and harassment, although we believe that are conclusions are relevant to all unethical counterproductive behavior. We present below the recommendations from these investigations.

Recommendations From Our Research[1]

Our research showed that the leadership at the military service academies and bases take seriously and actively promote ethical leadership, ethical conduct, and the reporting of unethical behaviors. They particularly take seriously issues around sexual assault and harassment.

1 Our project team included multiple investigators who are not authors on this paper but contributed significantly to the research and contributed to shaping these recommendations. These include Karin DeAngelis and David McCone at the United States Air Force Academy, Amy Baxter and Todd Woodruff at the United States Military Academy, Wesley Huey and Michael Norton at the United States Naval Academy, and Kelly Beavan, Debra Shapiro, and Jordan Epistola at the University of Maryland. Findings from the research projects have not yet been published.

The resultant data shows that the ethical priorities promoted at the academies and bases are validated by what we hear from students and service members. Formal cultures are clearly in place that lead to widely shared perceptions of positive values. So, the leadership should keep at what they're doing in terms of instilling values, modeling appropriate behavior, exhibiting care for followers, and promoting relationships of respect.

Another outcome of this research indicates that no single blanket approach to eliminating sexual assault and harassment will work at every institution and with every population. We believe that these findings suggest that the Department of Defense should allow more flexibility across institutions in prevention efforts. We recognize that this increased flexibility would come with costs in terms of a possibility of variability in messages that can result from decentralization, but the benefits in training being more relevant to the circumstances of trainees would offset these costs.

Our research supports an approach to training that attends more closely to informal cultures. As noted, formal cultures at the academies and bases clearly support positive values, but informal cultures have emerged that are sometimes counter to these values. We recommend that special attention be paid to how subgroups emerge, and that assessments and interventions are then tailored to subgroups with strong norms. At the academies, for example, training now happens in companies/squadrons, but we recommend that training should happen in any groups in which students spend considerable time or hold important identities. Such efforts could reduce the likelihood of the development of informal cultures that allow daylight between the culture of the subgroup and the values of the institution.

This new research also indicates that continuing to hold trainings in higher and higher frequencies is unlikely to be a successful strategy. Rather, participants in the training should recognize the value of it to themselves in order for it to be effective. This can be accomplished in part through intentional building of the messaging in training. Additionally, training would benefit from a stronger focus on readiness. Such training would meet participants where they are and focus on how it helps them in their current and forthcoming positions.

Our research further indicates that elements of leaders that promote ethical conduct are not always part of the schema of an effective leader. These include a focus on consistency, accurate information, leadership that models appropriate behavior, evidence that misconduct is not tolerated among those in higher-ranking positions, and leaders taking accountability for their missteps. Additionally, followers behave ethically when they believe that leaders care about them and are subject to the same ethical standards as themselves. A

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focus in leadership training and education on these characteristics should be associated with higher levels of ethical conduct and an increased likelihood to report ethical violations.

Conclusion

Organizational culture and climate has a tremendous influence on unethical and immoral behaviors of leaders. In fact, one can argue that culture, climate, and ethical behavior cannot be separated in the military, because ethical norms have been established over time and make sense to people who share the same background, language, and customs. Culture and climate play important roles in determining what sorts of behaviors are deemed unethical and how people respond to unethical decisions from leaders. Yet, despite the importance of culture and climate in organizations it can often be overlooked or disregarded when it comes to making organizational changes or understanding processes that influence objectives. As organizations continue to adapt and grow, it is imperative that leaders continue the work to better understanding the reciprocal relationship that exists between the cultures and climates of organizations and the behavior of those in positions of authority.

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FEATURE ARTICLES

The Necessity of Grit and Hardiness in Leading with Character

Celeste Raver Luning, United States Naval Academy

Andrew Ledford, United States Naval Academy

ABSTRACT

There are a myriad of character traits and attributes that are necessary for leading with character and resolve. All of which carry various benefits for the individual leader and have the potential to greatly impact teams and organizations. With this array of necessary traits and characteristics, it can be difficult to know what traits leaders should focus on understanding and developing as they build their leadership skill-set. This article argues that grit (passion, perseverance, and consistent interest toward a long-term goal) and hardiness (commitment, openness to challenge, and control) serve as quintessential traits for leading with character and resolve. While distinct traits, grit and hardiness operate in a symbiotic manner, which allows leaders to develop a strong sense of personal identity and promotes his or her ability to lead with strength and resolve. In-turn, grit enables the leader to be keenly in-tune with the organization's mission, clearly depict the mission to the organizational members, and his or her hardy nature provides the leader with the ability to positively propel organizational members through both minor and more catastrophic obstacles as they collectively work toward the shared goals and ultimately mission of the organization.

Celeste K. Raver Luning, Ph.D., is the Class of 1967 Leadership Research Fellow in the Leadership, Ethics, and Law Department at the United States Naval Academy. Her research focuses on understanding the dynamic nature of organizations, to-date her primary research has focused on extending the individual grit construct to the organizational level. Prior to embarking into the academic world, she was part of a team that built and ran a successful multi-location service business in Southern California, in which she served as the Chief Operating Officer. Dr. Raver Luning obtained her Ph.D. in Organizational Leadership from the University of Maryland Eastern Shore, holds a Masters of Business Administration with an emphasis in Entrepreneurship from Pepperdine University, and a Bachelors of Arts in Philosophy from the University of Maryland Baltimore County.

Leaders must have strength of character and resolve in order to inspire individuals, teams, and organizations. The development of character and resolve accomplishes two important tasks in leaders: 1) it enhances steadfastness in accomplishing their own goals and mission, thereby increasing the likelihood of the organization's success, and 2) it inspires those around the leader to follow suit in their passion and commitment toward the organizational goals and mission. Developing strength of character and resolve requires leaders to be aware of their own traits and how those traits can and should be utilized to inspire. Knowledge of one's traits can help individuals operate in a manner in which their own goals and actions align. When a leader operates in this manner, it sets the tone for others to follow. Ultimately, it helps create an environment of cohesion, a necessity for operational effectiveness of any organization or team (Daspit, Tillman, Boyd, & Mckee, 2013; Lehrke, 2014).

Two key attributes that can help leaders develop character and resolve are grit and hardiness. Over the last decade, there has been an increasing interest in the development of grit which consists of passion, perseverance, and a consistent effort toward a long term goal (Duckworth, Peterson, Matthews, & Kelly, 2007) in order to achieve greater success in life (Duckworth & Gross, 2014; Duckworth, Quirk, Gallop, Kelly, & Matthews, 2019; Mooradian, Matzler, Uzelac, & Bauer, 2016; Pate et al., 2017). A similar psychological construct, hardiness, consisting of commitment, an openness to challenge, and a sense of control (Kobosa, 1979), has been somewhat overlooked in the recent psychological literature. Despite its lack of popularity in recent literature, hardiness has long been a trait of interest with those who operate in extreme and stressful environments, such as the military (Bartone, 1999; Bartone, Roland, Picano, & Williams, 2008; Dolan & Adler, 2006; Westman, 1990).

In the leadership literature, the importance of the development of the leader's grit (Caza & Posner, 2019; Schimschal & Lomas, 2019) and hardiness (Bartone, 2006; Bartone, Eid, Johnsen, Laberg, & Snook, 2009; Eid, Johnsen, Bartone, & Nissestad, 2007) for leadership performance is clear. This article provides a detailed account of how the traits of grit and hardiness overlap as a foundation for leaders of character. Further, the authors will make the argument for how grit and hardiness serve as the underpinning for a leader's ability to create an environment of cohesion within teams and organizations by enabling the leader to operate in a manner in which their own values and actions align.

CDR Andrew Ledford, Ph.D., is a Permanent Military Professor and an Assistant Professor of Leadership and Ethics at the United States Naval Academy. He teaches the core class of leadership and the Code of the Warrior elective. His past research has been on social movement in Iran as well as the nexus of religion and politics in the Middle East. More recently he leads a research group based in Annapolis on mindfulness, grit, hardiness, and resilience. Dr. Ledford has a master's degree in International Relations with a focus on Irregular Warfare from the Naval War College, where he was the honor graduate. He spent over twenty years in the SEAL Teams as a Naval Special Warfare officer, which included several tours to both Iraq and Afghanistan in addition to other regions before receiving a master's degree in sociology and his Ph.D. from Princeton University where he studied political sociology and social network analysis.

Grit

Despite its recent popularity as a critical personality trait, the idea of grit as a representation of one's determination and resolve is not a new or novel idea. Some of the earliest uses of the term as a personality trait can be linked to literary work. In an excerpt in the *Atlantic Monthly*, Hawthorne (1863) wrote, "his main deficiency was a lack of grit. Though anything but a timid man, the combative and defensive elements were not prominently developed in his character, and could have been made available only when he put an unnatural force upon his instincts" (p. 613). Much of Alger's literary work focused on the striving of young boys as they developed strong character and resolve, or grit (Ris, 2015). In fact, one of Alger's (1892) books is titled, *Grit*, in which the main character Harry "Grit" Morris epitomizes the trait. Alger wrote of the character,

> *"...even a superficial observer could read in it unusual firmness and strength of will. He was evidently a boy whom it would not be easy to subdue or frighten. He was sure to make his way in the world, and maintain his rights against all aggression. It was the general recognition of this trait which had led to the nickname, "Grit," by which he was generally known." (p. 3)*

In the 1930s, grit on the athletic fields became a popular topic, but by the 1960s and 1970s the usage of the word grit began to decline (Ris, 2015). Duckworth et al. (2007) re-introduced the concept within the field of psychology.

In the psychological literature, grit is described as a personality trait in which gritty individuals are more apt to push past obstacles and remain focused on a particular goal, not just in the short-term but over years and even decades (Duckworth et al., 2007; Duckworth & Gross, 2014). Scales created to measure grit, assess only two-dimensions of grit: 1) perseverance of effort – the ability to overcome setbacks as one progresses toward a higher-order end goal, and 2) consistency of interests – representing an individual's ability to remain focused on a singular higher-order end goal. One missing piece in the grit scale is a specific assessment of passion as separate dimension of grit despite its theoretical contribution to the trait (Jachimowicz, Wihler, Bailey, & Galinsky, 2018); as such, we consider passion to be a distinct component of grit as supported by other researchers in the field (e.g. Jachimowicz et al., 2018; Mueller, Wolfe, & Syed, 2017; Syed & Mueller, 2014). The development of scales to measure grit (e.g. Duckworth et al., 2007; Duckworth & Quinn, 2009) have led to a body of literature that indicates that higher levels of grit predict positive life outcomes, such as graduation from West Point (Duckworth et al., 2019), retention in various life commitments (Army Special Operations Forces, work, school, and marriage) (Eskreis-Winkler, Shulman, Beal, & Duckworth, 2014), entrepreneurial venture success (Mooradian et al., 2016; Mueller et al., 2017), higher academic performance (Pate et al., 2017), and well-being (Vainio & Daukantaite, 2016). These findings have played a role in catapulting grit's popularity in both research and the general population.

Similar to the literary writing that utilizes grit, the psychological literature argues that grit is paramount to one's ability to have strong resolve and character, and as such it is a worthy trait to both understand and develop. Duckworth (2016) argued that grit is not a fixed personality trait, rather it can be developed and honed over time. Duckworth stated, "...Some of the variation in grit in the population can be attributed to genetic factors, and the rest can be attributed to experience..." (p. 82). This leaves the question, that if grit is a fundamental personal characteristic for

displaying one's strength of character, then how does one actually develop grit?

In a qualitative study, Armstrong, van der Linger, Lourens, and Chen (2018), developed a model with six self-regulatory strategies for enhancing grit:

1) *Maintaining a Temporal Perspective*: Individuals should focus on future goals while celebrating the accomplishment of present tasks as part of the progression toward future goals.
2) *Perform Perpetual Evaluation*: An individual should set high standards and continually look to be challenged.
3) *Motivational Orientation*: One should search for alignment of personal goals as well as alignment with team goals.
4) *Strength and Resource Gathering*: Know one's own strengths and display a willingness to gather the support in areas of weakness.
5) *Systems Thinking*: One should focus on developing capacities to break-down a challenge, while seeing the big picture.
6) *Framing*: Focus on the desire to succeed, while at the same time having the courage to fail.

Overall, developing into a gritty individual takes active recognition of one's higher-order end goals. This active recognition precedes an understanding of the connection between lower-order tasks and goals to the higher-order end goal, which is imperative when the lower-order goals fail and a new approach is required. Further, a gritty individual forges, over time, an unrelenting determination to achieve their end goal and demonstrates courage and growth when faced with setbacks. In many ways, the setbacks serve as catalysts and reinforcement for a gritty individual's determination to reach a particular end goal. Ultimately, developing grit requires flexibility, continual evaluation of goals, higher-order thinking, and growth in the face of setbacks.

With this discussion of grit and the processes for developing grit, a related question becomes why is grit valuable and necessary for leaders in creating an environment where their values and actions align? We believe there are two reasons that grit is necessary for leading with character and resolve, which aides with this alignment. One, since gritty individuals operate with a clear understanding of what their higher-order end goal is, a gritty leader is more apt to clearly establish a higher-order end goal for the team or organization. Essentially, the gritty leader is able to paint a clear vision for followers as they work toward the pursuit of the mission of the team or organization. This clarity of an end goal enables gritty leaders to set the tone for how to respond when their teams are faced with setbacks or obstacles. The gritty leader does not let setbacks deter the focus on the end goal, but motivates as they forge ahead. His or her own actions serve as a representation of how the leader expects others to respond in the face of setbacks.

With this discussion of grit and the processes for developing grit, a related question becomes why is grit valuable and necessary for leaders in creating an environment where their values and actions align?

The second reason is that gritty leaders have a clear sense of identity (Duckworth, 2016). This sense of identity can over time become infused into the culture

of an organization or team (Lee & Duckworth, 2018). For example, in her research on grit at the organizational level, Raver Luning (2019) found that when senior leaders displayed actions that aligned with hard-work, determination, and courage in the face of setbacks, organizational members collectively adopted those behaviors and then those characteristics, over time, became part of cultural identity of the organization. Essentially, since gritty leaders have a clear sense of their identity, they are well positioned to have a clearly established value-system. As a gritty individual who operates with strong resolve, the leader acts in a manner that aligns with his or her value-system, in turn setting the tone for all to follow.

Hardiness

Within the sports and business worlds especially, grit has recently become a more popular concept than hardiness, even though hardiness has a more robust academic history. There have been numerous studies on hardiness following Maddi (2002) and Kobasa's (1979) seminal work examining 837 mid-level and senior managers of a subsidiary company of AT&T, the Illinois Bell Telephone. The study found three factors that greatly contributed to the managers' ability to weather the daily grind of stress in their jobs: 1) they had a higher sense of commitment, 2) they were often optimistic and open to challenge, and 3) they also had a higher sense of control of their outcomes (Maddi, 2002). Similar to grit, these factors combine to the higher-order construct of hardiness, which is considered a personality trait. This combination of factors allows individuals to weather daily hardships over long periods of time, enhance performance, and have also been known to increase resilience to illness (Bartone, 2006; Bartone et al., 2008; Maddi, 2002; Maddi et al., 2012).

Hardiness as a personality trait has been shown to significantly aid in coping with high stress environments such as with military operations (Bartone, 2006), so much so that numerous efforts have been made to increase hardiness within organizations both in the military and in business with the aim to mitigate stressors and increase performance. The initial study of Illinois Bell Telephone in the late 1970s and the subsequent deregulation of AT&T resulted in the subsidiary company requesting the researchers' aid with the coping of the transition to a new telecommunications world (Maddi, 2002). The Hardiness Institute was formed to provide a 15-week session to managers for both the benefit of their own hardiness personality trait, as well as to enable the managers to encourage hardiness within their subordinates.

Organizations with high levels of stress and challenge have been particularly interested in the hardiness attribute for many years. For example, a study of West Point cadets in their first year of training found that hardiness was a significant predictor of performance during that year (Maddi et al., 2012). Additionally, students with higher levels of hardiness were found to have a greater ability to weather West Point's grueling first summer of training, sleep deprivation, and physical activity, as well as persist through the cognitive strain of heavy academic course loads. The study indicated that the efficiency of West Point's organizational mission of producing well-balanced leaders for the U.S. Army, was greatly enhanced with higher levels of hardiness.

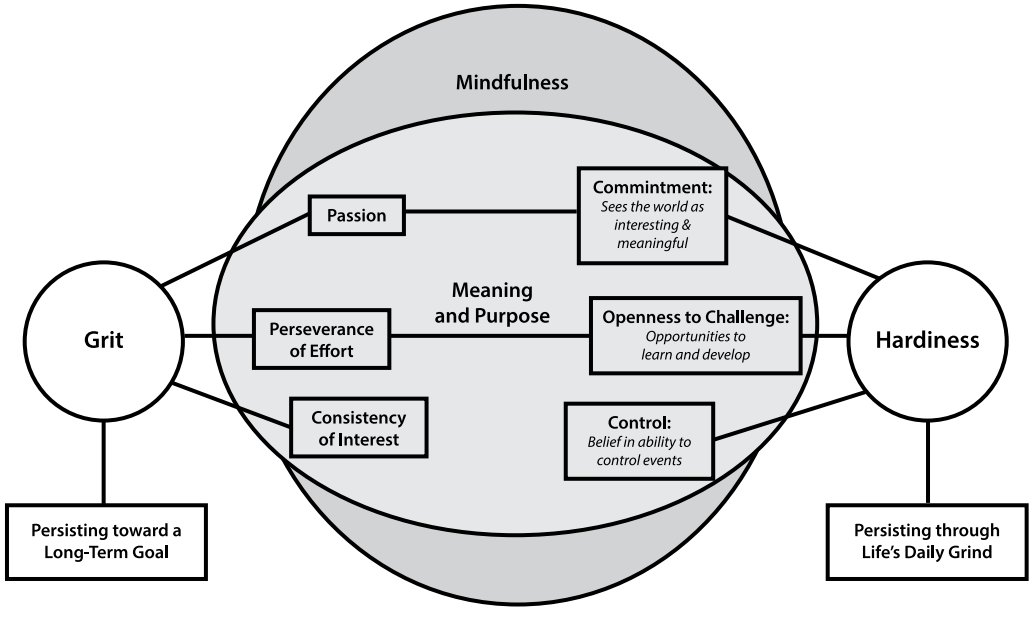
Within the organization, hardiness also plays a role in enhancing key group dynamics that have well known links to organizational performance such as group cohesion and sensemaking. In a study of Norwegian Navy midshipmen (Bartone, Johnsen,

Eid, Brun, & Laberg, 2002), squads with higher levels of hardiness showed greater cohesion in an intense two-week training exercise. In addition, leaders with high levels of hardiness positively influenced their squad's performance during this period, allowed their subordinates to better deal with the stress in the event, and increased cohesion significantly over the two-week exercise. Bartone, Barry, and Armstrong (2009) argued that leaders play a key role in influencing the mental hardiness of their followers, which in-turn increases the resilience of the team and organization. Bartone et al. (2009) indicated "Leaders who are high in hardiness and understand the value of the kinds of frames they use for making sense of experience can encourage those around them to process stressful experiences in ways characteristic of high hardy persons" (p. 5). This in-turn can help the group shape how stressful an experience is, react to the experience in an appropriate manner, and ultimately move through the stressful experience in a positive and productive manner. Therefore, it can be said that at the team and organizational level, hardiness can play an important role in the success of the group.

Similarities And Differences Between Grit And Hardiness

Two pertinent questions that one might ask are if grit and hardiness are truly distinct traits and if distinct, is one of more value to leading with character than the other? Several studies have evaluated grit and hardiness as predictors of various life outcomes (Kelly, Matthews, & Bartone, 2014; Maddi, Matthews, Kelly, Villarreal, & White, 2012; Maddi, Erwin, Carmody, Villarereal, White, & Gundersen, 2013) and to assess if grit and hardiness are distinct constructs (Georgoulas-Sherry & Kelly, 2019). While the studies have revealed a positive correlation between grit and hardiness (Matthews, Panganiban, Wells, Wohleber, & Reinerman-Jones, 2019; Georgoulas-Sherry & Kelly, 2019), the two traits are generally considered distinct from one another. It can be said, however, that there is considerable overlap

Figure 1 . The Symbiotic Relationship Between Grit and Hardiness



between grit and hardiness. As researchers that study grit and hardiness and also as practitioners that train others in the traits, we recognize the overlap, yet, emphasize the importance of building both into one's leadership skill-set. Figure 1 provides a visual depiction of similarities between grit and hardiness and an indication of the distinctions between the two traits.

Considering the similarities, grit and hardiness both fall under the umbrella of positive psychology (Maddi, 2006; Matthews, 2008). The most direct alignment between the two traits appears between the passion of grit and the commitment of hardiness, as well as the perseverance of effort dimension of grit and the openness to challenge aspect of hardiness. A gritty individual displays passion toward a particular life-goal which serves to provide purpose for that individual. Similarly, commitment represents one's ability to find meaning in the world (Maddi, 2002); it provides one with a sense of purpose (Eschleman, Bowling, & Alarcon, 2010). The perseverance of effort in grit is one's ability to persist through both minor and major obstacles as one works toward a specific end-goal, which requires a growth mindset in the face of obstacles. The openness to challenge in hardiness is an individual's ability to face obstacles head-on, learning and growing while overcoming those obstacles. In essence, these aspects of grit and hardiness provide one with an uncanny ability to push through seemingly insurmountable challenges, while at the same time prevailing through daily obstacles with consistent energy. Essentially, the traits enable one to endure hardship on a daily basis over long periods of time, all while growing and learning.

The perseverance of effort in grit is one's ability to persist through both minor and major obstacles as one works toward a specific end-goal, which requires a growth mindset in the face of obstacles.

Despite the similarities between grit and hardiness, there are clear distinctions between the constructs both from a theoretical and a practical standpoint. With grit, an emphasis is placed on a long-term goal, which acts as the driving force behind why an individual is able to persist past obstacles and maintain passion toward their long-term objective (Duckworth et al., 2007), represented in consistency of interest. Whereas with hardiness, emphasis is placed on maintaining a positive mindset as a method to maintain homeostasis when experiencing onerous events (Kelly et al., 2014), represented in the component of control in hardiness. For example, one can be passionate about an activity, task, or job but if the individual's interest jumps easily to the next shiny object, the individual is not demonstrating grit. Hardiness also requires a persistent mindset to get through great hardship, or "the grind," for long periods of time. However, the difference is that hardiness is not focused solely on one particular goal. It is an enduring personality trait that, in general, enables individuals to persist. Hardy individuals persist through the grind of life, while gritty individuals persist through the grind because of a focus toward a specific long-term goal.

Although grit and hardiness have distinct objectives, they both continuously operate as driving forces in how individuals' function, and how leaders motivate and propel teams and organizations. Grit and hardiness have a symbiotic relationship which are connected by two important mechanisms that permeate each of the traits' components. Underlying both grit and

hardiness are two foundational elements: 1) meaning and purpose, and 2) mindfulness. Meaning and purpose are the catalyst or flame that provides one with the ability to persist over short and long periods of time despite challenges and obstacles. Mindfulness is required and practiced by those with high degrees of grit and hardiness, which is what provides one with the ability to recover and maintain energy when faced with endless obstacles and adversity.

Meaning and purpose are essential to how grit and hardiness operate and when extended to an organizational level, are the foundation for the operations of any organization or team. For grit, meaning and purpose are what serve as the driver toward one's long-term goal. The intensity of one's meaning and purpose is what propels one to work through seemingly insurmountable tasks and weather the ups and downs. It is the individual's passion in their purpose that drives the person toward the long-term end goal. For example, the path to becoming a Navy SEAL is a long one. Just to get an opportunity at the initial training school, Basic Underwater Demolition/SEAL (BUD/S), requires substantial long-term passion and perseverance in the Navy. If one's goal is simply to "be a SEAL," it is considerably more difficult to undergo the years of waiting for an opportunity to enter training. However, if one is driven by a higher meaning and purpose, such as working with a high-caliber team and/or serving one's country in a special way, those individuals are often found to endure and ultimately, are the ones who are more successful in BUD/S and beyond. Those individuals display the necessary ingredients from all of grit's components of passion, perseverance, and consistency of interests over years and even decades.

Meaning and purpose demonstrate the same importance for hardiness. As with grit's passion, the commitment for hardiness requires a deep sense of purpose over time. Whereas grit is focused on a long-term goal, hardiness' commitment is to something broader, such as being a leader of character, an honest and good person, or simply someone that finishes what they start. Likewise, with openness to challenge in hardiness, the meaning and purpose foster one's sensemaking capabilities, helping one to recognize when challenges are indeed worth the effort. Without a sense of purpose, one could simply take on every challenge presented and quickly be led down dead-end paths; meaning and purpose provide a compass to the "right" challenges. Additionally, the component of control in hardiness requires meaning and purpose in order to enhance one's self-efficacy and belief in one's ability to control his or her destiny. Overall, it can be said that meaning and purpose serves as an essential element to the sub-components of both grit and hardiness relative to one's ability to stay the course.

The other foundational element that is essential in both traits is mindfulness, "paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally" (Kabat-Zinn, 1994, p. 4). As with meaning and purpose, mindfulness is requisite in both grit and hardiness. In grit, mindfulness allows for one to remain passionate about a long-term objective despite setbacks. Mindfulness allows for one to focus on the moment and not become distracted by "what if" scenarios, which divert one from an intended course. A gritty person uses mindfulness to practice keeping moments simply as temporary moments, while maintaining a focus on the long-term goal. Mindfulness is an essential component of hardiness in the same way. Commitment and openness to challenge requires the presence of mind to be present in the moment; helping an individual to push through the daily grind by remembering that the present moment is fleeting and will pass. The element of control in hardiness involves

examining what is happening and why it is happening. The belief that one has some level of control in their outcomes requires a non-judgmental introspection that is found in mindfulness. Objectively looking at events as they happen enables a greater confidence in one's own control of their outcomes. As with meaning and purpose, mindfulness serves as a building block for the generation of one's grit and hardiness, helping to foster the traits in an individual.

Symbiosis occurs when the leader's grittiness is coupled with hardiness – the traits help the leader to fight through daily obstacles, while facing larger challenges with control and a positive mindset – all to achieve the mission of the organization or team.

The Symbiosis Of Grit And Hardiness For Leaders

As established, grit and hardiness, fostered by one's meaning and purpose and mindfulness, operate together, driving one to persist overtime and succeed in one's life goals. For leaders, it is necessary to understand how the traits work together both for one's own development (knowing oneself) as well as for leading one's teams (knowing others) and organizations. As a leader, remaining focused on a long-term goal despite setbacks (grit) and maintaining control while responding positively to challenge (hardiness) are necessary capabilities both for operating as a leader of character and for influencing one's teams and organizations. Ultimately, the symbiotic relationship between the two traits enables the leader to respond with resolve in the face of challenges, which in turn sets the tone for the rest of the organization.

Grit allows the leader to have a clear sense of the end-goal or mission of the organization, which enables the leader to paint a clear picture of what that mission is for their followers. The followers realize that the leader values the mission and why the mission is of value due to the passion that the leader displays toward achievement of the mission. Symbiosis occurs when the leader's grittiness is coupled with hardiness – the traits help the leader to fight through daily obstacles, while facing larger challenges with control and a positive mindset – all to achieve the mission of the organization or team. Throughout, the leader has a clear sense of who he or she is and is resolute in that knowledge. As such, the leader is well positioned to make decisions in which his or her own values and actions align. The leader sets the tone for those within the organization to respond to both daily as well as catastrophic challenges with strength, grace, and determination to persist toward both individual and shared goals of the followers. Moreover, the grit and hardiness of the leader can have a trickle-down effect to the followers, at least within the setting of the organization, helping followers to respond with strength and resolve to the obstacles that they face. Over time, these values can become infused as part of the value-system of the organization, the cultural identity of the organization.

Developing Grit And Hardiness

In effort to develop one's grit and hardiness, the first step is to actively recognize what one values; identify what is meaningful. This can be done by reflecting on personal values and what captures one's interest. Duckworth (2016) argued that interest is the first step in developing grit. Jachimowicz, Wihler, Bailey, and Galinsky (2018) expanded on this indicating that grit requires passionate interest in a particular goal. Similarly, with hardiness, one must recognize what

one finds meaningful in order to demonstrate the commitment component of hardiness (Maddi, 2002). Once one has actively recognized what is meaningful, the second step is to identify the driving forces in one's life, one's purpose. To identify one's purpose:

1) Write a personal purpose statement.
2) Align the purpose statement with what one finds to be meaningful.
3) Keep the purpose statement at the forefront of how one operates. For example, print a copy and carry it in one's wallet or post it in one's office.

This identification of what one values and one's driving life forces helps to actively recognize an individual's meaning and purpose, which is the catalyst for the development of grit and hardiness.

The third step in developing grit and hardiness is to learn the art of mindfulness. Mindfulness allows one to be less reactive to difficult experience (Germer, 2013). As a foundational element of grit and hardiness, an individual must learn how to practice mindfulness and in-turn, utilize mindfulness in one's daily life. To practice mindfulness, it can help to ask reflective questions (Germer, 2013), such as "How do I feel about this situation?" or "This event generates what thoughts in me?" An individual should focus on remaining in the present moment. For example, focus on remaining present in everyday conversations; recognize when the mind begins to wander and bring it back to the present conversation and event. Each time one brings their attention back to the present, it is strengthening the "mindfulness muscles." Developing mindfulness will serve as an underpinning for one's ability to persevere through both major and minor obstacles, which are aspects of grit and hardiness.

With the foundation of meaning and purpose well-established and strategies for mindfulness developed, an on-going step is to continually self-evaluate. During self-evaluation, one should assess if they are maintaining their desired standards and pushing themselves to grow and develop. Armstrong et al. (2018) indicated that perpetual evaluation is a self-regulatory strategy for enhancing grit. It can be argued that this too serves as a strategy for enhancing hardiness, as it should serve to enhance an individual's openness to challenge, a component of hardiness. The perpetual self-evaluation serves as an honesty check for an individual. It helps an individual to refocus if they momentarily lose sight of their meaning and purpose, which undergirds one's grit and hardiness.

Conclusion

It can be argued that there are an abundance of personality traits and attributes that leaders must develop and hone in an effort to be considered a leader. Grit and hardiness serve as two of those quintessential characteristics for leading with character and resolve, both for their own internal benefits to the leader and the role that grit and hardiness can play in operational effectiveness for teams and organizations. Grit – considered passion, perseverance, and consistent interest toward a long-term goal (Duckworth et al., 2007), and hardiness – considered commitment, openness to challenge, and control (Kobasa, 1979), have a symbiotic relationship which helps an individual persist through life's challenges with determination and grace. For a leader, the two traits operate together to help establish a clear sense of personal identity and remain positively aligned with that identity despite challenges. In essence, the leader's grit and hardiness allow the leader to display strength of character and resolve when faced with adversity. Extended to the organizational level, the grit of the leader can help the leader to establish a clear sense of identity for

the organization centered around the organization's mission, while hardiness operates to help followers to remain positive in the face of both minor and major obstacles as the team collectively works toward achievement of shared goals and ultimately the mission of the organization.

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FEATURE ARTICLES

The "Goldilocks Zone" of War and Peace

Jahara Matisek, United States Air Force Academy &
Modern War Institute at West Point

Ryan Burke, United States Air Force Academy &
Modern War Institute at West Point

ABSTRACT

There is a pedagogical hurdle to teaching war and peace. War should not be glorified by educators, and from a normative perspective, peace should be advocated for. However, the world we live in shows that the most developed and wealthy countries came into being precisely because of war, not because of attempts to remain pacific. In this article, we contend that educators should strive toward an educational "Goldilocks Zone" approach, where students are forced to grapple with counterfactuals and case studies to understand the implications of the human condition, cultures, and societies within conflict. We further argue that weak states breed persistent civil wars, and that overcoming this "conflict trap" requires war-making and the teaching of such to resolve contextualized political disputes. Moreover, we discuss the utility and limits of military force to include the precarious nature of militarily intervening in civil wars – past and present – in order to illustrate how future leaders should engage in constructive classroom engagements about humanitarianism in such scenarios. Finally, we conclude with an example of Africa as a "Petri Dish" for how to guide classroom discussions based on current events, with particular emphasis on enabling students to distinguish between subjective and objective assessment methods in their assessments of these complex cases.

Jahara "Franky" Matisek is an active duty officer in the US Air Force, currently serving as an Assistant Professor in the Department of Military and Strategic Studies at the US Air Force Academy. He is a former C-17 Pilot with over 2,000 hours of flight time, to include over 700 hours of combat time, and was a T-6 Instructor Pilot at the prestigious Euro-NATO Joint Jet Pilot program. He holds a PhD in Political Science from Northwestern University and is a two-time Non-Resident Fellow (2018-2019 & 2019-2020) with the Modern War Institute at West Point. His current research explores the impact of technology on future warfare, security force assistance, hybrid warfare, and the way weak states create effective militaries.

"War is an ugly thing, but not the ugliest of things: the decayed and degraded state of moral and patriotic feeling which thinks nothing worth a war, is worse. When a people are used as mere human instruments for firing cannon or thrusting bayonets, in the service and for the selfish purposes of a master, such war degrades a people. A war to protect other human beings against tyrannical injustice; a war to give victory to their own ideas of right and good, and which is their own war, carried on for an honest purpose by their free choice,—is often the means of their regeneration."

John Stuart Mill
"The Contest in America"
Fraser's Magazine, February 1862

Without a doubt, few look fondly upon the horrors of war. From a normative perspective, there is little reason to frown upon desires for world peace and similar ubiquitous pursuits. And yet, despite the bulk of the world's population agreeing that such peace and harmony is desirable, the pursuits of world peace remain as elusive as the alchemists that tried converting lead into gold (Bizumic, et. al., 2013). Why is it that war cannot be eradicated? Could it be that the time-honored quote "War is merely the continuation of policy by other means" (p. 87) by the famous 19th century Prussian General Carl von Clausewitz (1832) holds the modern nation-state hostage with how international politics are conducted? If we accept the notion that humans are social creatures, could it be that there is a biological inclination to conduct violence in an organized fashion? Indeed, if one were to commit to reading all 1,225 pages of Leo Tolstoy's (1869) 19th century classic, *War and Peace*, one would see how various social, economic, emotional, and philosophical factors complicate the spectrum between conflict and cooperation. Hence, our desire to reach a scientific consensus on understanding war and peace between states (i.e., interstate) and within states (i.e., intrastate) is incredibly muddled, but there should be some middle ground – a "Goldilocks Zone" if you will – when it comes to teaching it.

The Origins Of War: Written in Our DNA?

In certain regions of Sudan and Kenya, there are archaeological signs of humans waging organized wars (most likely over resources) dating back to 8,000 – 10,000 BCE (Lahr et. al., 2016). Considering this, a growing body of evidence shows that other social animals conduct their own form of "war" – albeit for personal gain. For example, chimpanzees in Uganda have been observed creating "gangs" with one another and fighting jointly against other

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Dr. Ryan Burke is an associate professor and Curriculum Director in the Department of Military & Strategic Studies at the U.S. Air Force Academy and is a veteran Marine Corps officer. He writes on military-involved domestic and international support operations; national security and defense policy; military operational art; and polar warfare. His work has appeared in international journals; with the Strategic Studies Institute; in professional military education venues; and myriad other print and online mediums. He is a 2019-2020 Non-Resident Fellow with the Modern War Institute at West Point, an opinion contributor on national security matters for the *The Hill*, and is also the chief editor of *Military Strategy, Joint Operations, and Airpower: An Introduction* (Georgetown University Press, 2018).

groups to expand their territories (Mitani, Watts & Amsler, 2010). Not to be outdone, some slave-making ants will raid the nests of other insects for the purposes of capturing the brood to bring back to their colony, enslaving them to perform menial tasks for their queen (Brandt, Heinze, Schmitt & Foitzik, 2006). Based on this, does this mean that organized forms of violence are inherently natural and purely done for personal gain, and should be accepted as such? Or should we acknowledge that the human condition is more "evolved" because we are willing to wage war over "ideas" in lieu of materialism? Based on such findings, is there a way to teach the pursuits of peace and war while emphasizing cultural variance and the unique interactions fostered within different societies? Can the lens of the human condition better explain why some state and non-state actors still rationally (from their point of view) resort to brutal acts of violence to pursue their own political, economic, and/or ideological aims?

To answer such questions requires us to find a pedagogical Goldilocks Zone of war and peace; a "just right" place where we discuss the merits and faults of the war-peace dynamic that emphasizes a balanced approach to achieving peace through limited war. Creating such intellectual space permits a better understanding of the natural human inclination for conflict, but also where the pursuit of war and peace intersects with state-building to forge stable and capable countries in the 21st century. We need to understand the unique cultural elements motivating war and peace between nations, and what leads citizens to take up rebellion against their fellow citizens in an internal war (i.e., civil war). At the same time, it is too simplistic to assume that conflicts can be easily explained by Geoffrey Blainey's (1988) assertion that "wars usually begin when two nations disagree on their relative strength, and wars usually cease when the fighting nations agree on their relative strength" (p. 293).

Such an intellectual pursuit is not just an important research avenue, but a necessary pedagogical quest to educate future military leaders, instilling character and critical thinking, to consider how complex societal elements can lead to aggression or cooperation. Encouraging our students and citizens alike to fully consider societal and cultural elements that drive their respective governments to seek war or sue for peace is a necessary pedagogical endeavor to ensure our future military officers are not the "bomb first, ask questions later" types. Conversely, it is equally important that they do not become apathetic peaceniks indifferent to the occasional necessity of military conflict. Future military officers must fully comprehend the role they can play in influencing and constraining their state. In fact, some educators – with personal wartime experience – are struggling to connect with a generation of students who have grown up with a nation at war, and have effectively been desensitized to a global war on terror that exists, but with an American culture that has obscured the importance and relevance of almost two decades of war as commonplace (Bonin, 2017).

Contending with Identity in War

While there is a substantial emphasis on the humanistic consequences of war and peace making, there can sometimes be a missing debate on implications to (and emanating from) the state and global system. Within such a framework, the centripetal forces of globalization (e.g. air travel, telecommunication, etc.) flattens the planet, bringing humans together in the pursuit of positive peace (e.g. eliminating exploitative social and economic systems). However, there is a dark side to globalization (e.g. social media, income inequality, etc.) that acts as an equally oppositional force to attempts

to integrate humanity (Barash & Webel, 2013; Reno & Matisek, 2018). These centrifugal tendencies are bringing back new forms of divisive identity politics that are more fragmented and hostile (Petersen, 2011).

At present, globalization appears to be winning as various civil wars grind on with little hope of viable peace or capable states emerging from such chaos. This is a truly unfortunate situation as the Nobel winning economist, Amartya Sen (2007) wrote in *Identity and Violence* that the masses can be manipulated by malevolent propagandists to foment violence through "the imposition of singular and belligerent identities on gullible people," (p. 2) which is eventually "championed by proficient artisans of terror" (p. 2). Sen (2007) formulates that identity is merely an illusion in that some people exercise limited rationality in accepting it, while identity is also a tremendous medium for rational elites to use as a strategic tool in pursuing certain political objectives. Worse yet, there are even actors, known as "spoilers" in various post-conflict zones that rely on "emotions" as a way of mobilizing support for violence against those of a different identity, even though such spoiling behavior damages their own economic interests and long-term viability of the state (Petersen, 2011; Stedman, 1997). How do we rationally convince such peace-spoilers that their mobilization of violence for the purpose of revenge is making everyone worse off? And how does the 21st century educator strategically relate such nuance and complexity to a classroom full of students, most of whom have grown up in a culture where perpetual war is woven into the normative fabric of society? To fully address such pedagogical questions first requires us to understand why some consider war a justifiable action.

Justifying War

As suggested by John Stuart Mill in the epigraph, there is a time and place for warfare; it just requires a nuanced understanding of what is a justifiable war and what is just raw belligerence for personal gain. However, there are the bellicose few, such as U.S. Army General George Patton (1990), who at the end of World War I, wrote poems and essays complaining about the emergence of "peacetime" since it removed societal "virtues...[of] sacrifice and purpose" (p. 85).

As suggested by John Stuart Mill in the epigraph, there is a time and place for warfare; it just requires a nuanced understanding of what is a justifiable war and what is just raw belligerence for personal gain.

While one should never fully indulge in the provocative "give war a chance" argument (Luttwak, 1999), we also need to remain level headed in that "peace without the threat of cold steel" is not a viable worldview either. This requires an understanding of the limits of peace. Indeed, many scholars would agree that British and French appeasement of Adolf Hitler in the 1930s supported negative peace (i.e., war was avoided; Barash & Webel, 2013). However, it allowed Hitler to rebuild German military might, starting World War II with the upper-hand, enabling the Holocaust, and leading to the deaths of over 60 million people worldwide as a result of the war. An earlier intervention against Hitler might have stymied such a buildup, saved lives, and signaled a resolve to squash any sort of future aggressive behavior from him and similar bellicose nations. But this is why context matters. Whereas

intervening against Hitler might well have saved millions of lives, the American military intervention in the Vietnamese civil war (1955-1975) missed the nuance and context of their internal war. The independently communist North Vietnam state, which had militarily won its independence from France, sought Vietnamese reunification through the liberation of South Vietnam. Ho Chi Minh perceived it as a French colonial puppet state run by an elite that lacked legitimacy to most of the population and was too corrupt to even generate the veneer of authority or credibility (McMaster, 1998). This begs a more important question for the student of history and strategy: "When is it appropriate for an external military force to intervene in a civil war?" Reaching such an answer requires an educator to reframe the question: How best should we teach such complex retrospective critical thinking and ensure our students grasp the cultural complexities necessary to inform their understanding of such actions? The answer to the educator's question here, we argue, rests in the use of counterfactuals and case studies.

If we are to be effective educators and ones who succeed in enhancing our students' abilities to more fully and completely understand the complexities of the war-peace dynamic and its relation to state-building, asking students to read and regurgitate history remains woefully inadequate for the modern collegiate classroom. Such an approach sits idly at the bottom of Blooms' (1956) Taxonomy and asks students only to know the material they study; it does nothing to engage the students and challenge them to progress higher into Bloom's learning framework known throughout the higher education industry. Using counterfactuals and case studies, however, requires students to expand beyond knowledge and understanding and evolve into the higher orders of learning where application, synthesis, and evaluation of material ensures deeper retention and improved understanding. To address our original question in this way, let us consider the following counterfactual case studies.

Intervening military force from an external state or organization has become much more common since the end of World War II (Lundgren, 2016). This has been a function of a more robust international community, but what about a time when there was an absence of international authorities? This leads us to consider how the American Civil War (1861-1865) would have played out if the United Nations (UN) had existed at that time. What if UN peacekeepers were deployed to the Mason-Dixon Line in 1861 to create a demilitarized zone between the warring factions? Such actions would have most likely prevented the Union North and Confederate South from militarily resolving their dispute over the legality of slavery. Seeing how most contemporary UN peacekeeping missions rarely resolve internal disputes among elite coalitions, it is probable that such a scenario would have resulted in the creation of two countries within the United States: A slave owning Confederate South and a free Union North. Employing such historical counterfactuals is an important testing of our assumptions on the usefulness of war and its transformational effect, even for humanitarian purposes. Such techniques bring tangible value to the classroom and offer an engaging, student-focused pedagogical approach to aid students in their understanding of the complexities of strategically-informative historical cases. For an additional point of analysis, just consider the failure of the international community to adequately intervene in the 1994 Rwandan genocide and how there was only a small UN peacekeeping force without a robust mandate to protect civilians.

While we are not suggesting that the death of almost one million Rwandans was a necessary evil, it should be noted that this traumatic event allowed a rebel

group of Tutsis (known as the Rwandan Patriotic Front) led by Paul Kagame to expel the murderous Hutu Interahamwe regime and install a government that has behaved much more benevolently. Since 1994, Rwanda has proven highly capable of keeping the peace and stability internally, and the elimination of Hutu and Tutsi identity in 2004 has helped further consolidate the Rwandan nationalist identity, making the possibility of future civil strife less likely. Similarly, instead of the usual retribution model seen in most post-conflict states (also known as the spiral of violence) where revenge is taken out against former enemies, the justice and reconciliation process in Rwanda has helped the resource-poor country escape the "conflict trap" (Collier, 2007; Lyall, 2009).

Such success truly is a testament to President Kagame's vision and leadership. Rwanda has managed to grow and modernize, thereby avoiding this cyclical conflict problem. As Collier (2007) argues, if leaders cannot find political solutions to perpetual violence, this prevents a country from ever achieving long-term peace and/or economic growth. Although admittedly recent field research in Rwanda reveals the imposition of peace by Kagame's strong and centralized one-party state has led to somewhat of a police state where dissent is rarely tolerated. For example, "undesirables" are sent to Iwawa Island for "rehabilitation," usually to never return. And yet, Rwanda has consistently ranked as one of the safest places to live in Africa since 2011. This lends great weight to Monica Duffy Toft's (2009) suggestion that the international community should refrain from intervening in a civil war, as this allows "politics" to work its course – however violent they might be – so that the civil war is shortened. Such international refrain would permit the forging of a long-term political solution that contributes to the overall development of the state.

Understanding the cultural and societal nuance of a given case is critical to decision making. Viewing Rwanda objectively in 1994, many leaders may have viewed the 800,000 casualties as a humanitarian crisis and concluded that military intervention was necessary to restore peace and order. Looking subjectively at the situation as many did – and as we encourage through the use of detailed case studies – enables analysis toward a greater depth of understanding about the specific context in which the situation rests. This depth produces more informed decision making that extends beyond an often emotional reaction to objective realities and instead, more fully considers the present and future situation resulting from various potential courses of action. This form of analysis promotes constructive engagement in higher order thinking, integrating the less obvious but often more significant elements of a culture or society to best inform an approach. It is this level of analysis resting between war and peace – the Goldilocks Zone – that we must strive for in our classrooms when discussing conflict. Failure to reach the Goldilocks Zone could produce students supportive of the "warheads on foreheads" model of analysis on one end, or the "sunshine and rainbows" model on the other. There is more to conflict than these binary perspectives, for war and peace are not mutually exclusive and often come hand-in-hand. Understanding the human, cultural, and societal conditions leading to one or the other is a critical skill for our future officers in the continued pursuit of character and leadership development. Similarly, it is equally important to teach students about the perception, justification, and self-interests of countries that choose to militarily intervene

Understanding the cultural and societal nuance of a given case is critical to decision making.

– and the outcome – when considering interventions into the civil wars of Libya and Syria, for example.

Another irony presents itself if we look at the history of state-building in Europe, and elsewhere, as it seems that the most powerful Western states (e.g., United States, United Kingdom, France, Germany, Australia, etc.) came into being through territorial expansion and immense bloodshed (Tilly, 1975). Further understanding of relevant case studies may help. Denials about genocides exist elsewhere in other modern nation-states (e.g., Aboriginals in Australia, Amazonian tribes in Brazil, Armenians in Turkey, etc.). Part of this is because it is uncomfortable to concede such points, but it also threatens to undermine the "imagined community" of historically created narratives of nationalist identities etched into their school textbooks (Anderson, 1983; Cooper, 2008).

Acceptance of the horrors of war – in many ways – seems to have neutralized the belligerent tendencies of Germany and Japan since the end of the Second World War. The pacific stances of these countries, while partly imposed by the victors of that war, have constrained the size of their militaries and scope of their respective foreign policies. At the same time, the placatory nature of internal politics in Germany and Japan has caused them to focus on the peaceful pursuits of economic growth, positive participation in the international community, and on taking leading roles in numerous international organizations committed to diplomatic solutions and human rights (Dower, 2000). One should wonder if this sort of conciliatory behavior is sustainable for the near future as new security threats emerge, possibly giving rise to contentious politics that may drive rearmament and belligerence. This should give pause to educators and students alike. Are the actions of a state writ-large dependent upon cultural trends or structural factors outside of their control?

Thus, it may be difficult for students to accept how their country came to be – and how warfare was a vital component of this state formation process. The sociologist Charles Tilly (1975) famously said "war made the state and the state made war" (p. 42) to explain how so many European countries emerged as the most powerful states in the world. State formation, according to Tilly (1975), was linked to the ability of a state to collect resources and wage war. The byproduct of this was the creation of bureaucracies and other forms of state capacity to deal with the complexity of supporting such military operations (e.g. logistics, etc.). Such power translated into resources being directed toward governing peripheral territories and protecting them from aggressive neighbors. Similarly, the renowned archaeologist-historian Ian Morris (2014) contends that throughout centuries of bloody human history, the increasing complexities of warfare went hand-in-hand with increasingly complex societies. Only those societies that could adequately field the correct amount of military strength would avoid destroying their own society, and through such war pursuits, humans ironically became less violent, wealthier, and lived longer (Morris, 2014). In many ways, the account presented by Morris (2014) illustrates how much negative peace dominates the way in which various societies think of coordinating relations with other nations.

Unsurprisingly there is an integral Goldilocks Zone to such war and state formation explanations. If the state is too focused on war and it demolishes its legislative assemblies, then it becomes an autocratic and militant regime (Downing, 1992). However, if it is too passive and focused on a nationalist constitutionalism, then it likewise demolishes its perceived strength and becomes a target for exploitation. China is illustrative of the former point. Despite China becoming the first modern state in the world in 3rd century BCE, the

brutal consolidation of state power into the hands of a few political elites in the Qin Dynasty was an inflection point in its history (Fukuyama, 2011). This critical juncture created a political system and culture that is path dependent toward authoritarianism, a fact that some scholars argue continues to constrain and influence the behavior of modern day China (Hui, 2005). However, if a state gets too caught up in constitutionalism or does not create large enough elite coalitions, then it may be unable to generate enough capacity for war, and it will be conquered by a more capable state. Poland is representative of the latter problem, whereby its history is full of neighboring powers conquering its land (Downing, 1992). The Goldilocks Zone would prescribe a state to adhere to a balanced approach between military aggression and passivity – a just right approach that would sufficiently provide for the defense of a nation while avoiding antecedent pitfalls of past militant regimes. Encouraging our students to understand the necessity of the Goldilocks Zone concept is a challenge. Such an approach must avoid the perceptions of advocating only for interventionism or isolationism. As previously discussed, the utility proposition inherent in war often sacrifices state resources now for perceived gain later. This is why educators should rely on case studies of the African continent because each of the 54 states (and the two autonomous states of Somaliland and Western Sahara) are at different stages of state-formation.

Africa as an Example for Classroom Discussions on War and Peace

Grappling with the issues of stability and conflict is precisely why educators should bring in classroom discussions about Africa, as there is always a constant stream of news on emerging insurgencies, but also new peace deals being brokered. This region of the world is a challenge for scholars and students of war and peace alike, as there is a lack of strong states in Sub-Saharan Africa (Jackson & Rosberg, 1982). What is most distinctive about this region, besides every African state being a former colony (except for Ethiopia), is that there has been a limited amount of high-intensity interstate conflicts since 1946 (Mentan, 2017). The permissive ban on waging irredentist warfare in Africa since a 1963 treaty by the Organisation of African Unity – now the African Union (AU) as of 2002 – has been considered a critical mechanism for decreasing the number of African interstate wars, which simultaneously appears to have stemmed state formation (Englebert, 2009; Hurd, 2017). Leading Africanist scholars such as Jeffrey Herbst (2014) and William Reno (2011) contend that this treaty removed the rationale for most African governments to create armies and state capacity to guard and govern their large territories that had low-population densities.

Lacking incentive to engage in interstate war led to alternative forms of governance strategies emerging in Africa, namely patrimonialism, which undermined formal state institutions (Pitcher, Moran, & Johnston, 2009). This led many African states to use their militaries for domestic repression and for the pursuit of natural resources to enrich themselves and their political elites. Hence, particular forms of civil wars ravaged the African continent, as various actors vied over access to natural resources, patronage networks, and armaments from various Western and Eastern governments (Howe, 2001).

This problem of civil war was best summed up by Robert Bates (2008) when he stated, "I can find no way of analyzing the origins of insurrection without starting with the behavior of governments" (p. 6-7). Thus, since few African states built large armies, few states ever developed the capacity or desire to generate revenue (i.e., taxation) from their citizenry. Such a scenario effectively created the typical African country where

few public goods and services are provided since the state coffers are empty, as African regimes have grown increasingly reliant and dependent on foreign aid and assistance to provide basic services. Such realities that face the African continent provides educators ample space to circumnavigate how political decisions toward war (or peace) play out in real time. Internal violence in places such as Somalia and South Sudan seems likely for the foreseeable future, and countries such as Senegal appear to be on the opposite side of the spectrum, with continued peace likely as well. Finally, educators and students can look to other large geo-political and cross-cultural war and peace case studies to include Miguel Angel Centeno's (2002) seminal study of state-formation in *Blood and Debt: War and the Nation-State in Latin Americ*a, provides a wide-array of cases to further investigate the role of context in war- and peace-making.

...Future military officers must know and understand military context and theory to best inform the future application of the military forces they will soon lead. We advocate that we must emphasize military and strategic studies in our academic curricula as a complement to leader development.

Implications for Leader Development

Studying and understanding the dynamics of conflict is a necessary precondition for successful military leadership. Whether African conflict or Latin American strife; whether Middle East wars or Vietnam hostilities; the particular region of study serves as the backdrop to the topic of war. While the character of war changes from place to place and year to year, the nature of war remains constant. It is, in its essence, a struggle amongst people taking up arms to impose their will on another. To effectively lead in future conflict, future officers must grapple with conflict dynamics in the classroom. Studying war and its complexity is not optional for cadets at the military service academies or those enrolled in Reserve Officer Training Corps (ROTC) programs. The pursuit of a bachelor's degree – the prerequisite academic credential for commissioning – must be accompanied by focused study of conflict and war. What good is a commissioned military officer who knows nothing of military history and contemporary conflict? Learning to lead in the military must be associated with learning from war.

As educators, it is our charge, our duty even, to ensure exposure to and understanding of the myriad complexities of conflict and war. We teach, and our students learn through, examining historical context and understanding how the lessons from history inform the development of military theory that ultimately influences the application of the military instrument of power. As such, future military officers must know and understand military context and theory to best inform the future application of the military forces they will soon lead. We advocate that we must emphasize military and strategic studies in our academic curricula as a complement to leader development. There are 10,000 years of human conflict and war from which our future leaders can and must learn. Nowhere is this more important than at the service academies. To support this assertion, we need only look to one of the most revered military officers in modern time; the Warrior Monk, James N. Mattis.

In his 2019 best-selling book *Call Sign CHAOS*, former Marine Corps general and former Secretary of Defense Mattis warns military leaders that "if you haven't read hundreds of books, you are functionally illiterate, and you will be incompetent, because your personal experiences alone aren't broad enough to sustain you" (Mattis, 2019, 42). In other words, case studies and counterfactuals, or studying and learning from history and contemporary conflict, is a necessity for military leadership development. Learning from those who have gone before us and striving to avoid repeating their mistakes must be emphasized as we develop the future leaders of our military forces who will soon lead men and women into combat armed only with the tools we have provided them through their training and education prior. We assert that this toolkit must include the Goldilocks Zone of teaching war and conflict. Future leaders must be exposed to the tacit difficulties of war through rigorous academic study to sufficiently grasp the realities of the same once faced with it. The Goldilocks Zone of teaching war provides the bounds in which we develop a 1,000-year mindset in our future leaders.

The 1,000-year mindset implies that our leaders possess the depth of knowledge and understanding in relevant military context and theory to sufficiently and effectively inform the application of the military instrument of power they will soon lead. If we fail to provide this depth of knowledge and exposure to conflict and war to our future leaders prior to their assumption of positions of influence, then we fail the people these men and women serve. To develop the 1,000-year mindset in our future leaders, inclusion of military and strategic studies in educational and leadership development curricula is a necessity. We must resist the narrative that studying war is the devil's work and has no place in the classroom. Studying war is, in our opinion, the single most critical and professionally relevant undertaking for a future officer's development as an effective leader. Moreover, the study of strategy is not just a military-specific discipline; it applies to the politics of management, finance, leadership, economics, and other problems that necessitate the employment of ways plus means.

Conclusion

Is humanity fatalistically destined for systemic combat or the preparation for warfare? If we accept causal links that the ability of the state to generate military strength is associated with a state capable of imposing peace, then this appears most likely to bring harmony and deter aggression. For instance, Switzerland is generally viewed as a beacon of peace due to its inclination for neutrality – its last interstate conflict was during the Napoleonic Wars (1805-1815). Yet, Swiss society has been quite militarized since the 19th century as every male has been conscripted into military service and each able-bodied man is issued a rifle to keep at home (Killias, 1990). The capacity of a state to conduct activities, such as providing for the safety and security of its territory and citizens, is thus a precondition before that state (and others) can pursue positive peace solutions, such as policies for decreasing income inequalities or negotiating exclusive economic zones that benefit all actors equally (Campbell & Hall, 2017).

Regardless, it seems that strong and belligerent states are no longer the greatest threat to world peace. American President George W. Bush (2002) astutely identified this new 21st century problem with the world being "threatened less by conquering states than we are by failing ones." We need to acknowledge that the ability to impose peace is somewhat correlated with the ability and capacity for warfare as well. The Latin adage *Si Vis Pacem, Para Bellum* (if you want peace, prepare for war) rings true in context now just as it has for centuries of warfare prior. Hence, we need to integrate

into our classroom discussions the conceptions of state power and how it is generated, to include what causes a collapsed state and what it takes to make that state whole and peaceful again (Straus, 2012). Such solutions require looking at the agency of individuals, cultures, and societies, but also the way the international system structures such war-peace deliberations.

Within this vein, we should emphasize the Goldilocks Zone of war-peace dynamics in our classroom discussions as an alternative form of state-building, especially in regards to the contemporary environment of civil wars across Africa and the Middle East. In using counterfactuals and case studies in the classroom to discuss such dynamics, educators can guide students through some of the most challenging discussions while facilitating enhanced knowledge and understanding through advanced application, synthesis, and evaluation of material. A Goldilocks Zone approach to war and peace should be understood as a necessary framework for interpreting the literature and contemporary empirical problems facing scholars, students, and nations alike. For one day, our students will become our scholars; and our scholars will inform our nation's evolving view on the balance between war and peace. Providing critical thought on this topic will ensure that future leaders will seriously consider when and where war and peace can be made without negative externalities and the civic implications of such decisions.

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BOOK REVIEW

A Review of "Call Sign Chaos: Learning to Lead"

Jim Mattis & Bing West, New York, NY: Random House (2019)

Review By: Christopher Luedtke, Ph.D.

> *"To each there comes in their lifetime a special moment when they are figuratively tapped on the shoulder and offered the chance to do a very special thing, unique to them and fitted to their talents. What a tragedy if that moment finds them unprepared or unqualified for that which could have been their finest hour." (pg. 54)*
>
> *- Winston Churchill*

James Mattis retired as a U.S. Marine Corps (USMC) General and continued his service as the 26th Secretary of Defense. On 20 December 2018, he submitted his resignation to the President of the United States. He wrote, "Because you have the right to have a Secretary of Defense whose views are better aligned with yours on these and other subjects, I believe it is right for me to step down from my position." (pg. 246)

Some speculated he would write a tell-all account of his time as the Secretary of Defense. That would not be the case and it is not what this book is about. Mattis was clear he would not discuss a sitting President, a continuation of his lifelong commitment to the military serving civilian authority, "even when there are a hundred reasons to disagree." (pg. 124)

Instead, Mattis went to work with Bing West to finalize an account of his leadership growth during his four decades of public service, "...to convey the lessons I learned for others who might benefit." (pg. xiii) If one reads carefully, there is a storyline in the book guiding the reader to his resignation decision.

In writing the book, it appears Mattis continues the long line of writers that documented their experiences for which he relied on in his own preparation. In Mattis' words, "By studying how others have dealt with similar circumstances, I became exposed to leadership examples that accelerated my expanding understanding of combat. Reading is an honor and a gift from a warrior or historian who, a decade or a thousand years ago, set aside time to write – they are having a conversation with you." (pg. 42)

Of great importance is how the book uses Mattis' military experience at the tactical, operational, and strategic levels to guide leaders at all levels in their own development. In addition to the topic of leadership, Mattis makes clear his conclusions on the inseparable, vital importance of character and morality when America conducts military

operations, and the importance of cultural expertise and understanding. He repeats throughout the book the importance of "instilling personal initiative, aggressiveness, and risk-taking as it doesn't spring forward spontaneously on the battlefield. It must be cultivated for years and inculcated, even rewarded, in an organization's culture." (pg. 45)

The book is organized around the three types of leadership Mattis found necessary in his experiences: direct, executive, and strategic. Each level of leadership, and how Mattis prepared, is conveyed through historical examples of his time leading Marines and joint/combined organizations later in his career.

Mattis communicated the leadership fundamentals of competence, caring, and conviction were necessary at all three levels of his leadership experience. It is important to note that these fundamentals guided his continuous focus on leadership competency throughout his career.

He is direct and unforgiving in his commitment to preparation and self-reflection, "in the military, we exist to be prepared...If you haven't read hundreds of books, you are functionally illiterate and you will be incompetent because your personal experiences alone aren't broad enough to sustain you...reading sheds light on the dark path ahead. By traveling into the past, I enhanced my grasp of the present." (pg. 42) Always striving to ensure his preparation for each new and larger problem he was given, Mattis shows how he painstakingly sought the advice and expertise of others. Frederick the Great, Wellington, Marcus Aurelius, Sun Tzu, and Malham Wakin are just a few from the long list he consulted.

At every step of his experience, Mattis understood a leader's role is problem solving. "If you don't like problems, stay out of leadership...smooth sailing teaches nothing." (pg. 158) This is a key point. Leaders learn from mistakes, their own and others' mistakes. Mistakes are the tuition and "a necessary bridge to learn how to do things right." (pg. 166)

Finally, I found it refreshing and satisfying how Mattis' writing conveyed the journey in his development of coup d'oeil during his career. Mattis quoted Napoleon's memoirs, "There is a gift of being able to see at a glance the possibilities offered by the terrain...one can call it coup d'oeil (to see in the blink of an eye)." (pg. 53) He leaned further on Clausewitz, "his ability to see things simply, to identify the whole business of war completely with himself, that is the essence of good generalship. Only if the mind works in this comprehensive fashion can it achieve the freedom it needs to dominate events and not be dominated by them." (pg. 53)

Mattis' approach is especially useful to new leaders with a future of possibilities ahead of them. They get a detailed example of the constant preparation they will undertake in their own journey –developing rapid discernment of the relevant in complex and wicked problem sets. The more seasoned leaders will find comfort and familiarity as they will likely visualize their own reflections interlaced in Mattis' work.

BOOK REVIEW

A Review of "In Extremis Leadership: Leading as if Your Life Depended on It"

Thomas A. Kolditz, San Francisco: Jossey-Bass, A Wiley Imprint (2007)

Review by: Rob Marshall, Lt Col, USAF

In Extremis Leadership, by Thomas Kolditz (Brigadier General, USA, Retired) is a collection of leadership lessons for both life-and-death situations and the general business environment gleaned from General Koldtiz's 34 years of military service, combined with accounts of various leaders successful in high-stakes situations. In his book, Kolditz offers requisites for effective in-extremis leaders, a variety of lessons for business and life, a leadership model, recommendations for dealing with tragedy, and a case study on in-extremis team building. Most importantly, Kolditz reminds us that actual experience, under intense and consequential conditions and not just in a classroom or office, is critical to producing great leaders.

Kolditz had a distinguished career in the Army, making an especially positive impact at the U.S. Military Academy (West Point), where he led the Department of Behavioral Sciences and Leadership for 12 years. Additionally, Kolditz was the founding director of the West Point Leadership Center, is a fellow in the American Psychological Association, and is currently the founding Director of the Doerr Institute for New Leaders at Rice University.

His body of research in *In Extremis Leadership* comes from survey evidence collected from in-depth interviews of over 120 leaders who excel in high-stakes scenarios such as mountain guides, SWAT members, parachute teams, and combat-hardened military members. Kolditz defines those who elect to lead others during times of imminent physical danger as in extremis leaders (IELs). These leaders excel at instilling in others the confidence to succeed, imbue a sense of resiliency, deliver a promise of survival, and are simultaneously capable of performing multiple difficult tasks. He establishes four requisites for effective leaders in these no-fail conditions:

1. Those who lead are self-motivated to not only master the fundamental execution of their job, but actively seek and rapidly assimilate new information. (In the military this is often referred to as a high degree of "situational awareness.")
2. IELs equally share risk with their followers; there is no "Golden Parachute" for the leader.
3. There is little to no disparity between the lifestyle of the IEL and his/her followers.

4. IELs are highly competent in the skills of their job. Their competence and leadership must be seen as authentic versus appointed.

When these four requisites are met and the leader's aim is the success of his/her people, trust and loyalty will be inspired in their followers even in the direst of situations.

In addition to detailing the qualities of an in extremis leader, Kolditz expands upon the value such traits have in daily business and life. He purports that IELs bring a heightened moral and ethical perspective that earns the trust of followers who interpret their motives in a positive way. These leaders have a profound impact on the purpose, motivation and direction of their followers through their passion, authenticity, and self-less motivations. "The best leaders passionately want to be leaders. They truly want to lead followers to success; they don't want just to be higher up on the ladder" (p. 61).

One message that Kolditz highlights several times throughout his book is that leadership effectiveness may be conditional. "Organizations that are not under stress can be headed up by a relatively poor leader, and neither the organization nor the leader may realize the leader's lack of skills until a crisis occurs" (p. 61). Senior leaders should take note of this warning and seek IELs who combine real-world experience with measured optimism, hopefulness, resiliency and emotional intelligence necessary to overcome crises and turbulent times. We have the most to lose during the rare moments our organizations or people are in danger. Kolditz makes clear that is not the time to find out that your appointed leader is unable to excel under in extremis conditions.

Later in the book the reader will find recommendations on how to develop IELs. It is important to note that they cannot be forged through academics and degrees alone. Rather, young leaders must be coached in actual in extremis settings. Such settings may include wild environments found in mountaineering, off-shore sailing, or skydiving, where experiential learning takes place with real-world consequences. Kolditz highlights the pitfall of allowing civilian contractors and those with minimal in extremis experience to derive leadership training curriculum and courses. He argues the generic result is unsatisfactory for lieutenants headed for the battlefield.

In Extremis Leadership is a valuable book for any leader or leadership developer curious about the inner-workings of those who excel while leading in high-stakes situations. It reminds us that no class or book, including this one, can adequately prepare leaders to lead their teams to success under threat of extreme loss or death. Rather, it takes many repetitions under actual high-stakes conditions to forge the passionate, competent leader who will inspire her or his followers to perform valiantly against profound risk.

JCLD Submission Guidelines

The Journal of Character and Leadership Development (JCLD) examines the scholarly and applied understanding of character and leadership development. Its purpose is to illuminate these two critical fields – character development and leadership development – as interdependent areas of study, whose integrated understanding and coherent application is highly relevant to preparation for leadership in today's complex world. Consequently, the JCLD applies high standards to guide the publication of scholarly work, through an intensive review process by recognized experts across the character and leadership development spectrum, while also welcoming thoughtful and well-articulated practical perspectives relevant to that same discussion. To accomplish this, we focus on three primary areas:

- **Integration**: Knowledge for application. How does what we know/learn impact how we develop leaders of character across different domains? How do we use this knowledge to impact our education, training and development programs?

- **Scholarship**: Theoretical and/or empirical examination of a relevant construct, program, approach, etc., related to character and/or leadership development.

- **Assessment**: How do we know what we are doing with respect to character and leadership development is working? What evidence can we gather to assess the efficacy of the efforts?

Ideal submissions will include discussions of both character and leadership development. Since the purpose of the journal is on examining the development (short and long term) of leaders of character, we are keenly interested at the intersection of these two domains. While we will consider manuscripts for publication that address each of these in isolation, clear linkages between the domains of interest will have more relevance to the JCLD.

Categories for Submission:

- **Conversations**: This category is designed for transcribed conversations with senior leaders/practitioners/ academics/etc. focused on a topic that is related to the purpose of the JCLD. If you are interested in conducting a conversation for submission to the JCLD, please contact the Editor in Chief to make sure that it fits the scope of the Journal.

- **Integration**: This submission category focuses on how topics related to character and leadership are integrated within an organization, team, or other functional unit. The key factor for this category is that we are looking for how both character and leadership can be integrated and not simply studied in isolation.

- **Scholarship**: These submissions will focus on the theoretical and/or empirical analysis of a construct, program, approach, etc. related to leadership and/or character.

- **Assessment**: These submissions will focus on an assessment technique or assessment strategy related to character and/or leadership development.

- **Reflections** from the Field: This submission category will be for leaders who have a relevant perspective to share based on their experience in leadership positions. It is not intended to be used to simply advocate a certain approach (i.e., do what I did, 10 things to do to be a better leader, etc.), but designed to be a forum for meaningful reflections of leadership situations and a thoughtful analysis of what worked/ didn't work. It can also be used to identify trends that a leader sees regarding different domains (e.g., what do future leaders need to be aware of in different domains like the profession of arms?).

Integration, **Scholarship**, and **Assessment** submissions should be submitted in accordance with the following guidelines:

- Manuscripts should be electronically submitted in standard American Psychological Association (APA, 7th Edition) to include proper headings, subtitles, and citations in 12 point Times New Roman font, double spaced, with page numbers and running headers.

- Manuscripts should not exceed 25 pages in length to include attachments, charts, and other supporting material.

- Author(s) guarantee that manuscripts submitted to the JCLD for consideration are exclusive to the submission and is not currently under review for another publication.

- Authors guarantee that they have followed their appropriate institutional guidelines (e.g., Institutional Review Boards, policies, data collection, etc.) and have appropriate clearance (if organizationally required) to submit their work to the JCLD for consideration.

- All submissions should include an abstract of no more than 200 words.

Interview and **Reflections** submissions should be submitted in accordance with the following guidelines:

- Manuscripts should be electronically submitted in standard American Psychological Association (APA, 7th Edition) to include proper headings, subtitles, and citations in 12 point Times New Roman font, double spaced, with page numbers and running headers.

- Manuscripts should not exceed 15 pages in length.

- Author(s) guarantee that manuscripts submitted to the JCLD for consideration are exclusive to the submission and is not currently under review for another publication.

- Authors guarantee that they have followed their appropriate institutional guidelines and have appropriate clearance (if organizationally required) to submit their work to the JCLD for consideration.

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The Journal of Character and Leadership Development (JCLD) is dedicated to bringing together the expert views of scholars and leaders who care about both character and leadership, and to the integration of these vitally-important concepts.

JCLD is produced at the U.S. Air Force Academy. It is motivated by, but not exclusively concerned with, preparation of cadets to lead as officers of character in service to our Nation.

Combining quality, peer-reviewed scholarship and the experiential perspectives of leaders at all levels, JCLD aims to enhance intellectual understanding and empower real-world development of the effective, character-based leadership that both individuals and organizations need to succeed in a complex and demanding world.

CENTER FOR CHARACTER & LEADERSHIP DEVELOPMENT

UNITED STATES
AIR FORCE ACADEMY

JCLD@usafa.edu

@USAFA_CCLD

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