

IN THIS ISSUE:

- Editorial:** *Filling Our Lungs with Character and Leadership in Any Context*
- Article:** *In Extremis Leadership as Liberal Art*
- Article:** *Practice Makes Person: From Avatar to Moral Self through Simulated Leadership Experiences*
- Article:** *Power, Character, and the Junior Officer*
- Interview:** *Mr. Nicolas Lawson, Field Director, Doctors without Borders*
- Essays:** *Corruption in Afghanistan*
- Reflection:** *The Importance of Integrity*

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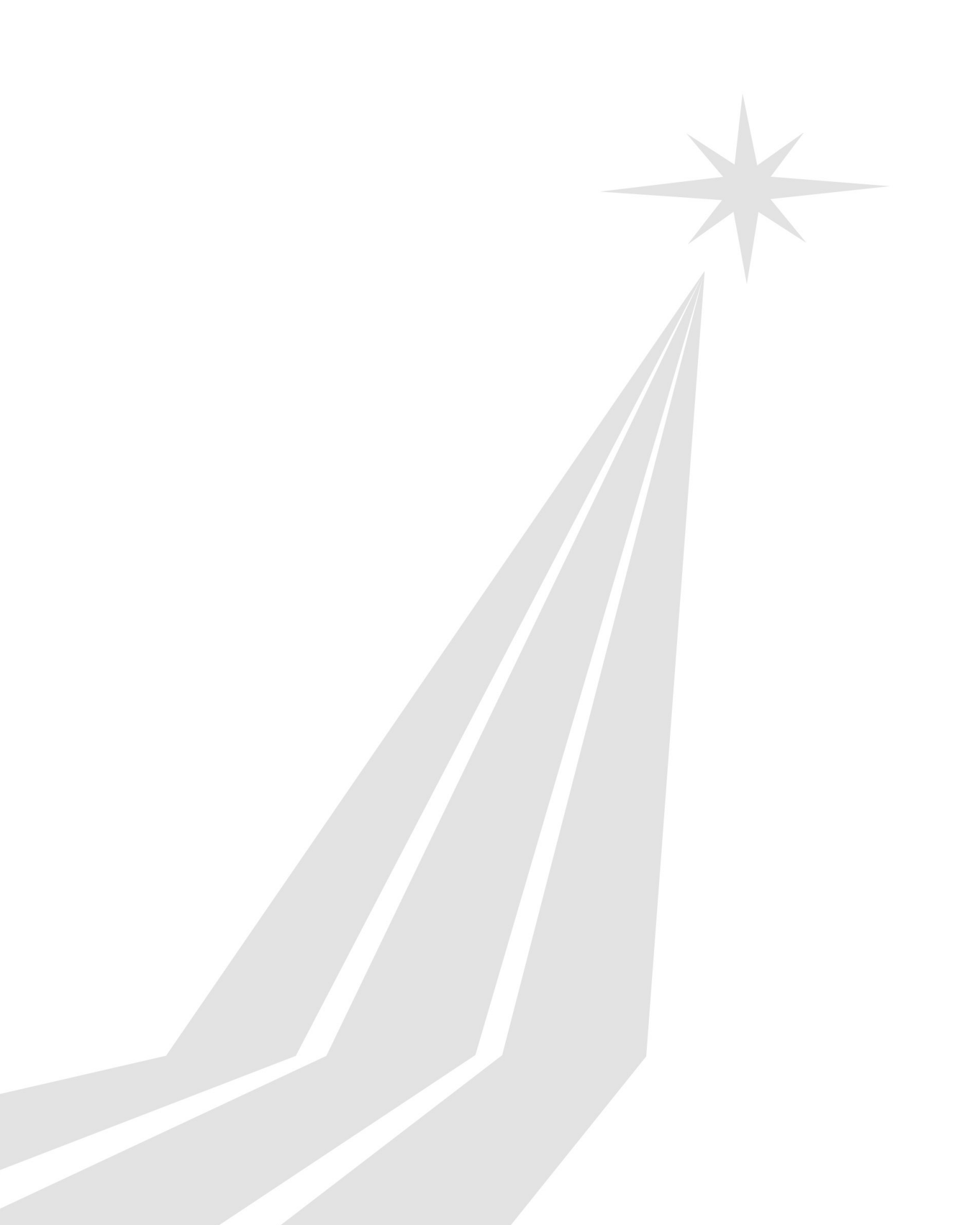
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Table of Contents

| | | |
|--------------------|--|----------------|
| Editorial: | Filling Our Lungs with Character and Leadership in Any Context <i>Eric L. Johnson, United States Air Force Academy</i> <i>Kevin Basik, Lt. Col United States Air Force Academy</i> | <i>page 3</i> |
| Article: | In Extremis Leadership as Liberal Art <i>Geoff Sutton, George Fox University</i> | <i>page 7</i> |
| Article: | Practice Makes Person: From Avatar to Moral Self through Simulated Leadership Experiences <i>Amy Moore, Capella University</i> | <i>page 15</i> |
| Article: | Power, Character, and the Junior Officer <i>Dan Connelly, Air War College</i> | <i>page 31</i> |
| Interview: | Interview: Mr. Nicolas Lawson <i>Field Director, Doctors without Borders</i> | <i>page 51</i> |
| Essays: | Corruption in Afghanistan <i>Mojtaba Salem, Developing Mechanisms</i> <i>Jawed Shayegan, Good Governance</i> <i>Mohammad Nabi, Administrative Corruption</i> <i>Capt. Felisa Dyrud (USAF), Greatest Need</i> <i>(Anti-Corruption Task Force)</i> | <i>page 59</i> |
| Reflection: | The Importance Of Integrity <i>Cadet Paul Bryant, Brigade Chairperson,</i> <i>United States Military Academy at West Point</i> | <i>page 73</i> |

The Purpose of the Journal of Character and Leadership Integration

The vision of the JCLI is to be the premier venue for advancing the integrative study and development of character and leadership. Although many sources purport to examine the different aspects of this multi-dimensional puzzle, currently there is no single source to which both researchers and practitioners can go to find a coherent and synergistic treatment of the relationship and attendant contextual factors of character and leadership. The JCLI aims to fill this void, and promises rigorous advancement in the midst of unprecedented global challenges.



Filling Our Lungs with Character and Leadership in Any Context

Eric L. Johnson
Kevin Basik

A mentor at the Center for Character and Leadership Development once described his goal: “That we so deeply and seamlessly imbed character and leadership into our processes, programs and language that they’re not seen as a series of courses and experience, but instead as just *‘the air we breathe’*.” This desire appeals to many institutions, from corporations to universities to the military, yet we often fall short. The complexities of the environment challenge this developmental pursuit, often polluting the “air we breathe” in a way that has real consequences. The profession of arms in the 21st century is but one context in which this is particularly true.

However, simply acknowledging the complex, non-linear and dynamic environment is not license to abandon the noble pursuit of developing leaders of character, no matter what context we occupy. A major challenge in the continued quest to produce leaders of character is how to prepare leaders to operate and make decisions in circumstances that cannot be predicted. Leaders for today and tomorrow must be on a developmental path that expands their capacity to be adaptive and resilient to these complexities. No matter where they find themselves, they must demand and create the character and leadership “air quality” necessary for the organization or profession to thrive.

Dr. Eric L. Johnson is Chief of Research Publications in the Center for Character and Leadership Development at the United States Air Force Academy. He was recently Director of the Urban Education Program in the School of Education at Drake University. He worked in Columbus Public schools for the eight years in both administrative roles and as a classroom teacher in Columbus, Ohio. He has facilitated workshops on using difference as positive component to achieving institutional goals in both for profit and non profit organizations. In addition has conducted seminars in both business and educational settings in many organizations in the U.S. and internationally in places such as Russia, China, Canada, Africa and Central America. Moreover, Dr. Johnson has facilitated workshops on the issues of difference and effective leadership.

Lt Col Kevin Basik, PhD, is a 1993 graduate of the United States Air Force Academy, and is currently the Assistant Director of Scholarship at the Center for Character and Leadership Development. In his time in the Air Force, he has served as a process design consultant, manager of leadership programs, an award-winning instructor of leadership development at the Air Force Academy and the Citadel, Chief of National Training for Air Force Reserve Officer Training Corps (AFROTC), and executive officer to the Air University Commander. He received his Masters in Industrial/Organizational Psychology from Virginia Tech, and his PhD in Organizational Behavior from Florida State University. His areas of focus are behavioral integrity, leadership development, and accountability.

The articles in this issue of JCLI present an interesting collection of contexts in which character and leadership can develop or thrive. Contributions include perspectives in a wide range of developmental contexts – military and civilian, academic and nonacademic, hostile and safe, real and virtual. Yet taken together, all authors seek to identify factors that can “purify” the air we breathe with regard to character and leadership development. What are the leverage points for making character an organic element of the profession? How can we most appropriately understand and use the commodity of power and influence? What are the necessary educational foundations to scaffold leadership development in dangerous environments? How can a culture of ethical and moral leadership exist in an organization that crosses cultural boundaries? Can we develop our actual character and leadership by practicing honorable thoughts and actions in the virtual world? Can an embedded environment of corruption and mistrust be “filtered” and made healthy?

These questions are indeed critical to institutions and professions across the globe, especially in ambiguous and chaotic environments. Again, in the Profession of Arms, we must embrace the ideas and practices that can help us develop and practice character-based leadership as we pursue our noble mission.

In the opening article, Geoff Sutton suggests that the way we educate leaders outside leadership courses may present an opportunity often underappreciated. In particular, Sutton emphasizes the value of liberal arts education in creating leaders who must serve in dangerous (in *extremis*) situations. The elements

of such an education arm the leader with self-awareness, a stronger “moral compass,” ability for discernment, and even experience and courage. The author argues that these capabilities all allow the individual to better integrate and understand the chaos and ambiguity in a life-threatening context.

Amy Moore’s article, “Practice Makes Person,” explores the potential for real-world identity and moral development to be strengthened by practice in the virtual world. Her expertise model extends research insight on the fascinating Proteus Effect (demonstrating a “carryover” effect from an avatar identity to one’s real-world persona), indicating that moral “simulators” can automate virtuous capabilities in the same way that flight simulators can enhance pilot skills. The new schemas can ultimately impact cognitive and affective responses and identity formation. This technological environment presents an array of capabilities (e.g., changing scenarios, coaching/feedback, assessment) that can broaden the depth and reach of most organization’s developmental programs. The promise of building schema using avatars in safe or even simulated *extremis* environments is indeed appealing.

Developing leaders of character is a critical element for the mission success of institutions and organizations well beyond the profession of arms. This issue’s Senior Leader Interview spotlights Mr. Nicolas Lawson, Field Director for *Doctors without Borders*, a global organization bringing medical services to patients in areas of conflict and man-made/natural disasters. Mr. Lawson reminds us that making decisions in high-pressure, ambiguous, and often hostile circumstances is not a condition relevant only to the Profession of Arms. Specifically,

he underscores the importance of fielding ethical leaders with a high tolerance for ambiguity.

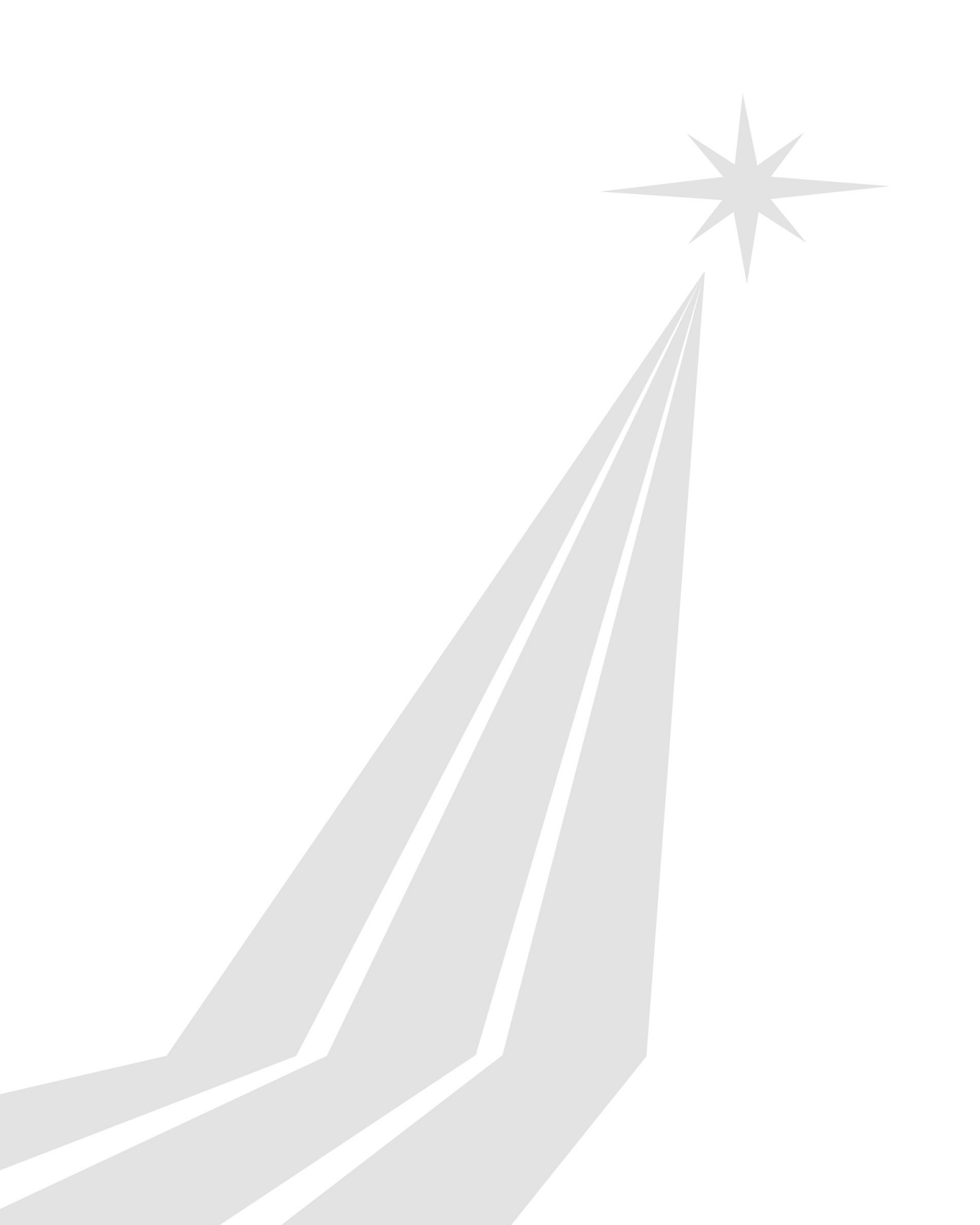
The notions of power and leadership are often linked in very nuanced and complicated ways. In the article, “Power, Character and the Junior Officer,” Dan Connelly offers an examination of the use of power and its relationship to character and leadership for a particularly vulnerable population of leaders—the junior military officers. Using French and Raven’s (1959) taxonomy of power, the author first explores the definitions of character and leadership, aligns these definitions with a number of leadership theories, and finally highlights the unique demands and opportunities for power and influence inherent in the junior officer corps. Ultimately, he sees the referent power base as being a particularly salient lever for influencing this community in a transformational way.

As a special feature, this issue of JCLI includes a fascinating collection of short essays about the causes and proposed solutions to corruption in Afghanistan, written by students and faculty at the American University in Afghanistan. Their papers offer a unique and insightful perspective that underscores the impact of ethics and leadership in a fragile environment. The authors identify corrupting issues ranging from ethnic polarization and inadequate economic infrastructures to misaligned incentive systems and cultural habits. Their proposed solutions include physical infrastructures, merit-based systems of reinforcement and democratic and judiciary reforms (no doubt, easier described than implemented). Interestingly, the authors converge on a consistent theme. Overall, they agree that the challenges and opportunities to

combat corruption lie in the ability to (re)establish trust—in institutions, processes and individuals. The introductory article by faculty member Captain Felisa Dyrud (USAF) goes so far as to say that the greatest need in Afghanistan is not physical or financial support, but rather for leaders of character to emerge from the ranks to boldly model integrity to the population. These leaders must be born from, and leverage, challenge, personal choice and positive relationships.

Finally, our student leader’s perspective is provided by Cadet Paul Bryant, the Brigade Chairperson at West Point. His reflection highlights the importance of growth through failure, sharing powerful experiences and lessons from his personal journey at a Service Academy. In the end, Cadet Bryant reminds us of the personal commitment that must be present developing both one’s self and others. The experience of Cadet Bryant demonstrates the value of being immersed in an organization where the “air” is thick with thoughts and discussions about character and leadership.

Each of the articles, the interview, and essays in this issue of JCLI remind us yet again of the unending need for leaders of character in every aspect of society. As we collectively and individually strive to infuse the “air we breathe” with this important topic, we can indeed learn from each other. Across cultures, institutions, professions, domains, levels of danger, and even boundaries of reality, there are ideas that can move us forward. We hope that some of the ideas in this issue will help you breathe easier.



In Extremis Leadership as Liberal Art

Geoff Sutton, George Fox University

Noted management expert Peter Drucker (2001) describes management (which he believes is synonymous with leadership) as a liberal art. He explores the concept that a liberal arts education allows free thinking and association to produce new solutions to problems. The nation's service academies train officer candidates to lead soldiers in chaotic real-world situations which endanger the lives of both followers and leaders. Colonel Thomas Kolditz, head of the Behavioral Sciences and Leadership Department at West Point, names leadership in dangerous circumstances *in extremis* (2007a, 2007b; 2005), or "at the point of death."

The service academies are in the business of training *in extremis* leaders, and each uses a liberal arts education as the foundation of their educational program. In fact, the Military Academy, Naval Academy and Air Force Academy were named the top three public liberal arts colleges in the nation in *US News and World Report's* 2012 college rankings (2011). This paper examines the position that a liberal arts education is a strong base for developing *in extremis* leaders at the United States' service academies. To do this, it looks at the question: What is the link between the study of the liberal arts and *in extremis* leadership? In order to answer that question, this paper will discuss: the nature of a liberal arts education; the differences between leadership and management; some selected leadership theories; the role of the liberal arts in

in extremis leader development; and then conclude with a discussion of the importance of a liberal arts education to one Naval Academy graduate while *in extremis*.

The Liberal Arts

The liberal arts have historically been studied to form the basis of a meaningful life that contributes to society (Ruscio, 2009). The Association of American Colleges and Universities (AACU) states that a liberal education is the foundation that prepares students to effectively function in an environment of "complexity, diversity and change" (2011). The AACU identifies seven subjects traditionally taught as the liberal arts: the trivium, which is grammar, rhetoric, and logic; and the quadrivium, which is geometry, arithmetic, music, and astronomy. Modern liberal arts subjects include the study of literature, languages, philosophy, history, mathematics, and the sciences. In fact, the liberal arts have found particular expression at Georgetown University in its Doctor of Liberal Studies (DLS) program (Georgetown, 2010). The DLS is an interdisciplinary doctoral program with required foundational courses in philosophy, theology, history, art, literature, and the social sciences.

Discussing the liberal arts and leadership, Maroosis (2009) states that liberal studies allow the leader to take action in a manner that benefits society.

Trained in the virtues as part of this education, a liberally educated leader is steeped in service to others, and able to take independent action in a changeable and uncertain world. Maroosis terms this “practical wisdom” (p. 179). This practical element allows leaders to achieve results by thoughtful consideration, discovering new facts, making heretofore unseen connections, and evaluating courses of action. Liberal studies teach leaders how to learn.

In addition to learning how to learn, a liberally educated leader becomes a lifelong learner, continually refreshing and expanding his or her knowledge base. It is not true today (if it ever was) to say that an education is complete. The process of learning continues throughout a lifetime. This renewal of knowledge allows leaders to draw relevant conclusions from a broad contemporary base of knowledge. Wheatley (2006) discusses the ability to draw knowledge from seeming chaos and to make connections that appear unrelated yet produce effective solutions. Only by practicing learning and thinking can a leader develop this power of discernment for use as a leadership skill.

The nation’s military academies likewise see the benefit of a liberal education, and all use it as the basis for their leadership education. The curriculum of the Military Academy, for example, is designed to broadly educate cadets to anticipate and respond to an uncertain world, while leading soldiers in combat (USMA, 2010). The curriculum consists of 26 core courses that every cadet takes, one course in information technology and a three-course engineering sequence. The core courses include chemistry, physics, economics, computer

science, English (composition and literature), a foreign language, history (including two semesters of military history), international relations, law, leadership, mathematics (including calculus, probability, and statistics), philosophy (included in this course are logic, a survey of ethical theories, and Just War Theory), physical geography, and political science. These topics cover all the modern liberal arts and then some. Taken as a whole, it is evident that even philosophy majors must take (and pass) calculus and engineering, while engineers must meet the same requirements with respect to philosophy and languages. Similarly, the Naval Academy curriculum has core courses in engineering, the natural and social sciences, and the humanities (USNA, 2009), and the Air Force Academy requires 32 core courses in similar areas (USFAFA, 2009). Each of these academies is in the business of training officer candidates to lead troops in violent conflict. It is obvious that they view a liberal education as necessary preparation for *in extremis* leadership.

Management and Leadership

Drucker (2001) states that the study and practice of management will give new relevance to the humanities. This paper approaches the issue from the other direction: that the study of humanities will give new strength to the practice of leadership. Drucker describes *management* as the skill of directing work teams to produce useful products. He then describes *leadership* as the ability to control the direction of organizations. His conclusion is that the two skills are functionally the same. In spite of this conclusion, his descriptions align with the definitions of management and leadership that

modern theorists have developed, which consider them separate disciplines. French management theorist Henri Fayol developed the first consolidated theory of management in 1916. He considered the discipline of management to have five “elements,” or functions, those of: planning, organizing, command, coordination, and control (Wren, Bedian, & Breeze, 2002). The purpose of management, he believed, is to make organizations run more efficiently and effectively. Later theorists began to consider leadership as distinct from management (Bennis, 1961; Kotter, 1990; Zaleznik, 1977). These developing theories consolidated around the view that leadership is the process of controlling change in organizations and of providing direction in chaos. Leaders are inherently comfortable in unstable environments, and are unafraid of taking risks, willing to try the unknown or uncertain. This comfort with chaos often puts them at odds with managers, who strive to make operations routine and to make certain the unknown. For operations *in extremis*, chaotic as they are, leaders rather than managers are called for.

Selected Leadership Theories

The nation’s service academies train leaders to operate in circumstances where the stakes are mortal. Kolditz (2007a) describes effective *in extremis* leadership as authentic. He further discusses the context of *in extremis* leadership and states that transactional leadership is almost completely ineffective in mortal circumstances. Before progressing further, this paper will briefly compare transactional leadership with transformational leadership, then discuss authentic leadership in order to better describe *in extremis* leadership.

Transactional and Transformational Leadership

Burns (1978, 2003) describes two fundamental leadership theories: transactional and transforming. Later authors have developed his theory and renamed transforming leadership as transformational (Avolio & Gardner, 2005; Bass, 1990). This paper refers to it as transformational leadership.

Burns (1978) describes *transactional leadership* as the most common form of leadership, where leaders and followers exchange value for value, such as work for pay. Transactional leadership also involves incentive systems to promote performance and punishment systems to correct or prevent undesirable behavior. Bass (1990) states that a transactional leader uses a contingent reward system to encourage superior performance; manages by exception to correct deviation from standards, and intervenes only if standards are not met; and avoids assuming responsibility or making decisions. Kolditz (2007a) states that transactional leadership, with its focus on reward and punishment and the unwillingness of the transactional leader to make decisions or assume responsibility, loses effectiveness in situations where the very survival of the participants is uncertain. Of what use is a future promotion when the future itself is in question?

Transformational leadership, on the other hand, makes appeals to the higher motives in the followers, engaging their whole person (Burns, 1978). A powerful element is a moral appeal to the followers, transforming them into leaders, and possibly into moral agents. Bass (1990) says that a transformational leader: provides a vision and mission, instills a sense of trust in followers; inspires

subordinates, setting high expectations and calling them to a higher purpose; promotes rational and careful problem solving; and treats each follower as an individual, mentoring and developing him or her.

Authentic Leadership

Avolio, Walumbwa, and Weber (2009) define *authentic leadership* as a pattern of leader behaviors that are ethical and transparent, accepting followers input and sharing information when making decisions. Authentic leaders have the following characteristics: they have an internal moral compass which regulates their behavior; they objectively analyze information when making decisions; they are aware of their own strengths and weaknesses, and act to maximize outcomes in light of this awareness; and they display their authentic selves to others.

Clearly, then transformational and authentic leadership are similar. Avolio and Gardner (2005) discuss the differences between authentic and transformational leadership. They state that transformational leaders must also be authentic, although the reverse is not necessarily true.

In Extremis Leadership

Kolditz (2007b) defines *in extremis* leadership “as giving purpose, motivation and direction to people when there is imminent physical danger and where followers believe that leader behavior will influence their physical wellbeing or survival” (p. 161). Separately, Kolditz and Brazil (2005) describe the traits of authentic leaders. They state that authentic leaders are self-aware, optimistic, and confident, possessing high moral standards. They conclude that the best description of *in extremis* leaders is authentic.

Liberal Arts and Leader Development

West Point, Annapolis, and the Air Force Academy each use a liberal arts education as the basis for their leader development program for future officers. In fact, in the first half of the 20th century, the West Point diploma explicitly stated the program’s liberal arts basis, saying that a cadet had been “carefully examined on all of the branches of the Arts, Science and of Literature” (Reed, 1911, p. 207). A liberal arts education provides the foundation for living a meaningful life that contributes to society. In addition, it serves as the foundation for developing *in extremis* leaders at these institutions. In what ways do the academies and a liberal education support the development of authentic and *in extremis* leaders?

Education

The liberal arts provide a broad education that helps develop the leader’s moral compass. Drucker (2001) discusses the nature of an educated person. He claims that the education required for leadership is not exclusively the archetypal education in the classics. In order to practice leadership, individuals must be broadly educated and have the ability to apply their knowledge to the world around them. Maroosis (2009) discusses the liberal arts in terms of leadership, describing a liberal arts education as a toolkit to respond to the unexpected in an uncertain world. He differentiates purely academic knowledge from a knowledge that inspires and enables action. The purpose of liberal arts knowledge is to apply it to the world. The leader must join the ability to know with the ability to do.

A liberal education exposes students to ethical theories, philosophy, literature, and history. By developing a knowledge of these subjects, a leader gains historical perspective and the ability to see different aspects of moral issues. By strengthening these skills, leaders develop their personal values and create their own moral compass. A leader *in extremis* is often faced with time pressures and incomplete information. He may not have the time for a considered analysis or the luxury of introspection. A leader making these choices, with imperfect knowledge and the door of opportunity closing, is much better able to do so without at the same time having to consider his basic values. With value-driven leadership, the authentic leader is better able to make moral judgments in the murky moral low ground of combat.

Discernment

A liberal arts education additionally provides the ability to make an objective analysis. By developing a facility with analysis and design, a leader develops the ability to bring objectivity to a chaotic situation. The ability to think logically and systematically about problems is well developed by the design process. Another essential component of this education is the ability to appreciate and understand different cultures and viewpoints. This understanding allows the leader to work in divergent cultures and with a variety of people. The ability to appreciate and value different cultures allows a leader to step outside himself and bring his analytical skills to bear even when he is far from home.

Experience

In addition to a broad liberal education, leaders must have a base of experience which helps to develop their skills, while at the same time increasing their self-awareness and authenticity. Experience is necessary to develop these qualities. Maroosis (2009) describes liberal arts as knowledge applied to the world. With this application will come inevitable failure. If a leader does not step out and rub up against the world, academic knowledge remains just that: academic. By stepping up and solving problems with his eclectic storehouse of knowledge, a leader begins to build up a store of experiences, giving him not only knowledge but experience. The service academies provide the opportunity to gain experience by allowing leaders to solve practical leadership problems, refining their techniques and decision making skills. Sometimes leaders will fail. By failing in one attempt, and rising to begin again, the leader learns that failure is not for all time. Neither does it mean that he is a failure, only that he has failed at a specific task. The knowledge gained by both success and failure in a variety of leadership situations develops an awareness of his strengths and weaknesses. This self-awareness allows him to bring his authentic self to any situation. He begins to realize that it is possible to successfully act without all the information he might want. This gives him a tolerance for uncertainty and a willingness to make decisions and take action when necessary, accepting that he has made the best choice possible.

Courage

In extremis leaders must have one final characteristic born of experience: that of courage. Kolditz (2007b;

2005) describes the process of developing authentic leader qualities by participating in dangerous activities. These qualities include not only authentic leadership, but also the ability to demonstrate these leadership qualities while managing fear. One way the United States Military Academy develops this skill is by requiring male cadets to take a class in boxing, and female cadets to take a combatatives class. Kolditz offers additional examples of activities that may help develop *in extremis* leadership, such as sport parachuting, mountain climbing, or other extreme sports. These activities can all help to develop *in extremis* leadership skills.

Stockdale in Vietnam

Vice Admiral James Stockdale, a Naval Academy graduate, naval aviator, and former prisoner of war who was awarded the Medal of Honor, described his time spent as a prisoner in the Vietnam war (Stockdale, 1978). He states that his education in the classics, history, philosophy, and political theory were the portions of his education that were of the most benefit in that potentially lethal situation. His liberal arts education developed and clarified his values, which strengthened his integrity and authenticity. He describes interrogation procedures that would allow his captors to exploit weaknesses in the prisoners. The captors would extract a small concession from a prisoner, for example, a piece of information. Later, they would use that small failure to create a larger break in the prisoner's psyche. This process, if left unchecked, could lead to the prisoner losing his self-image and self-respect. Stockdale discusses integrity, along with the concurrent ability to acknowledge a mistake and recognize that one mistake does not make you a traitor. As the senior

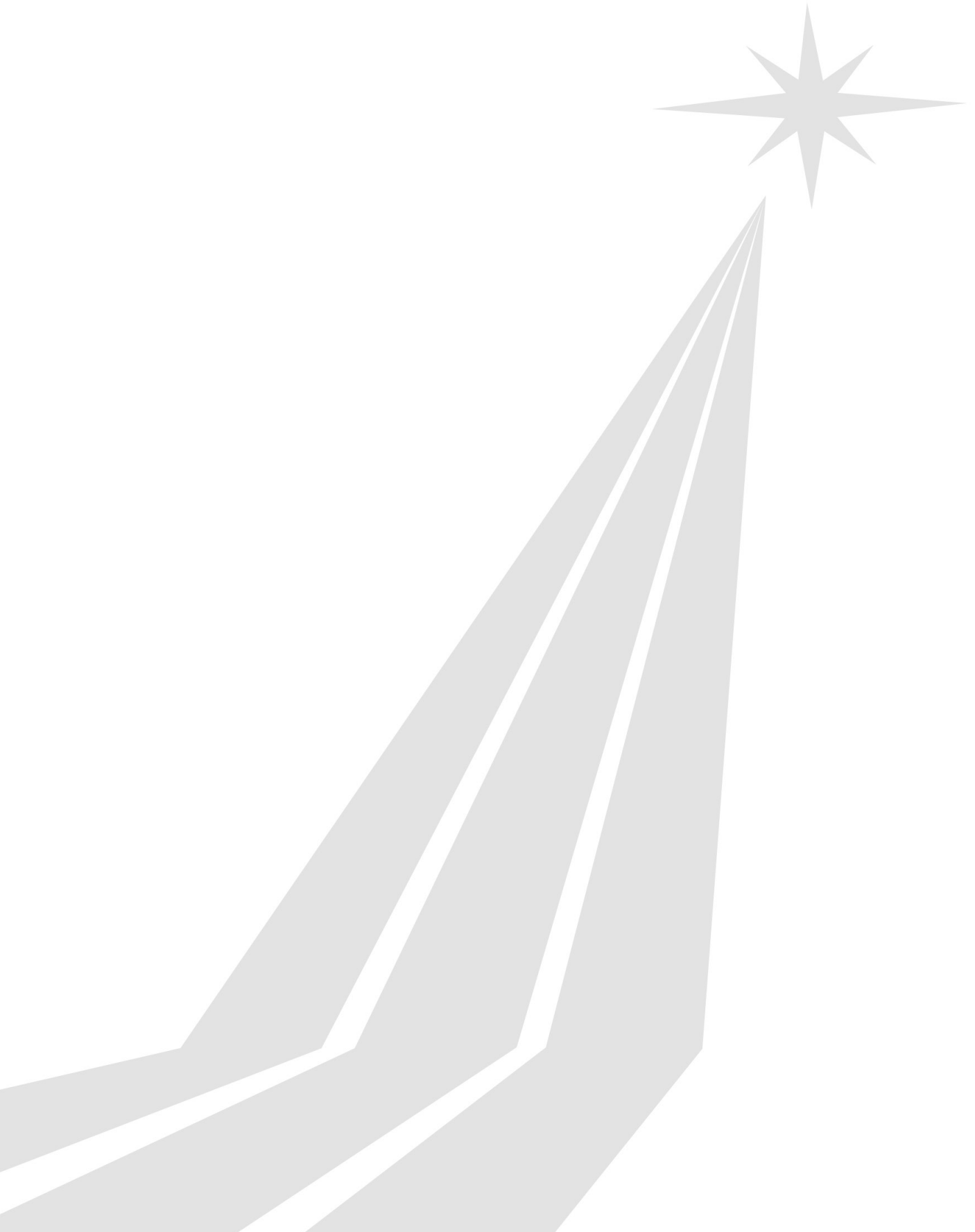
officer in confinement, Stockdale established a policy of forgiveness for prisoners who broke or made errors under duress. He credits his liberal arts education for giving him the integrity to remain whole even under duress, the authenticity to admit failure, and the grace to forgive and ask for forgiveness. In his view, an education in the liberal arts is crucial *in extremis*.

Conclusion

This paper discusses the relationship between a liberal education and *in extremis* leadership. Kolditz (2007a) says that leadership without authentic grounding fails *in extremis* when conventional rewards and punishments are meaningless. Only authentic leadership skills will withstand the stresses of mortal situations. The study of the liberal arts is one way leaders can develop their own moral compass and analytical skills, both of which are key to authentic leadership. The Military Academy, Naval Academy, and Air Force Academy all use a liberal arts education as a base for developing *in extremis* leaders. Further, they provide future officers with opportunities to apply leadership lessons, which develop leader self-awareness and the authenticity that comes from knowledge of self. These qualities, combined with their liberal education provide leaders with the attributes essential for *in extremis* leadership.

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Practice Makes Person: From Avatar to Moral Self through Simulated Leadership Experiences

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Abstract

Based on an expertise model of moral character, this paper examines how simulated scenario-based experiences can build implicit attitudes upon which moral action is based. Supported by theories of situated learning and social intuitionism, this conceptual framework proposes an extension of the Proteus Effect, the influence of avatar identity on behavior and subsequent carryover from virtual experiences to the real world. Implicit moral schema is discussed as the basis for selecting avatar-based virtual learning experiences to accelerate the development of moral identity in future leaders.

Can we teach ethical leadership? The abundance of leadership development programs offered through higher education, corporate and military training, and independent consulting services suggests so. Certainly a demand for ethical leadership is evidenced by corporate scandals, controversial military actions, and questionable political policy-making. However, awareness of ethical issues and courage to take action upon them are not synonymous (Templin & Christensen, 2009). In fact, there is a delineated gap between decision and action (USAFA, 2011) in ethical dilemmas—between knowing and doing. Bridging this gap requires more than instruction in moral reasoning or ethical leadership, however. Moral action results from motivation to act (Rest et al., 1999), and motivation results from internal cognitive and affective processes that cannot be taught. Arguably, they are central to

self. Action taken on an ethical dilemma is best predicted by moral identity, a construct that must be nurtured through development of expertise in the moral domain (Narvaez & Lapsley, 2009), and development of implicit moral thoughts and attitudes (Haidt, 2002). Moral thoughts and attitudes are the foundation for ethical leadership, influencing the leader as a moral person as well as a moral manager (Trevino, Hartman, & Brown, 2000). The question, then, is not whether we can teach ethical leadership. The question is how can we, as adult educators, facilitate the development of moral identity as a prerequisite for ethical leadership? More specifically, can the development of moral identity be accelerated through avatar-based simulation experiences with ethical dilemmas?

Based on an expertise model of moral character (Narvaez & Lapsley, 2009), this paper will examine

how simulated scenario-based experiences can build implicit attitudes upon which moral action is based. Supported by theories of situated learning (Brown, Collins, & Duguid, 1989) and social intuitionism (Haidt, 2001), this conceptual framework relies on evidence from simulation training literature to propose an extension of the Proteus Effect (Yee & Bailenson, 2007)—a carryover of avatar identity and behavior from virtual experiences to the real world. Research from an implicit moral schema perspective is discussed as the basis for selecting avatar-based virtual learning experiences to accelerate the development of moral identity in future leaders.

Prior research related to this topic, developmental considerations of young adults, sociocultural influences on moral identity development, and instructional and assessment methodologies will be examined. The concepts presented are applicable to the development of future leaders in any industry, but this paper will focus primarily on military service academy cadets. Assumptions include acknowledgement of the ongoing necessity for leadership training among military service academy cadets, and the current use of multimedia instructional platforms as a viable training method. The scope of this discussion is limited to moral identity as a prerequisite for ethical leadership, the use of multimedia avatar-based instruction for acceleration of expertise in the moral domain, and the transfer of both learning and identity from virtual world to real world.

Theoretical Framework and Prior Research

The Social Construction of Identity

“Through others we become ourselves” (Vygotsky, 1931/1997, p. 105). A social constructivist view of learning supports the idea that knowledge and meaning result from experience—or practice—that is situated within the social context (Merriam, Caffarella, & Baumgartner, 2007). Identity theory has a long evolution in social psychology with a recent focus on both the influence of social structures on identities as well as the influence of self-verification on social structures (Stryker, 2000). Mead (1934/1962) espoused a similar theory, that self is defined not through introspection, but through social relationships. Self-awareness is a product of evaluating the compatibility of thoughts and actions with social and contextual variables. This notion of a situated identity defines Mead’s popular tenet that self is a reflection of society. As such, Stryker (2000) suggests that members of social groups rely on their collective resources to fill gaps in individual schema, thus creating a “cultural memory” of identities more likely to be activated again (p. 292). This provides a strong illustration of the shared construction of identity.

Moral Identity

Moral identity has been characterized as one identity construct in a multifaceted self (Aquino & Reed, 2002) that regulates moral action based on the strength of moral parameters the individual sets for himself (Reynolds & Ceranic, 2006). From this perspective, the influence of moral identity on moral behavior depends upon the level of consistency

between the two in which the individual wants to act (p. 1611). For example, a person who places moral identity as central to his character will be more motivated to act morally.

However, motivation to act morally is limited by the ability to act morally (Hardy & Carlo, 2005). Further, moral action can be negatively mediated by cultural and situational influences, as seen in instances of moral disengagement (Bandura, 2004). Therefore, moral identity can be conceived of as a fluid construct when defined by explicit situational influences and individual abilities.

Alternatively, a view of moral identity as a product of intuition and implicit thought defines it with more stability. Moreover, constructs of moral functioning may be more highly influenced by implicit thought processes than deliberative ones (Narvaez, in press). Haidt (2001) proposes a social intuitionist model, contending that moral intuition—rather than reasoning or rationalism—produces moral judgment. Building on Lakoff's concept of embodied cognition—that thought is an extension of physical and emotional experience—and Bandura's concepts of modeling and imitation—that knowledge comes from watching and imitating the behavior of others—Haidt defines moral intuition as a set of unconscious and interlinked moral concepts that emerge from innate tendencies and enculturation (p. 826; Lakoff, 1987; Bandura, 2001). A point of salience with Haidt is that intuition is a form of cognition, but not a form of reasoning (p. 814). Although in agreement that people engage in moral reasoning, Haidt argues that reasoning is frequently a post hoc result of moral judgment and not the cause. Moral intuition,

alternatively, appears suddenly and with emotional valence of instant approval or disapproval (p. 818). From this social intuitionist view, the implicit thoughts and feelings that form moral intuition are the source of default judgment. Even when explicit reasoning takes place, it is to seek confirmation of intuition (p. 822).

The strength of intuition has been empirically examined. Four recent studies support the view that implicit attitudes are highly resistant to modification (Gregg, Seibt, & Banaji, 2006). This is encouraging for maintaining established moral beliefs, but it bodes challenging for training interventions designed to reverse attitudes with less prosocial value. Research also shows that some implicit attitudes are inaccessible while simultaneously affecting behavior (Wilson & Bar-Anan, 2008). In one study on political attitudes, automatic responses tracked by computer did not correlate with verbal self-reports (p. 1046). The researchers clarify that what seems like deception may actually be evidence of confabulation, or the unconscious fabrication of facts in the absence of an explicit explanation (VandenBos, 2007). While confabulation suggests lack of access to implicit thought, perhaps it also illustrates an attempt at moral reasoning when intuition conflicts with social norms.

The Expertise Model of Moral Character

If implicit, or tacit, knowledge is the key contributor—or even a primary contributor—to moral identity and moral functioning, then training programs must consider the cognitive process involved in the development of a tacit knowledge base. The schema theory of cognitive development

describes this process as a novice to expert trajectory—through experience, individuals acquire larger and more connected units of knowledge (or schema) that creates a larger procedural and declarative knowledge base from which to make decisions (Schunk, 2008). As such, experts make decisions in their domains more rapidly and accurately, explained partly by research suggesting that experts can look at a scene and perceive all the aspects simultaneously, but novices perceive each aspect one at a time (Andre & Fernand, 2008). Moral schemas are general structures of knowledge created through experiences in social interaction, and through observation of social cause-effect actions (Narvaez & Bock, 2002). Experts have chronic access to their moral schemas, enabling them to rapidly and implicitly process social information, identify moral dilemmas, and act with goal-dependent automaticity (Lapsley & Hill, 2008). According to this expert model of moral character, expert moral schemas result from repeated experience, socialization, and deliberate coaching or instruction.

Lapsley and Hill (2008) contrast the expertise model of moral character with the social intuitionist model by the focus of intuition on the backend of moral development rather than the frontend, respectively. However, intuition is the driving factor in moral judgment nonetheless. Whether through progressive enculturation or intentional instruction, developing expert moral intuition is the ultimate goal. Interestingly, expertise in the moral domain can be accelerated through compressed exposure to experience (Narvaez & Bock, 2002), such as in computer simulations or immersive virtual learning environments.

Situated Cognition and Simulations

Brown, Collins, and Duguid (1989) propose a theory of situated cognition, with emphasis on authentic learning experiences. More specifically, culturally relevant and contextually bound problem solving is essential for the development of tacit knowledge during learning. The theory proposes that situated activity produces conceptual representations of the world that “can’t be replaced by descriptions” (p. 36). Further, knowledge is imbedded in the context and culture in which it is created and used; therefore, knowledge learned in authentic situations translates to additional authentic situations. This view of learning as situated in context supports immersive virtual training and simulations of real-world experiences.

The gap between novice and expert has been narrowed by advances in training technologies—most notably, the virtual simulator. The simulator is a computer-based training system designed to replicate real-world scenarios without the associated dangers or costs. As neuroscientific luck may have it, the brain fails to notice the difference (Blascovich & Bailenson, 2011). Prolific use of simulated training in virtual learning environments (VLE) to accelerate experience can be found in the fields of aviation, medicine, engineering, and the military (Hahn, n.d.). Fox and Bailenson (2009) conducted a content analysis of the research on virtual reality, finding that medicine, social sciences, and engineering research composed 95% of the published articles. Specifically, they identified applications of virtual reality for medical personnel communication and decision-making, physical rehabilitation, pain management, cognitive behavioral therapy, flight

simulation, military-conflict scenarios, and cross-cultural communication.

Recently, applications of VLE have expanded to higher education, particularly in management and information technology. In one study, two hours of simulated training in marketing management skills exposed participants to the equivalent of five years of diverse business experiences (Gary & Wood, 2009). Avionics technicians can gain 4 years of experience in just 20 hours of simulation-based instruction (Lajoie, 2003), while 25 hours of scenario-based simulation accelerated experience in resolving electrical equipment failures by 8 years (Gott & Lesgold, 2000). Regardless of training content, virtual learning environments allow participants to practice new roles in new environments, frequently with intense and extended experiences that reflect authentic problem-solving in a risk-free setting (Oblinger, 2006).

Virtual Identity and the Proteus Effect

In virtual learning environments, such as simulators or virtual worlds, humans are typically represented by animated models called avatars. Inside the virtual environment, these digital self-representations are designed to mimic the actions of the humans they represent (Fox, Arena, & Bailenson, 2009). A growing body of research has focused on the psychological connection between humans and their avatars, revealing a significant overlap in identity.

Yee and Bailenson (2007) describe the Proteus Effect, or the phenomenon that occurs when humans adapt the behaviors of their avatars to what they believe others expect. More specifically, they

behave according to the characteristics of their avatars (p. 274). In a study with 14 undergraduate students, Yee and Bailenson randomly assigned each of them to either an attractive or an unattractive avatar. Participants in attractive avatars moved closer to opposite gender avatars and disclosed more information about themselves. In a second study, the results were replicated with 50 participants assigned to short or tall avatars. Participants with taller avatars were more confident negotiators than shorter ones. Both studies confirmed the Proteus Effect. The authors suggest the effect carries over into the real world as well. Yee, Bailenson, and Ducheneaut (2009) explain that the Proteus Effect contributes to the development of a unique self-model, one that continues to influence behavior beyond the virtual environment. In this sense, the Proteus Effect permeates participants' initial behaviors based on outward characteristics of their avatars to behaviors based on previous experience and observation of their avatars from a third-person perspective (p. 306).

Three studies confirmed the Proteus Effect when participants acquired new exercise habits after seeing their avatars lose or gain weight during a virtual reality exercise experience (Fox & Bailenson, 2009). In addition, a study on avatars in the virtual world Second Life revealed that participants do not consider their avatars as separate from themselves; instead, they view avatars as a virtual "me" and learn through their avatar experiences (Schultze & Leahy, 2009). In a 3-year longitudinal survey of over 30,000 virtual world users, 40% of participants reported learning leadership skills during embodiment of their avatar (Yee, 2006).

While research continues to support the Proteus Effect, not all of the lasting effects are positive. Racial attitudes and social stereotypes developed in virtual environments can persist in real-world attitudes (Harris, Bailenson, Nielsen, & Yee, 2009). For example, Blascovich and Bailenson (2011) cite a landmark study testing the Raiders Syndrome myth that football players who wear black uniforms are more aggressive. Study participants wearing black uniforms selected more aggressive games than participants wearing white uniforms—effectively converting the myth to reality (p.101). Extended immersion in virtual reality experiences also caused one woman to later shake a tree, thinking it would rain prizes; and another woman erroneously thought she could “pick up” a mailbox with her car like she had done as her avatar (Sheridan & Parasuraman, 2006). While the last two examples were merely anecdotal, they offer illustrations of behaviors that persisted following immersive virtual experiences.

Segovia, Bailenson, and Monin (2009) describe the affective salience of immersive virtual experiences on perception of moral and immoral behavior. In their study, 63 university students were immersed in a head-mounted virtual reality scenario where they watched an avatar perform either moral, helping acts or immoral, violent acts. Participants who watched immoral acts used more hand sanitizer following the simulation than those who watched the moral acts—a phenomenon referred to as the Macbeth Effect. Although participants were spectators rather than avatars in this study, the results lend support for the realism experienced through virtual reality.

In classic role theory, people organize their experience through narratives and link selfhood to role enactment, role taking, role expectations, and role skills (Steenbarger, 1991). Common in the counseling field, a dramaturgical model of development explains the success of role-playing in learning new behaviors: As counselors provide feedback on performance, clients internalize the enacted behaviors, making them a part of their identity (p. 290). In simulated training, participants receive feedback from peers and instructors about the roles they play—suggestive of a high-tech version of the dramaturgical model and theoretical support for the Proteus Effect.

Sociocultural Influences on Moral Identity Development

Global Leadership Challenges

Military leadership is situated in both national and global contexts. Military officers are stationed globally, and frequently share overseas bases with the host country. They must have an understanding of worldwide laws, customs, and beliefs. From an internal perspective, leaders in the military require sensitivity to families of military members such as the impact of deployments on spouses and children; safety and security of homes; the need for clear communication of responsibilities; and empathetic delivery of bad news.

A risk factor in military leadership is the potential for moral disengagement (Bandura, 2004), as seen in incidents of well-publicized detainee abuse and civilian-killing in combat. Training in moral leadership should aim to reduce the risks associated with immersion in these situations. A less well-

publicized phenomenon is the struggle for military leaders to balance their personal values with military mission requirements. In an autobiographical account of one such conflict, an F16 fighter pilot recounts his experience of killing hundreds of people with cluster bombs during combat over Southeast Asia while simultaneously opposing the sports of hunting and fishing (Sonnenberg, 1985). Reconciling the military act as his duty to preserve freedom, his struggle represents a real dilemma for which future military leaders must prepare. A strong moral identity is essential for managing these dilemmas.

Intercultural Development and Moral Reasoning

Endicott, Bock, and Narvaez (2003) studied the relationship between moral judgment and intercultural development. Based on schema theory, the authors predicted that experiences with contrasting beliefs and values coupled with intentional study of multicultural experience would correlate with more advanced moral development. In the study, 70 undergraduates took the Multicultural Experiences Questionnaire, the Defining Issues Test-2, and the Intercultural Development Inventory. The results showed significant correlations between moral development and intercultural development; between intercultural development and multicultural experiences; and between the depths of the experiences. The findings related to depth of experience led the authors to emphasize quality instead of quantity in multicultural experiences, as well as the importance of intense, immersive learning experiences. These experiences give students time to more deeply

understand diverse values, as well as time to reevaluate their own (p. 416).

Yee and Bailenson (2006) tested perspective-taking using avatar-based interactions to reduce negative stereotyping. Based on the concept of Transformed Social Interaction, the study assigned 48 undergraduate students to avatars resembling an elderly person and immersed them in social interactions. Results indicate that even a brief virtual experience as an elderly avatar affected attitudes about the elderly. This use of perspective-taking methods in immersive virtual training may contribute to intercultural sensitivity and awareness. Further, immersion as members of different ethnic groups may heighten intercultural maturity.

Developmental Considerations in Moral Identity Development

The Track to Expertise

In military service academies, cadets follow a unique career trajectory from college graduate to active duty officer without the benefit of the gradual leadership expertise development typically experienced by traditional college graduates. Rapid training in leadership skills is a key component to service academy curricula, but training in moral reasoning continues to be an area for growth (Jackson, Lindsay, & Coyne, 2010). Indeed, this persistent challenge may be more related to the developmental capacity of college students than a gap in the training design, both in schema complexity and in reasoning skill (Perry, 1970). Inexperience combined with an inability to see multiple perspectives creates a learning barrier that must also be overcome.

It is worth noting that college students may not have

the cognitive capacity to view multiple perspectives. Instead, many are dualistic thinkers and perceive problems as black or white, right or wrong (Perry, 1970). This developmental egocentrism espoused by Perry has been empirically tested (Olson & Finson, 2009), but might also be explained by schema theory. For example, the inability to view a concept from multiple perspectives may result from a novice conceptual schema. Ideally, exposure to alternatives may be the catalyst needed for a transition towards multiple perspective-taking.

King and Baxter-Magolda (2005) synthesize approaches to cognitive, intrapersonal, and interpersonal development and propose an integrated model for facilitating intercultural maturity. The authors based the premise on the idea that learning about cultural differences is not synonymous with the ability to use the knowledge in intercultural interactions. King and Baxter-Magolda suggest a staged approach to diversity education through exposure, discourse, and experiences. The ultimate goals are to develop expertise in understanding cultural differences, interacting with diverse people, and acceptance of cultural dissimilarities (p. 574).

Moral experts can discern moral situations, see solutions from multiple perspectives, have deep commitments to ethical outcomes, and have highly automatic responses (Narvaez, in press, p. 2). Expert schemas develop with experience. Flexibility in expert schemas allows people to access a large knowledge base for a variety of applications (Wood, Beckmann, & Birney, 2009). As discussed in an earlier section, experts have automated inferences and the ability to mobilize prior knowledge (Andre & Fernand, 2008); demonstrate more rapid and

accurate decision-making (Narvaez & Bock, 2002); show pattern-matching ability and conceptual problem-solving (Narvaez, 2002); and possess moral intuition (Haidt, 2001). Indeed, experts think differently than novices.

Knowing “That” Versus Knowing “With”

Broudy suggested that people do not just know about something or know how to do something, but also know “with” every learned experience and idea ever conceived (as cited in Bransford & Schwartz, 1999). Bransford and Schwartz (1999) build on Broudy’s theory by proposing an active view of transfer. Simply, people do not arbitrarily use old knowledge in new situations; instead, they actively shape the situation, revise it, seek other perspectives, and ask for feedback in search of conceptual change (p. 93). Bransford and Schwartz argue for this explanation of transfer as dynamic and refute the idea of transfer as a direct application of prior knowledge. This cumulative and comprehensive way of knowing describes the capability to transfer knowledge between dissimilar situations. An active sense of agency is not bound by reinforced responses and static links to long-term memory. Instead, it is alive with forethought, and creative thought, and reflective thought—as if a transfer among, not transfer from.

This philosophy is consistent with the theory of situated cognition (Brown, Collins, & Duguid, 1989), which suggests that concepts are always “under construction” and evolving with each new situation or context of use (p. 33). This is the path from novice to expert.

Instruction and Assessment Methodology

Programs with Deep Focus

Moral identity is a socially situated, but individual, construct. Development of moral identity is a process of engagement in diverse experiences with alternative perspectives (Endicott et al., 2003). It cannot be reduced to a one-goal-fits-all training intervention. As suggested by the research, moral leadership capacity emerges from moral identity. It, too, follows a novice-to-expert developmental path of acquiring implicit knowledge and intuition. This is not a packaged affair.

Geva (2010) discusses a videogame for corporate ethics training adopted by major companies like Walmart, Kraft, and Pfizer entitled *Rocked or Shocked*. This novel and well-intentioned attempt to engage employees in a fast-action thrill ride replacing the annual humdrum ethics training garnered rave reviews from participants. Unfortunately, it missed the mark as a mass-produced, 60-second competition to answer ethics questions correctly or be virtually shocked by high-voltage electrodes (p. 15). Although high on entertainment value, an ethics curriculum employing torture techniques arguably offers little in the way of education.

Sternberg (2000) undertook a multiyear study in the role of tacit knowledge in military leadership, finding it to be the greatest predictor of leadership effectiveness. It is a reasonable leap, then, to suggest programs aimed at building tacit knowledge in the moral domain will have the most value in promoting the development of moral identity (Narvaez & Bock, 2002). This requires a deliberate effort in providing experiences that fundamentally alter the implicit attitudes already held by many young

adults. If intuition—including implicit thoughts and beliefs—is truly the foundation of moral character, then instruction must focus on building moral schemas.

Perla and McGrady (2011) offer a candid appeal to military simulation designers to “tell better stories” about human reality and potential uncertainties rather than a sanitized version of scenarios (p. XX). They propose digging more deeply and pushing the boundaries of existing worldviews to engage intellect and emotions not normally accessible through everyday scenarios—to truly transform thinking and feeling (p. 125). If scenarios only scratch the surface of ethical dilemmas, they also offer little more than a text-based case study. The difference between instruction and immersion is analogous to knowing that versus knowing with. Moreover, moral identity emerges through experience, not description of experience.

Socially Situated Instructional Strategies

Based on the expertise model of moral character and the social intuitionist model, three instructional strategies are relevant to moral schema development: repeated experience, socialization, and deliberate coaching or instruction (Haidt, 2002; Narvaez & Bock, 2002).

Repeated experience. Scenario-based learning in virtual simulations provides opportunity to accelerate expertise in any domain (Clark, 2009) and develop tacit knowledge through extensive practice (Fisk, 1989). To transfer knowledge to novel situations, learners must be able to make what Bolhuis (2003) calls “a creative jump between what is known and what is new” through experience with

multiple tasks, teachers, and contexts (p. 340). The opportunity to explore possible solutions and make values-based decisions promotes a better chance for students to act morally (Nucci & Narvaez, 2008).

The United States Naval Academy is committed to developing ethical leaders through simulated ethical-leadership experiences that increase “moral muscle memory.” The United States Air Force Academy shares a similar philosophy by creating opportunities for “doing” leadership, both through planned exercises as well as lived experiences (Jackson, Lindsay, & Coyne, 2010). A philosophy that encourages a systematic exposure to leadership scenarios with the opportunity to experience errors (Goodman, Wood, & Chen, 2011) also complements Jackson et al.’s contention that overcoming hardship (Moxley & Pulley, 2004) and academic challenges (Day, 2000) are valuable for leadership development. Indeed, dilemma training helps military cadets recognize ethical situations and build a moral source of intuition (Baumann, 2007).

Socialization. Consistent with Stryker’s (2000) theory that identities are meanings attached to the roles one plays in society, the meanings derived from playing avatar-driven roles in virtual environments can be equally as salient. For example, immersion in a virtual meeting with colleagues to create interdepartmental budget cuts calls upon an identity compatible with both business acumen and social diplomacy—skills not typically mastered yet by undergraduates. However, interacting with instructors playing experienced virtual colleagues provides a resource for building those schemas and identities.

Research suggests the strongest variable predicting

college students’ capacity for socially responsible leadership is the engagement in sociocultural dialogue with peers (Dugan & Komives, 2010). Moreover, conversations specifically about differences in values, lifestyles, beliefs, and cultural concerns create the greatest opportunity to understand multiple perspectives and clarify personal beliefs (p. 539). Participation in clubs and organizations may also enhance prosocial orientations and group-focused leadership goals (p. 539). Further, perspective-taking activities, thoughtful dialogue, and courses that help students make connections with historical events are the most effective at promoting moral reasoning (Mayhew, Seifert, & Pascarella, 2010).

Intervention programs with the most success in facilitating moral development are ones that create opportunities for peer discussion of moral dilemmas and controversial topics (Cummings, Maddux, & Cladianos, 2010). These discussions expose students to multiple perspectives (p. 623) and allow them to expand their own moral schema.

Coaching and Feedback. The impact of coaching relationships cannot be overstated. In a study of almost 15,000 college seniors across the country, relationships with faculty were a significant predictor of socially responsible leadership development (Dugan & Komives, 2010). Results indicated the importance of actively engaging students in dialogue about leadership values (p. 538). Mayhew, Seifert, and Pascarella (2010) studied the factors that influence moral reasoning development among 1,469 college freshman from 19 schools. Using a matrix sampling approach, the authors determined that course content is not as important as teaching practices such as encouraging

students to interact with other students and faculty outside the classroom, challenging students to consider moral issues from broader perspectives, and creating opportunities for students to learn from one another.

Expertise and intuitions in moral functioning can be facilitated through immersive experiences with coaching and guidance (Narvaez, in press). Instructional support is critical in virtual learning experiences and simulations. The instructor is the key facilitator of dynamic assessment—carefully structured feedback provided throughout the virtual learning experience based on the real-time performance of the learner (Lajoie, 2003). Contrary to the constructivist paradigm supporting much of the virtual learning community, Sweller and his colleagues have determined the inadequacy of a minimal guidance approach to instruction (Kirschner, Sweller, & Clark, 2006). He cautions that learners risk acquiring incomplete or false knowledge when left to their own unassisted inquiry (p. 84), so deliberate guidance is critical.

During virtual simulations, feedback can be provided in several ways. Hattie & Temperley (2007) suggest that feedback specific to the scenario should focus on faulty interpretations, but also be balanced with feedback about the processing strategies involved in the task (p.93). Lajoie and Lesgold (1992) contend that knowledge of the novice-to-expert trajectory is essential in determining appropriate feedback, such as recognition of underlying principles, quality of mental models, procedural efficiency, automaticity, and metacognitive skills. The incorporation of explanatory feedback has been discovered as a critical element to success in multiple studies

(Issenberg et al., 2005). Clark and Mayer (2006) encourage instructors to provide memory supports and process guidance as well (p. 362).

Instructional feedback following simulations is vital to assist learners with reflection about their experience and performance (Clark & Mayer, 2006). Rieber, Tzeng, and Tribble (2004) discovered that the active engagement in the simulation prevents most learners from reflecting on their processes, making it essential to accomplish afterwards. It is precisely this act of cognitive appraisal and reflection that builds efficacious beliefs about applying new skills (Bandura, 1986)—the ultimate goal of training transfer. In essence, reflective dialogue seals the deal on how the experience contributes to identity development.

Dynamic Assessment

The Defining Issues Test (DIT) is the standard measurement of moral reasoning and a tool validated by over 1,000 studies (Rest, Narvaez, Thoma, & Bebeau, 1999). Using the DIT-2, Temperlin and Christensen (2009) measured 10-year outcomes of imbedded ethics education in a university business school that revealed improvements in increasing resolve to act consistently with values, moral courage, service to others, admitting mistakes, keeping promises, and caring for others (p.71). However, moral identity is an evolving construct and thus difficult to measure. The DIT provides a valuable assessment of training effectiveness, but it does not offer a real-time indicator of moral identity formation.

Instead, one approach to evaluating the real-time effectiveness of a training strategy is through

dynamic assessment. Lajoie (2003) describes dynamic assessment, or the moment-to-moment assessment of learners, as the key to providing feedback during problem-solving. Lajoie's theory that moment-by-moment assessment drives contextual feedback is a modern application of Vygotsky's (1978) zone of proximal development, or the interval between a learner's current ability and what the learner can accomplish with support. The goal of dynamic assessment is to enhance learning in real time. When access to experts and expert trajectories are provided to learners, transitions along that trajectory can be more easily monitored by both student and instructor.

However, soft skills and developmental processes such as leadership and moral development are more difficult to assess than measurable technical skills. Assessment imbedded in instruction as proposed by Lajoie may be a viable approach in lieu of traditional assessment methods. An effective way to accomplish this in a virtual environment is to immerse the instructor as an active participant in the simulation rather than as an observer or guide. This situates the instructor in the scenario where seamless adjustments can be made without disturbing the flow of the enactment. Whether playing the role of antagonist or advisor, the cognitive modeling offered by an expert instructor provides critical insights into decision-making processes.

Limitations

This highly customized approach to simulation training is not without limitations. The scenario construction, instructional design, and technical program may require multidisciplinary

collaborations among instructors, computer programmers, instructional designers, training specialists, subject matter experts, and psychologists trained in cognition and human factors. The financial investment is a significant consideration. Further, the instructor-to-learner ratio must be extremely low to achieve the incremental benefits of dynamic assessment. Simulations are domain-specific, so the learner population for each program is limited. However, the current proposed use of moral leadership simulation is targeted to the military population, which is already one of the largest users of virtual reality training (Blascovich & Bailenson, 2011). Further, adaptations to existing virtual platforms may provide a less costly alternative.

Conclusion

In conclusion, participation in simulated scenario-based experiences can build implicit attitudes upon which moral action is based. Instructional use of the expertise model of moral character for moral identity development is supported by theories of situated learning (Brown, Collins, & Duguid, 1989) and social intuitionism (Haidt, 2002). Research validating the Proteus Effect (Yee & Bailenson, 2007), the influence of avatar identity on behavior and subsequent carryover from virtual experiences to the real world, lends further support for the use of virtual reality training to accelerate expertise in the moral domain and provide the prerequisite foundation for both moral identity and moral leadership.

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Power, Character, and the Junior Officer

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Abstract

French and Raven's venerable taxonomy of power (French & Raven, 1959; Raven, 1992, 2008), and in particular their construct of referent power, are presented here as useful tools for building the character of the junior Air Force officer. Referent power has theoretical links to major leadership theories, but also contains distinctions from this literature that bear further investigation. Definitions of power and character are offered, and a strong relationship between the two is proposed, in which referent power appears to be the power construct from French and Raven's taxonomy most uniquely tied to character. Links between leadership theories and referent power are addressed; referent power is acknowledged as conceptually tied to transformational leadership, but also different because it is situated in a taxonomy of alternative power sources. Referent power is recommended as a parsimonious and productive tool for investigating and building character in the junior officer, who is identified as belonging to a somewhat vulnerable population.

“The foundation of leadership is character.”

-Major General Alexander Patch

Introduction

Character development is crucial to fostering the leadership growth of our junior Air Force officers. To emphasize the importance of this goal to our service, Air War College Professor Dr. James Toner (1998a) asked the rhetorical question: “Is it true that one can have a ‘character defect’ but still be a good commander, a good leader, or a good professional person?” In an earlier issue of this journal, Basik and Keller (2011) emphasized the critical role of a leader's character in an increasingly complex environment of drawdowns, tighter budgets, and informational overindulgence. Conversely, character's absence can have a devastating impact on organizations. From the world of sport, the recent scandals at Penn State and Syracuse University are two of many

disturbing reminders of the painful costs of lapses of character—lapses which (1) occur in leadership positions; and (2) notably involve abuses of power. A few days after beginning this article, members of a unit at a CONUS Air Force base had chosen, in shockingly bad taste, to post on the Internet a photograph of themselves in uniform in which one of them was playing a corpse with a noose around his neck inside a military-issue cargo coffin. Where is the character? Where is the leadership?

As Doty and Sowden (2009), Goldman (1996), Toner (1998a), and others note, it is no easy task to select the best, most coherent approach to the character development of officers. The author's modest contribution to this crucial developmental goal is to call for scholarly attention on two issues:

(1) the definitions of, and relationship between, character and power in the leader; and (2) how contributions from the power literature can help the character development of junior officers. If, as the author argues, it is accurate to say that power is the medium with which a leader works¹, then new research on power, specifically social power, should serve as a productive tool for the investigation of character in the military leader—a means of unpacking more of character’s nature and mechanics. In turn, this same tool also ought to be able to enhance our efforts to develop character in the junior officer.

In this vein, the author offers definitions of power and character in the following article, also proposing a strong theoretical link between the two, such that a better understanding of the nature of power could lead to enhanced character development in the junior officer. Specifically, it is suggested that when leaders, in the process of selecting from various available sources of power, consciously emphasize and consistently reinforce their own modeling of exemplary behavior and demonstration of selfless concern for others, their own character development is a natural consequence. Based on an examination of the power literature, referent power (French & Raven, 1959)—briefly defined as the capacity of a leader to cause others to willingly identify with and emulate the leader—is put forward as the most accurate and helpful construct to capture this leader behavior. It is also suggested that referent power’s potential to build character stems from its ability to operate as a check on the use of power. In other words, a leader who seeks to build and

maintain strong referent power will naturally be inclined toward the use of socialized power (power for the good of the organization or of society) rather than personalized power (power for the promotion of self or satisfaction of selfish needs). Due to the relationships between certain leadership theories and the issue of character, referent power’s connections to transformational leadership theory are examined—strong links do exist. However, the author finds that referent power offers a distinct contribution because it is situated in a taxonomy of alternative power sources that better illuminates the array of choices available to leaders prior to an attempt to influence the behavior of others. The article concludes with a discussion of the benefits of a leadership research program on power: its merits as a concise response to the developmental needs of the junior officer, and its applicability to the task of character development.

A Scholarly Definition of Power

It is suggested that a study of character and the junior officer can be enhanced by an investigation of power, despite a commonly held reticence to approaching the topic of power in a positive sense. Open discussion of power in a prosocial context is not only warranted and desirable—it is essential to furthering leadership research. All leaders deal in power, whether they are effective or ineffective on the job, and whether they use it wisely, abuse it, or squander it. Part of the hesitation may stem from how we view power in our culture.

Western literary and historical heritage is peppered with sayings such as Lord Acton’s timeless axiom,

¹ To borrow an analogy from art regarding this idea of power as the “medium of leadership”: the leader is the artist; the power of the leader, seen in specific leader behaviors, is the paint; and the successful or disastrous outcomes of the leader’s influence are shown in the aesthetic quality of the painting. The goal of the leader’s activity, seen as the painting’s subject, may require bold or soft lines depending on the nature of the subject. Negative space (restraint) can be just as important to the painting’s quality as the bold strokes of decisive action.



“Power tends to corrupt; absolute power corrupts absolutely.” Unfortunately, such commentary can be a little misleading; or, at a minimum, its connotations are misunderstood. The author’s much less elegant restatement might at least be harder to misinterpret: “Power can be dangerous; power as an end for its own sake corrupts absolutely.” Winston Churchill described power’s dualistic nature—and benefits when used for the right reasons—to David Lloyd George in this way: “Power, for the sake of lording it over fellow creatures or adding to personal pomp, is rightly judged base. But power in a national crisis, when a man believes he knows what orders should be given, is a blessing” (Churchill, 1948/2008).

Power defined at its most basic level is the capacity of an agent to exert change in the attitudes or behavior of a target (French & Raven, 1959).² Any human relationship involves the exercise of power; this includes married couples, parents and children, and neighbors—even when the use of such power is implicit (Secord & Backman, 1976). Social power, which is “power manifested in interaction between two persons or among the members of small groups” (Secord & Backman, 1976, p. 207), is the sub-branch of the power literature most well suited to leadership-related research, and is ideal for studies on the junior officer as a frontline leader whose authority over very large organizations is still several years away.

This social power research is also ideal for extending a definition of power. This body of literature provides three additional elements that go beyond the traditional view that power is merely a capacity to compel behavioral change: (1) a map of the sources

of power available to leaders; (2) methods and evidence (e.g., Student, 1968; Yukl & Falbe, 1991) for evaluating the relative quality of impact from these sources; and (3) theoretical work emphasizing the importance of shared identity to the use of power. While power has persisted as a scholarly topic of interest for centuries, social power research as a branch of social psychology has been around for at least 70 years, beginning with the work of Kurt Lewin in the 1940s. The social power literature also has much to offer to military leadership researchers. However, power studies such as one on Army officers (Johnson & Marcum, 1968) and another on Army ROTC cadets (Thomas, Dickson, & Bliese, 2001) have been sporadic.

According to Lewin, *power* is the amount of force that can be imposed on a person divided by the amount of that person’s capability to resist (Bruins, 1999). Power for some time after this was viewed primarily as a force to be wielded over others, and power relationships were seen as a matter of dependence of the target on the agent—for resources, job security, or other such goals. However, this was not to last. At the end of the decade following Lewin’s original work, French and Raven (1959) published their classic, definitive, and still highly regarded work on social power which included a more diversified theory than Lewin’s.

French and Raven’s formulation specified five possible bases of social power available to the leader: issuing or implying threats (coercive power), granting or promising rewards (reward power), use of formal authority granted from a higher authority (legitimate power), displays

² In the parlance of the social power literature, the agent is the person seeking to use power and the target is the intended recipient of this effort. Notably, the agent need not be the leader in a formal sense; attempts to use power occur in all three directions in the context of dyadic relationships—sideways and up as well as down (French & Raven, 1959; Hughes, Ginnett, & Curphy, 2006; Secord & Backman, 1976).

of the leader's expertise (expert power), and the desirability a subordinate has to emulate the leader (referent power). These same bases, or sources, of power reflect varying degrees of dependency on the leader. Generally speaking, four of the five bases—coercive, reward, legitimate, and expert—cause the target to remain dependent on the leader even as the relationship matures in other ways. For example, in uses of coercive power, the subordinate's change in behavior and access to goods are wholly dependent on the leader's moment to moment use of the threats, implications, and statements that typically accompany this power basis.

However, the process of building and maintaining referent power is markedly different—the behavior of the subordinate can take on a life of its own. The junior person freely identifies with and chooses to emulate the leader, eventually following the example of this model without the need for continual reference to the model itself. The leader's physical presence and the target's observation of the leader's day-to-day behaviors are no longer required—the process has become independent of the leader. There is also a big price to be paid by the leader seeking to build and maintain this power source. He or she must present him- or herself as worthy of emulation—deep commitment to high standards and a willingness to sacrifice for the sake of others along with consistency in these endeavors go hand-in-hand with referent power (Yukl, 2002). French and Raven's work has withstood the test of time in the literature, even though to some extent their theory retained an understanding of power as fundamentally compulsory in nature. Over time, other researchers have questioned this interpretation, seeking to identify conditions in which an understanding of power is not restricted to its being a mere imposition of force.

For example, McClelland provided an expanded view of power that came out of his influential theory of human needs, which identified the power, achievement, and affiliation needs (McClelland, 1965, 1987). According to McClelland, the power need can express itself as a search for special status, personal gain, or power for its own sake (personalized power), or as a means of seeking the organization's ultimate good and serving higher objectives or principles, in which power is seen as a resource to be shared (socialized power). Among French and Raven's bases of power, referent power bears the most similarity to McClelland's articulation of socialized power. Both approaches to power call for a subordination of one's personal desires for the sake of something greater, and both encourage the leader to view power as (1) a resource to be shared not hoarded; and (2) a means rather than an end. Finally, both approaches incorporate the idea of viewing others with respect, as independent actors whose commitment and willing participation, and not just their compliance, are valued. Based on these similarities to socialized power, referent power appears as a forerunner to much of the follow-on work on social power which sought to rise above traditional, dependence-based theories (Connelly, 2012, in press).

Other social power theorists who steered away from a dependent view of power include Mann (1986), who articulated two meanings of the term social power: (1) mastery exercised over others; and (2) a collective effort in which groups use joint power over other parties or over nature. Building on the work of Mechanic (1962), who emphasized the informal power lower-level employees can direct upwards, Keltner and colleagues (e.g., Keltner, Van Kleef, Chen, & Kraus, 2008; Langner & Keltner, 2008) focused on the target's social power over the



agent and developed what they called the *reciprocal influence model of social power*. These researchers argued that alliances formed by subordinates place demands on the agent, and that social power derives from the desire to satisfy those alliances. In short, subordinates also grant social power to the agent, which redefines power as bidirectional.

Simon and Oakes (2006) have presented the most forward-leaning theoretical work on social power, advancing the prospects for a fruitful scientific investigation of power as a prosocial tool with their reconceptualization of the meaning of social power. They argue that power is based on conflict and consensus, and that power should be seen as a method for accomplishing goals and not simply a hammer to be wielded over others. Calling their new model the *identity-based model of social power*, they specifically see social power as hinging on how the subordinate chooses to relate his or her self-identity to the group (Festinger, 1950). Even while the leader is affecting the subordinate as an outside influence, from the beginning of the relationship the subordinate is engaged in a process of forming a “social identity,” e.g., “is my self-identity shared with or different from the group?” How the subordinate answers this question from day to day directly affects responses to displays of power, and has little to do with resource dependency on the leader. Hence, the use of social power always involves the issue of social identity, and the degrees of conflict and consensus in the leader–subordinate relationship depend on how much of the subordinate’s social identity is shared with the group. At root, Simon and Oakes’ work represents a challenge to move the literature beyond a “dependence-based” view of social power

(Connelly, 2012, in press). The expanded meaning of social power they offer emphasizes power’s potential as a nonexploitative tool for prosocial ends—respect for all parties is maintained, subordinates have room for independent action, and power is shared.

Interestingly, though, Simon and Oakes’ (2006) groundbreaking work is in some ways a restatement of referent power, due to both theories’ shared emphasis on a process of identification with the leader. In the author’s recent work on junior leader development (Connelly, 2012, in press),³ he found tight links between referent power and Simon and Oakes’ new identity-based model. Despite its age, referent power offers benefits that recommend it as a very significant potential tool for leaders. The construct does not reflect a zero-sum attitude toward power, induces voluntary cooperation from the target, and does not keep the target dependent on the leader, as opposed to the effects of reward and coercive power, for example (French & Raven, 1959; Raven, 2008; Yukl, 2002). Referent power also offers the opportunity for a concise synthesis of the social power literature, uniting French and Raven’s taxonomy to the various subsequent attempts to reconceptualize social power as an identity-based process.

The original authors saw referent power as having the broadest range of all the bases in terms of affecting desired change in the target across multiple domain areas of behavior. In a military context, for example, referent power might affect change in the target in such diverse areas as dress and appearance, fitness, and customs and courtesies all the way to quality of communication, self-sacrifice, and demonstration of

³ In his synthesis of the literature, the author examined relevant social psychology and organizational psychology research and identified referent power as a highly useful concept for developing junior leaders with two major advantages: 1) it is measurable and thus suitable for empirical studies; and 2) it captures the best contributions of the social power literature to leadership growth.

high-order thinking. In contrast, the authors argued that bases such as expert and legitimate power have a narrower scope, i.e., one's expertise and span of legitimate authority are heavily prescribed by law, personal limitations, etc. Furthermore, when a leader attempts to use these other bases of power in contexts in which they do not apply, the influence attempt usually backfires,⁴ e.g., the leader who claims an undeserved expertise or flaunts authority he or she does not possess by law or regulation will experience a "net loss" of that power basis.

In summary, the literature supports the idea that power in the hands of a leader is always "social power," and that social power for our purposes is defined as the capacity of a leader to exert change in attitudes or behavior manifested in interaction between two persons or among small groups. In addition, the social power literature has contributed a taxonomy of available power sources that provides important insight into where a leader's power comes from and how successful each of these sources may be, depending on the context of the influence attempt. Finally, this branch of research reveals the importance of shared identity with the leader as a crucial vehicle in the successful use of a leader's power. This idea was best captured within French and Raven's (1959) referent power construct and validated with decades of research using the associated taxonomy of social power. The literature also made an important distinction between socialized and personalized power, the former being power exercised for a higher good and the latter being used for the personal benefit of

the leader. Referent power was shown to be related to socialized power due mainly to both concepts' emphasis on self-sacrifice and seeking the good of the other—both place heavy demands on the leader. Referent power is also most closely aligned with the latest advances in social power research, especially that of Simon and Oakes, because it was this concept that was the first in this branch of the literature to link the importance of social identity to changes in the target's behavior, following up on Festinger (1950).⁶

Although Simon and Oakes (2006) also offer a major contribution in the direction of breaking the conflict-laden and compulsory nature of the traditional power theory paradigm, there is no empirical evidence yet to support their model, and much of what they demonstrate regarding the impact of shared identity is reflected in the conceptual makeup of referent power. On the strength of these conclusions, the author offers referent power as a standout concept from social power with unique relevance not only to leadership growth, but also to character development. However, to establish the connection to character, the term character requires its own thorough definition.

A Working Definition of Character

Terms like this are often difficult to define. For instance, consider the work of Edgar Puryear Jr., who wrote two of the classic texts on character and the military officer, *Nineteen Stars: Studies in Character* (1981) and *American Generalship:*

⁴ In the social power literature, power is considered the agent's *capacity* to influence the target, and an *influence attempt* is described as the agent's use of that power (Hughes et al., 2006)

⁵ The use of expert power also tends to tax the leader. It is not self-sustaining, requiring continual demonstrations of proof. As French and Raven (1959) also point out, this power can defeat itself. A leader claiming expertise he does not possess will tend to weaken any future ability to use expert power; "an undermining of confidence seems to take place" (p. 164).

⁶ Festinger (1950) specifically argued that the individual in an ambiguous situation needs a "social reality," and will tend, for the sake of a sense of security, to adopt the cognitive structure of another person or a group with which he identifies.



Character is Everything (2000). These works comprise decades of research and hundreds of interviews with military leaders including Dwight Eisenhower, Omar Bradley, and Carl “Tooey” Spaatz. “High character,” Puryear (2000) wrote, is “necessary to leadership” (p. 361) and “permeates throughout all the qualities essential for leadership success” (p. xv). Puryear makes a well-documented, persuasive case for the vital importance of character as a quality that both explains our military successes of the past and offers the best opportunities for fixing the present and securing the future. However, for those of us preoccupied with the “problem of character” and how to encourage it or increase its relevance, there is a problem. In 800 pages devoted to the subject, Puryear refused to define the word “character.”

Instead, he insisted, one can only describe it. There is at least one daunting reason for character’s elusive quality: Character is strongly related to but not precisely synonymous with the combined weight of personality and experience in the individual. As a result of this grey area, people in general can run into trouble when they work with character as a concept. For example, reflect on the following oversimplifications. When we speak of someone having “strong character” or a “lack of character,” we tend to ascribe to the term the same qualities we often use in regard to one’s personality: Character is seen as fairly stable, even static—“you either have it or you don’t.” In the same breath, we may point to a crucible experience in one’s past as an explanation for strong or weak character—now character appears fluid, but as primarily a function of outside circumstances. So which is it? For an in-depth account of character, neither approach

seems adequate—nor does a murky stew of both ingredients. We must go further in our collective discussion of character, go beyond a vague likeness of personality or experience in our effort to identify and examine character as a research area. If we cannot distinguish character from personality, experience, and other concepts, then the word cannot be said to exist in its own right.

The author contends a third possibility exists in our attempt to make progress with the scholarly treatment of character, and that this approach offers a way out of the above dilemma. We must embrace the idea that a working, if not final, definition of character is possible and that it is worth the investment of effort. We must also be willing to acknowledge that character in the individual person is capable of being changed and that such change is, to a considerable extent, that individual’s responsibility. Finally, we must extend our understanding and investigation of character to include its relation to other factors. For instance, some of the harder concepts in science (e.g., the personality, the electron) and philosophy (e.g., morality, violence) are made much more approachable by examining their relationships to other factors: their effects on other things and how other things affect them.

One means of making progress on a definition is to sift through the contributions of others. An interesting place to start is a comment by St. Paul in one of his epistles,⁷ in which he describes a human interior growth process that leads from suffering to endurance and then to proven character, e.g., a mature response to suffering, including internal anguish, builds endurance to withstand future trials, and this preparedness plays out in demonstrations

⁷ Rom 5:3-4

of character that can clearly be seen in one's actions and in the outcomes of one's influence.

Another ancient source, Aristotle (1947), reinforces these themes of endurance and of character in action and extends these ideas a bit by introducing the notion of habit. He wrote that "good" character is a habit of daily selecting right from wrong. Aristotle also saw this character as the possession of a person who is continent—or in his words "temperate and brave"—meaning one capable of moderating his passions, of directing the rational and irrational impulses of his soul in line with reason. In this approach to character, he was likely influenced by his mentor, Plato. In his dialogue *Phaedrus*, Plato (described in Toner, 1998b) wrote of a charioteer called Reason (a faculty bequeathed to each human) guiding two horses. One, represented as the Will, is the seat of our "better" nature and inclined toward temperance and virtue, and is easily mastered by the charioteer. The other, the Appetites, is the seat of our desires for goods, whether physical or financial, and tends to be undisciplined and directed towards our passions, and thus requires the whip. Now, to our collective consensus on character, we have added the notions of character as a habit integral to each person's daily life and as a practice involving self-restraint, or mastery over one's own impulses.

Sashkin and Sashkin (2003) offer a critical link between character and power in their treatment of transformational leadership and the makeup of a leader's character. Borrowing from McClelland (1965, 1987), they see the nature of a leader's power need as a critical component of his character. The connection to character is due to McClelland's previously addressed socialized versus personalized power dichotomy, such that the exercise of socialized power naturally induces restraint, consideration for others, and the suppression of selfish inclinations.

Former Air Force Chief of Staff General John Jumper (2004) captured several of these themes in his simple statement that character "is not merely knowing the right thing to do, but also having a firm conviction and the courage to act on such knowledge" (p. 176). He also embraces Doty and Sowden's (2009) call for cultivating military personnel capable of individually taking moral action, as opposed to merely reflecting moral intention. Taken together, then, character is seen as: a process rather than a product (see also Toner, 1998a, p. 46); a learned and habitual response to trials; a daily practice of choosing right, with real consequences and a requirement to take up the mantle anew each day; a prosocial use of power, whether it is power exercised outward over others or inward over the self and its passions; and finally, it is about taking moral action and not mere moral intention.

This is an impressive list of attributes; one that in the author's view captures most of the key ingredients in the nature of character, but one that requires a restatement to be more useful to research and practice. The author's prefatory statement on the nature of character in general is that *character* is who you are, shown in what you daily do, when matters come up requiring action and when morally right and morally wrong outcomes are both possible. To fine-tune this working definition in the direction of military leadership, it is essential to note that power, as argued here, is the medium with which leaders work. Therefore, the author defines character in the *military leader* as the daily practice of unselfish restraint, and the appropriate application of power toward prosocial ends.

This definition is intended to be useful to researchers, educators, and practitioners in several respects: (1) character is revealed as a process and not a

product that occasional training “booster shots” can achieve; (2) character is seen as both internally and externally manifested, and in particular the latter expression can be observed and empirically measured in some respects; and (3) a conceptual link between character and power is proposed, such that a leader’s character in action is said to occur in the medium of power, and power itself can also be measured to provide new insights on character. Most importantly, if there is any substance to this conceptual link, then researchers of character would find the extensive scholarship on power, especially social power, to be fruitful for their theoretical and empirical research.

Based on the above working definition of character, the author now submits that an investigation of referent power also has much to offer regarding the development of the junior officer’s character as a military leader. Referent power has previously been suggested as a useful means of developing leadership at the junior level, or at any level, because the leader who is able to consistently exercise a large amount of this basis of power, which is to say a leader who is widely respected and admired, is bound to be more effective than the leader who is simply feared and who makes others dependent on him or her (Connelly, 2012, in press). The author’s new proposal begins with two questions: (1) What happens inside the junior officer who has worked hard at building his or her referent power? (2) Is there an internal psychological process relevant to the issue of character development? To answer them, it is helpful to briefly review the context of the junior officer.

The Junior Officer and the Challenges of Character Development

Today’s junior military officers are experiencing some significant challenges; they represent a vulnerable population in some respects. These officers lack seniority and may not have a great deal of relevant experiences to aid them in their current job. Their authority and power are often significantly curtailed by current practice and military tradition; meanwhile several authors have noted a recent spike in the junior officer’s responsibilities (Haynes, 2007; Raybourn, 2007; Wong, 2004). When asked, these men and women often report a lack of consistent high-quality mentoring (Martin, Reed, Collins, & Dial, 2002). Layoffs in various guises have become increasingly common at these grades in the last several years. Chronic budget-cutting drills pinch people, training, and equipment, and the threat of more cuts adds to the tension of the work environment.

In the context of the social power literature, one of the biggest of these challenges to junior officers is the small amount of access these leaders have to most of the bases of social power. In the words of Burke and Wilcox (1971), the junior leader “acquires the ‘legitimate’ right to expect obedience but he is only given a limited amount of power to reward obedience and to punish disobedience. What [junior leaders] feel they need is more power” (p. 192). In a specifically military context, where is this power going to come from? As Hughes et al. (2006) put it in their analysis of French and Raven’s (1959) power taxonomy, “Effective leaders intuitively realize they need more than legitimate power to be successful” (p. 116).

This power need for junior officers is valid, and an important step in their growth as military officers. For optimal development of one’s leadership potential, the author proposes that, in line with Yukl (2002), younger leaders need to experience

success in handling tough challenges. Tools such as referent power may be the best available options for this purpose because extending one's power in socialized ways is a potential gateway to a higher proportion of successes. Referent power is also the most feasible of the power bases for junior officers to extend.

After all, their access to legitimate, coercive, and reward power is usually heavily controlled and subject to extensive oversight and review by higher echelons, e.g., selecting a deputy, issuing a negative administrative action, or sending someone on a choice TDY. Expert power is also difficult for junior officers to apply or increase. The leader typically needs years of expertise and experience to back up this basis of power. These problems faced by the junior leader were identified years ago in industry (e.g., Burke & Wilcox, 1971); they are no less true today in both the private and public sectors.

In a specifically military context, junior officers seem to have more to do today, but in a resource-constrained environment they are usually left with fewer resources and less control over resources in general—this adds to the tension they already experience as new officers. As a likely consequence of these pressures, recent research (Deresiewicz, 2010; Kane, 2011; Steele, 2001) indicates a high level of frustration within this population. There is also concern that these younger officers do not consistently receive the tailored experiences, such as on-the-job mentoring and targeted developmental tasks, that they need to optimize their leadership potential (Connelly, 2012, in press). There are also indications some of those with the highest leadership potential may be more likely to leave the service (Kane, 2011). If something substantive can be done to retain all of our top talent as well as develop the character of all of our younger officers,

then we need to take action.

Education and training can certainly contribute to a solution. There is significant support in the literature behind the idea that lessons addressing character and ethics are appropriate and developmentally crucial for new accessions; however, some scholars believe the services can do more in their educational programs to meet the demand. According to Goldman (1996), for example, the services lack a means of developing character in recruits who do not hail from a “values-rich environment.”

Goldman also argued that for over fifty years the tendency has been to address character development weakly and from the periphery, submitting the force to isolated, brief, surface-scratching “injections” in response to a variety of socially unacceptable behaviors. “We continually assume that secluded enterprises in the ethics, morals, or values arena are consequential just because they give the impression that we are going somewhere. This fallacious faith in new, detached projects does more harm than good by diverting the attention of those in leadership (who have the authority to cause real change) away from genuine solutions.” According to Goldman, “our military culture has become accustomed to a variety of unrelated efforts to help people treat one another with dignity” (p. 2).

Doty and Sowden (2009) agree, addressing the weaknesses of a compartmentalized approach in their review of Army training programs. They also point to what they call a “competence–character mismatch”: They propose that a strong, continually reinforced institutional emphasis on competence becomes a problem when it also stifles the existence of a similarly robust focus on character development. In their view, unless we engage in a radical overhaul in the way we develop character in the military, we



will not reduce the frequency of embarrassing and costly ethical misjudgments that continue to plague our operations and damage lives.

Approaching character development in new, change-creating ways will not be easy. As Toner (1998a) warns, on this topic “there is no ‘magic bullet’” (p. 49). Toner advocates the teaching of moral reasoning itself to get away from the compartmentalized, checklist mentality; Doty and Sowden (2009) want to see programs that cultivate the ability to take moral action. The desired outcome here is men and women who not only recognize the right thing to do (which is, they argue, often the case in any event), but who have the courage, discipline, and integrity to do it rather than fall subject to temptations such as misplaced loyalty.

None of this can be achieved overnight. The good news is that, as Toner (1998a) argues, it is not necessary to start from scratch. Junior and senior military personnel, like anyone else, have a fundamental sense of right and wrong, an innate faculty for making ethical judgments. In the same breath, no one ever completes this developmental journey: “None of us, not one, is ever done with ethics education—until the moment of death. We know that when we fail to exercise our bodies, we begin to lose our physical ‘edge.’ Why should we think it is any different with learning? Our ethical development is lifelong” (p. 46).

Our junior officers, like everyone else, are neither ethical infants nor are they ethical geniuses. So those who are mentors, senior leaders, and institutional stewards must actively seek to develop character, to instruct on ethical judgment and moral reasoning, and to challenge officers to make the taking of moral action habitual. At the same time, we need

not “reinvent the ethical wheel” (Toner, 1998a, p. 46). The clarion call voiced by Dr. Toner makes our course, at least in general terms, very clear:

We must realize that men and women enter the Air Force with some fundamental understanding of right and wrong; that there is still a need to deepen that understanding and to provide for it in an Air Force context; that leaders of competence are also leaders of character who teach by deed, if not necessarily by word; that leaders must be able to act in circumstances of moral ambiguity when simple slogans offer them precious little advice; that the ability to reason well morally is critically important; and that using traditional military training techniques in ethics instruction will not work. (p. 50)

But where to begin? The author suggests we start with referent power as a standout concept from the power literature that is uniquely related to character as defined in this article.

Referent power: A natural character-builder

If, as Puryear (1981, 2000) argues, in military leadership “character is everything,” then the whole range of leader outcomes, from small successful day-to-day interactions with others to catastrophic failures, are to a considerable extent a function of character on the job. When a leader rehabilitates a distracted and poorly performing subordinate, or when a leader’s organization slides into chaos due to repeated condoning of inappropriate behaviors, character is involved. Similarly, if power is the raw material of leader actions, a significant connection between power and character must exist on some level. The author has submitted that character in the military leader is seen in his or her ability to flexibly and optimally use power and its inverse, restraint, in accordance with higher principles than

mere personal gain. Of course, restraint is itself an example of power, the kind of power one exerts over the self and its passions—in short, *self-mastery* (Toner, 1998b). In simpler terms, leaders display their character in the way they relate to, or handle, power. Hence, an in-depth examination of character in the military leader cannot be separated from a treatment of the leader's relation to power, and it is specifically anticipated that a better understanding of power could lead to methods of enhancing junior officer character development.

French and Raven's (1959) power taxonomy at its most practical becomes a tool set for leaders, once the power bases and some of the research validating their effects are understood. Not only can leaders evaluate the quality of their own past or ongoing influence attempts by considering the bases of power they selected and attributing outcomes, but they can also plan future influence attempts more carefully, according to which bases seem best suited to the context and desired outcomes (Hughes et al., 2006). None of the literature calls for any of the power bases to be ignored, or calls for one that can be used in pure isolation—all five belong in a leader's repertoire (Yukl, 2002). However, in many cases a leader will want to achieve results by showing selfless concern and modeling the kind of exemplary behavior that includes examples of subordinating personal desires for the sake of higher principles—this is referent power in action. The research supports the success of this basis of power across a range of desirable organizational outcomes including productivity, motivation, job satisfaction, and less absenteeism (e.g., Burke & Wilcox, 1971; Student, 1968, Yukl, 1981).

Referent power also contains the possibility of providing a habitual check on how and why a leader is using power. Referent power requires deep

commitment and unquestioned consistency from the leader; not only is referent power a function of these investments of effort, but slip-ups have the effect of creating “negative referent power,” in which a lack of consistent, exemplary modeling will cause a distance between leader and follower identity (Yukl, 2002). Based on the definitions examined in this article of referent power, character, and socialized power, the leader who builds and maintains referent power will naturally avoid the use of personalized power, and will incline toward the kind of restraint and use of socialized power that one expects to see from a leader of strong character.

Regarding connections between referent power and transformational leadership, such ties need to be addressed because much of the transformational leadership literature implies or encourages similar exemplary behaviors, requirements for consistent modeling, and the exacting of a heavy toll on the leader, such as would be indicated for a leader exercising referent power. However, as it turns out elements of referent power are found in most of the major leadership theories of the past several decades, and a brief review of these connections including referent power's links to transformational leadership is warranted.

Beginning with the period following the leadership behavior studies of the 1950s, Fiedler's Contingency Theory (1967) emphasized the importance of relationship-oriented leadership. The theory stresses, and evidence indicates, that leaders exhibiting a high degree of success in maintaining quality relationships with others are more likely to produce positive outcomes across a greater range of contexts. Because junior leaders may have less control over task structure and the power inherent in their own position than they do over the quality of their relationships, the theory suggests that



working on the strength of relationships provides the most consistent opportunity for such leaders to make adjustments to achieve situation favorability. This conclusion indirectly endorses referent power as a crucial vehicle for junior leaders.

Two other major leadership theories somewhat related to contingency approaches are path-goal (House, 1971) and expectancy theory (Vroom, 1964). Path-goal theory asserts the importance of leaders experiencing and communicating an “internal locus of control,” which refers to a sense of empowerment to shape one’s environment as opposed to being controlled by the environment. Expectancy theory calls on leaders to model successful behaviors as a means of spurring follower expectations; their own performance will lead to successful outcomes. Referent power shares elements with both approaches in the case of the junior leader, at least indirectly. First, junior leaders who have sought to extend their effects on the unit through increasing their capacity for referent power may have more likelihood of sensing internal versus external locus of control, as opposed to other junior leaders who may feel constrained by their limited access to coercive, reward, legitimate, and expert power. Second, expectancy theory centers on modeling success—a leader’s behavior is likely to be strengthened if the use of referent power has increased the inclination of subordinates to align themselves with the attitudes and behavior of the leader.

The well-known LMX (Leader–Member Exchange) Model (Graen, 1995) also seems to bear significant connections to characteristics of referent power. For one thing, the point of the model is the quality of leader–follower relationships. Successes of the subordinate are a critical factor that can steer the relationship towards a series of positive

exchanges; in turn these successes are facilitated by certain factors including “perceived mutual similarity” and “level of interpersonal attraction” (Jex & Britt, 2008, p. 321). Strong LMX ties are characterized by reciprocity, not dependence, and high-quality coaching and communication. Referent power suggests itself as a precursor highly capable of inducing such factors and consequently enhancing LMX relationships.

In the author’s view, transformational leadership theory (see Sashkin & Sashkin, 2003, and Sosik & Jung, 2010 for thorough reviews of this research) bears the strongest connections to referent power. Transformational leaders reach out to subordinates’ values and their sense of a higher purpose, uniting these features to a common cause articulated by the leader. The goal of the transformational leader is to develop and inspire followers to achieve extraordinary levels of success. A skill such leaders frequently use is *reframing*—changing followers’ perception of the environment and the opportunity for change (Hughes et al., 2006). Another key aspect of transformational leadership is the ability to practice self-sacrifice (Burns, 1978). The literature also asserts the significance of personalized leadership as essential; these leaders pay attention to subordinates’ emotional cues and create the context for positive experiences that foster their tendencies to be self-confident and to embrace the leader’s vision (Hughes et al., 2006). This personalization allows the leader to influence others as a model of exemplary dedication and performance (Judge & Picolo, 2004). Finally, the empirical research shows that transformational leaders need to sustain high-quality relationships if they are to be effective (Jex & Britt, 2008).

The evidence-based Full Range Leadership Model

(FRLM), developed and refined by Bernard Bass and Bruce Avolio in the 1990s and evolved from Burns' (1978) original work, may be the best attempt yet to make key transformational leadership concepts adaptive and actionable. The FRLM's power comes from its success in identifying seven specific leadership styles and providing guidance on strengthening diverse leader skills. The model's four transformational styles are individualized consideration (focused concern for others), intellectual stimulation (innovation-based orientation), inspirational motivation (proactive verbal coaching, mentoring, and visioning), and idealized influence (exemplary modeling). Two transactional styles (contingent reward and management by exception) provide a foundation for the four transformational styles based on a series of exchanges in which leader and follower relate to each other through task-oriented communication and extrinsic rewards. The seventh—laissez-faire leadership—is never advisable and is defined as the avoidance or absence of leadership (Sosik & Jung, 2010).

The FRLM, like referent power, is behavior-focused in its approach to the agent or leader, as opposed to attribute-focused. Also, both concepts are attuned to and driven by consideration of the target or follower (Sosik & Jung, 2010). Of the specific leader behaviors covered under the FRLM, two of them are especially closely connected to referent power: individualized consideration and idealized influence. Individualized consideration calls on leaders to identify and provide what their followers need on an individual basis to perform and grow. This is a demanding task, compelling leaders to invest many of their own resources, act supportively, and make self-sacrifices to demonstrate concern—behaviors also associated with building referent

power (Yukl, 2002). It is incumbent on leaders to get to know their people well enough that each of their developmental needs becomes clear; then leaders have to structure their supervision of each follower's day-to-day activities so that these needs can be met.

Idealized influence is even closer conceptually to referent power. This leader behavior places a powerful call on leaders to go beyond self-interest. Such selflessness allows leaders to present themselves as models worthy of emulation; these leaders gain respect from others the hard way, their devotion and consistency instill pride that others will have in being associated with them. As Sosik and Jung (2010) explain: "Transformational leaders gain attributions of idealized influence from their followers the old-fashioned way: they earn it. They earn it by behaving in ways that reflect virtues and character strengths that are perceived as such by their followers" (p. 98). This role-modeling is the central behavior associated with referent power—presenting yourself as a desirable model of exemplary behaviors. Yukl (2002) described this element of exercising referent power, showing that a leader who is admired "can have considerable influence over others by setting an example of proper and desirable behavior for them to imitate. When identification is strong, imitation is likely to occur even without any conscious intention by the agent" (p. 150).

Authentic leadership (Avolio et al., 2004) is closely related to transformational leadership. Authentic leaders are deeply invested at the personal level in their unit mission and people. The leader's authentic behavior, reinforced by consistency and transparency, triggers subordinates to personally identify with the leader. Leaders who consistently exhibit positive emotional states inspire others to match those



states, indirectly enhancing performance and job satisfaction.

These major leadership theories clearly contain common elements that are, in turn, strongly associated with the behaviors researchers attribute to a leader exercising referent power: strong personal connections, self-sacrifice, and in many cases the necessity for the subordinate or other party to identify with the leader. In that these shared qualities are embodied in the leader exercising referent power as a significant part of his or her power strategy, one can conceive of referent power as a gateway to many of the goals common to the kind of leadership that transforms followers to be able to reach new heights of achievement and consistently exceed expectations: strong relationships, internalization of vision and organizational values, positive change, and the willing commitment of others.

However, none of these theories, including transformational leadership and the influential Full Range Leadership Model, offer a taxonomy of power which, as realized by French and Raven (1959), can be a useful tool for weighing alternative power sources, and for understanding and tracking one's internal (personally based) and external (position based) leader resources. Developing and using a transformational leadership style and choosing to extend referent power as part of a power strategy are two very different processes. For example, a leader may choose to embrace, verbalize, and reinforce a vision for an organization during such events as unit huddles, weekly staff meetings, and informal conversations—a classic transformational strategy. However, success is hard to measure here, as are the effects of this strategy in the context of the leader's relationships with others. If instead a leader seeks to extend referent power by cooking meals for subordinates that are

new parents, sacrificially supporting people during a crisis, and always following up on promises of assistance, these measures can be weighed against a decision to use one's reputation of expertise, the power of one's position, or perhaps the rewards or threats within the leader's scope—depending on the people, the context, and the desired outcome, even creating effective combinations of these power sources as required. Leaders can evaluate the results, and formulate revised approaches, over time learning to more effectively employ power as exactly what it is—an indispensable leader resource to cause changes in others.

In addition, referent power is distinguished by its inherent ability to serve as a check on the use of power, guiding its users to practice socialized power and to refrain from personalized power. Researchers (e.g., Yukl, 2002; Hughes et al., 2006) point out that leaders trying to maintain and extend referent power will lose power if they fail to demonstrate consistent selfless concern for others and for higher principles than merely their own personal benefit. Transformational leadership literature discourages personalized power, but its separate theories do not necessarily contain such an explicit self-correcting feature. The charismatic leadership literature warns against the effects of a narcissistic and self-promoting charismatic style (Conger & Kanungo, 1987), but does not include a feature within the theory by which these destructive tendencies are restrained.

Specifically, leadership research in general suggests that a lower frequency of overt displays of power is more conducive to leader effectiveness, and is a sign of an effective leader (Yukl, 2002)—and referent power is what can get you there. That is the secret to referent power's ability to inspire followers in a way that induces them to take ownership of their

own performance and of organizational missions and values. As a leader influencing others through referent power, you operate on the strength of others' positive personal knowledge of you (Hughes et al., 2006), rather than relying on your own direct influence, which can easily become self-interested and overbearing. This positive personal knowledge shared by others, when it consists of reinforced demonstrations of integrity and strong character in the leader, of setting the example, leads to willing identification with the leader and internalization of what the leader stands for (Yukl, 2002). It is worth noting that these behavioral choices would seem to be desirable for any leader to make, not just the leader who wishes to extend referent power. At bottom, the following outcome expressed by Hughes et al. (2006) may be the result: "Followers embrace change requests as their own and often go the extra mile to make sure work gets done" (p. 417). The kind of restraint required here by referent power—the need for consistency, the subordination of self-interest, the respect for followers, and the imperative to cultivate followers' willing commitment versus coerced compliance—marries up extremely well with both the working definition of character offered earlier in this article, as well as the vision embodied in this paper of the military leader of strong character.

Conclusion

Referent power is suggested as the basis of a new research program on the character development of junior officers for three reasons. First, it is the one basis of power continually available to any leader; junior officers can always use and attempt to increase their referent power. Second, referent power offers a means of synthesizing the contributions of the literature on leader development. Third,

referent power may be a natural character-builder, enhancing the ability of younger leaders to make ethical judgments and use power appropriately in the course of developing their capacity to lead.

Referent power is offered as a related concept to the extensive research on transformational leadership, but one that is also distinct from this research. Transformational leadership, in particular the Full Range Leadership Model, does emphasize the benefit of a leader's ability to consider and select from a range of behaviors and adapt to the context of the influence attempt. However, French and Raven's taxonomy of power sources allows the leader to consider which type or types of power are best for a situation from among several alternatives which, in combination, also equate to a definition of power in its various forms as seen in human relationships. Such a review of possible leader behaviors by the leader may significantly contribute to subsequent choices when the leader's goal is to induce internalization of organizational goals and higher principles as opposed to forcing compliance in followers. This review would also logically serve as a check on the leader's choices, fostering the employment of socialized power by, for example, encouraging restraint when it is desirable, or by inducing the leader to carefully consider uses of coercive or even reward power. Over time, uses of power that emphasize dependency on the leader can debilitate a unit, promoting a compliance-only attitude and discouraging the kind of innovation and commitment that transformational leadership theories promote.

Referent power is self-sustaining, rather than requiring constant reinforcement (French & Raven, 1959). Once a leader develops a track record of admirable qualities, this record takes on a life of its own, and tends to breed the desire of others

to emulate these same qualities (Puryear, 1981). When others make the decision to accept the leader as a model to follow, this decision is often internalized—a crucial step. Because the point of reference becomes the follower's perception of the leader's identity he or she wishes to share, this follower is no longer dependent on the leader as long as the leader does not betray his own example. More importantly, referent power is not bounded by organizational rules or by rank. Peers and supervisors as well as subordinates may be equally moved by a leader's example, especially because, as Secord and Backman (1976) point out, the target's desire to identify with the agent can be implicit versus conscious.

As the author has previously stated, referent power is also capable of synthesizing a diverse collection of research in the fields of social and organizational psychology (Connelly, 2012, in press). From social psychology, in the context of leader performance on a personal level, power is offered as an agent's capacity to influence, and influence causes behavioral change in others. However, when the nature of the relationship is based on dependency on the agent, the changes are found to be less than ideal and the advantages short-lived. In contrast, an alternative to this one-way type of relationship is based on willing identification with the agent. Under this alternative, compliance may give way to commitment, emulation to shared vision, and desire for resources to internalization of organizational values. With the roots of this process of identification in French and Raven's (1959) taxonomy, referent power as a social power concept captures the best of the earlier research while strongly relating to the most promising new research, including Simon and Oakes' (2006) identity model of social power.

From organizational psychology, research programs

on leadership consistently address the advantages of a self-sacrificing, other-oriented style, and often point to the very same process—identification with the leader—as a primary feature of such a style. From transformational (Sashkin & Sashkin, 2003) and authentic leadership theories (Avolio, 2005) to the LMX Model (Graen, 1995) and expectancy theory (Vroom, 1964), these approaches require leaders to pursue strong personal connections, selflessness, and the facilitation of modeling by others through exemplary behavior. Referent power sets the stage for all these agendas, recommending it as the most versatile concept for uniting themes across social and organizational psychology that are useful to leadership researchers, leaders, and especially junior leaders. Of course, for referent power to accomplish all this for a leader, it must surely impose some special requirements on the leader himself.

It is the cost of referent power that illuminates the third reason for choosing this concept over others. Several researchers have outlined the demands of using or increasing referent power. Hughes et al. (2006) discuss the time a leader must invest in building it, especially for the sake of forming strong relationships and establishing credibility through consistency in behavior. Vital to this credibility is the perception of targets that the leader is motivated by more than personal gain—therefore selflessness is also mandatory. Yukl (2002) offers a list of attributes the leader seeking to extend referent power must embody, which includes acceptance, supportiveness, providing top cover, unsolicited gestures of help, self-sacrifices, and the keeping of promises. The key to extending referent power, it turns out, is character. "Referent power," Yukl (2002) writes, "ultimately depends on the agent's character and integrity"—which is exactly the point (p. 150). Character extends referent power, and seeking to

increase referent power becomes, organically, a call to develop one's character.

In this article a means was sought to initiate a research program aimed at empowering junior officers to develop into ethically sound, confident leaders of strong character, and found in social psychology's concept of referent power. This concept was demonstrated to be suitable to the context in which the junior officer lives, and ideal as a mechanism for guiding the development of this officer in that it clarifies the relationship between leadership, power, and character. Specifically, referent power is helpful in how it underscores the need for leaders to exercise restraint, self-mastery, and the appropriate application of power as a means toward prosocial ends. It is also hoped that by emphasizing power as a means only—never a worthy end in itself—attention on referent power may reduce the likelihood of abuses of power in the future. The way ahead is not to minimize discussion of power or pretend it is not the stuff of leadership, or that power can only be thought of as the tool and goal of tyrants. Instead, a much better aim is to mentor, train, and educate our younger leaders on how to use power responsibly, wisely, and in a way that allows them to prove and grow their character. As Kemp (1994) has pointed out, "when time is short, we will do what we have habituated ourselves to do. But what we have habituated ourselves to do depends in part upon our previous reflection about principles" (p.9). Kemp's wisdom here should provide extra impetus within the services to prioritize the character development of junior officers through substantive, meaningful programs that target and stimulate this crucial reflection. Additionally, there are several research programs and instruments investigating social power through French and Raven's (1959) taxonomy that can provide the basis for a productive series of empirical studies focusing

on referent power and employing junior officers as participants (e.g., Hinkin & Schriesheim, 1989).

To return to the issue of a definition of character, the literature makes it quite clear: Leaders wishing to acquire referent power must display consistency in their use of power, self-sacrifice, restraint, selfless concern for others, and a willingness to offer oneself as a model for exemplary behavior. These requirements sound a lot like the author's proposed working definition of character in the military leader, and are explicitly or at least implicitly involved—the daily practice of unselfish restraint, and the appropriate application of power toward prosocial ends. At the core, the leader who consistently sets the example, who repeatedly demonstrates a regard for goals far beyond personal gain, and whose exemplary behavior successfully facilitates in others a voluntary process of identification with the leader, in short, a leader using referent power—is this not simply the kind of leader we all want to see and want to be? In other words, a leader of strong character.

"There may be many areas where we are weak, lots of things we may not be particularly good at, we will survive all of these, what we cannot do without, is character."

-Squadron Leader Chris Webb, Royal Air Force



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Interview: Mr. Nicolas Lawson

Field Director, Doctors without Borders

Introduction

The process of developing leaders of character is important in a variety of contexts to many different kinds of organizations and disciplines. This interview with Mr. Nicolas Lawson, Director of The Field Human Resource Department for Doctors without Borders, underscores a cross disciplinary need to understand the development of leaders of character. While the differences between Doctors without Borders and the Profession of Arms are significant, both have a need for their leaders in theater to make decisions in unpredictable and often volatile circumstances that are rarely simple and solutions are often not clear cut. Both expect leaders to act under substantial pressure, and absent clear cut answers that produce a desired result. In this interview the similarities and differences are identified and we believe we can learn from both.

JCLI INTERVIEWER: Can you start by telling us about MSF?

MR. LAWSON: We are Doctors Without Borders/Médecins Sans Frontières (MSF). Doctors Without Borders is an English translation of Médecins Sans Frontières, which is French. The organization was started 40 years ago in 1971 by a group of doctors and journalists in France, and over that period of time, we have branched out to have offices in a number of different countries. And each of those countries makes a translation of the name, but always retains Médecins Sans Frontières. In the U.S., we are Doctors Without Borders, in Spain we're known as Medicos Sin Fronteras; and in Sweden we're known as Lakare Utan Granser.

JCLI Interviewer: Interesting: What are the values that your organization have determined are important and want to communicate to all of the employees and everybody who ever hears about Doctors Without Borders?



Nicholas Lawson is director of the field human resources department of Doctors Without Borders/Médecins Sans Frontières (MSF)—USA, based in New York City. He began working with MSF in 1997 as a logistical and administrative expert in a project in southern Sudan, at a time when the region was embroiled in civil war. Since then he has held 11 other positions within the organization, which have taken him to humanitarian hotspots in Afghanistan, Burundi, East Timor and Malawi. During his years in the field, he rose through the MSF ranks from logistician to field coordinator, logistical coordinator, and on to head of mission. Nick's extensive field experience prepared him for the role of recruitment officer for the field human resources department at the Sydney headquarters of MSF—Australia, where he worked from 2001 – 2004. Prior to joining MSF, Nick worked in the finance, construction, education, and hospitality industries, both in Australia and internationally. He studied

MR. LAWSON: Independence, neutrality, impartiality, and ethical behavior are the principles that govern our organization's policy and practice. The people who work with MSF do so because they want to be there and they want to be of service. Beyond that we look for people who are motivated, who are self-striving, who are confident, who have initiative and who are professional. We look for people with a high ambiguity tolerance. We look for people with flexibility. We look for people who feel a sense of obligation to service or feel that they have a responsibility to serve. We look for people who can be in solidarity with populations who are vulnerable.

JCLI INTERVIEWER: How difficult is it for your organization or leaders to make decisions in hostile and complicated circumstances?

MR. LAWSON: Well, yes, I must admit it can be a challenging situation. For us, it comes back to the independent nature of our organization and the impartial nature of the assistance that we give. I'm not sure whether we find our two organizations at cross purposes in that regard. We, as an organization, are there to provide assistance to a population that does not have access to medical assistance because of a conflict or because of a lack of medical facilities in their own country. And that's our only reason to go in. The service that I speak of is that we strive to produce the best quality medical treatment that we can to a particular population. It doesn't matter if that's in Sudan or Pakistan or Laos. We are clear that just because we may be operating in an under developed context, there is no diminishment of the quality of service that we are providing.

JCLI INTERVIEWER: Your organization also sends people to countries that may not be in conflict but have other kinds of crises, correct?

MR. LAWSON: Yes. For example, the situation with HIV around the world is something that we characterize as an emergency. There are millions of people who are living with HIV and who do not have access to very important medications, known as antiretroviral drugs. These drugs keep the HIV virus in a state that is manageable and allows people to lead very productive lives. So we feel our responsibility is to encourage the provision of medical treatment to that population as swiftly as possible. In most circumstances that is what we are trying to contribute to. We set up medical facilities to try and ensure that as many people as possible have access to medicine and quality medical treatment. We can't do everything ourselves, but what we can do is provide examples or projects that show how possible it is to offer access to medicine, so that others can follow our particular lead. We don't have the resources to solve all the world's problems, but if we pioneer new techniques and innovative medical practice, then we are able to develop new possibilities for others to follow. In a lot of circumstances we respond to natural disasters. Consequently we had a huge response to the Haiti earthquake in 2010, and later on in that same year, we responded to a massive cholera outbreak that infected more than 446,000 people and killed thousands. MSF teams treated more than 1/3 of those cholera cases within the country.

JCLI INTERVIEWER: What are the funding sources of your organization? Are you mostly private donations?

MR. LAWSON: Private donations are our main source of funding but we occasionally take funding from other sources. Certainly, within the United States, we are funded solely by private donations. We don't take money from corporations that are involved in alcohol, tobacco or extraction industries. Most of our money comes from individuals who feel that we are an organization worth supporting, who understand the charter and see what we do and feel that it is a worthwhile organization. We do take some institutional funding. There are a couple of European governments who donate. We do take money from countries such as Sweden and Canada, but these funds are not really a significant proportion of our budget. And from the U.S. side of things, we take no governmental funding for any projects or programs.

JCLI INTERVIEWER: You mentioned your core principles/values were independence, neutrality, impartiality, and ethics. How does the organization ensure that those values are being promoted or implemented by your leaders in the field?

MR. LAWSON: We educate people. We have a series of trainings where those principles are reinforced again and again. It starts when people first join the organization there is a three-day introduction period. Moreover, we use people from the medical profession. The medical profession has in itself an independent code of ethics and we operate according to this concept. The medical code of ethics basically directs that if you have a wounded or injured patient in front of you, your responsibility is to treat that human being. That is regardless of other ideologies or agendas, be that political or religious. As a medical professional, you have a re-

sponsibility - you have taken an oath. When you are confronted by a person who is wounded, injured or sick, you need to take care of them. That's what you've agreed to do in your profession and the medical profession takes that very, very seriously; and we, as an organization see ourselves as an extension of that. So not only do we train people, but many members have that responsibility as part of their professional code of ethics. And for those of us who are not medical professionals, we understand and have taken time to be trained in that code of ethics.

JCLI INTERVIEWER: I would imagine that you have people from different backgrounds all around the world. How do you define what an ideal leader is?

MR. LAWSON: Leaders come in all different shapes and forms. There are those who are particularly supportive, there are those who manage well, there are those who are visionary, there are those who are inspirational. Ideally, you'd like to have all of that in one person, but that's a rare thing to find. Working for the organization now for a while, I realize humans are pretty similar the world over, their ideas, the way they interact with each other, the way they inspire, the way they support, are all similar in many ways. It has a lot do with effective communication. We have leaders from all over the world; American, Indian (from India), Congolese, Australian, and Dutch, just to name a few. Leaders are people who are intelligent, who go beyond the work that they have been given to do. Our leaders in the field often come up with innovative responses to some of the complex situations our organization is often involved in. We also need

people who can manage others well, who can bring the best out in people, who can lead by example, who can make decisions and not be afraid to make decisions. As I said before we need our leaders to have a high ambiguity tolerance. To be able to move forward when all in front of you is blurry and not very clear.

JCLI INTERVIEWER: Does the concept of duty play a role within your organization and in your organizational efforts?

MR. LAWSON: I think it plays a significant role. Many of our people feel a sense of duty to help their fellow human beings and as a result that is why they often join our organization. We are not compelling anybody to do this work - people join the organization of their own free volition. And, generally it stems from looking at circumstances in the world and feeling that there is an injustice. People feel a sense of duty to respond to this perceived injustice, and they believe they have skills to be able to change what might be a very negative situation into a positive situation by the application of their own skills. People find a drive within themselves to provide that support and that drive can easily be understood as a duty.

JCLI INTERVIEWER: How might the concept of duty be relevant to your organization?

MR. LAWSON: In the military there is often someone or something who is telling you what that duty is and how it has to be done. The question left is who compels that duty. And for us, there is no one compelling this sense of duty apart from the individuals themselves. I would also offer that this sense of duty is no less obligatory than

the military because this one invites people to often put their life in harm's way.

JCLI INTERVIEWER: So would you say duty is an internal feeling?

MR. LAWSON: Everyone always has an option. Everyone has the option to look away, to turn away, to walk away. The people that we look for, that work for us and who are successful with us are the ones who in and of themselves, do not turn away. They compel themselves to keep going when it's very, very difficult, when it's very hard and it's very complex. They recognize that the goal that they are trying to achieve is the improvement of a very negative situation for another human being. So they are driven by a very internal solidarity with humanity. A duty if you will.

JCLI INTERVIEWER: How does the organization respond to the fact that ambiguity looks different in different cultural backgrounds? How does the organization account for the different cultural definitions with people within your organization, in terms of leadership?

MR. LAWSON: We try very hard not to have different interpretations of leadership. I think the ambiguous situations that people are confronted with are due to a lack of information or due to a crisis that unfolds and you are really not sure quite how to deal with it. I don't think it's cultural as much as I think it's experiential. Often an important question that must be asked is: "What is the context of the crisis that you are confronting?" There might be some people who just have more experience in a particular situation and so there is perhaps less ambiguity for them but that is not a

cultural. We are constantly balancing many things; we are balancing the need of a population, and frequently the need of a vulnerable population. We are balancing the primary principles of the organization, the independence of the organization, the neutrality of the organization and the ethics. All of those things are influential on how you make a decision going forward. If you are confronted with a conflict situation, how do you access that civilian population which doesn't have a voice for itself? You may have two sides of a conflict, but in the middle, between those two sides of a conflict, there are groups of people, huge groups of people, who really have nothing to do with either side of the conflict. But because those engaged in the conflict are trying to win the support of that middle group of mutual population, it influences their access to health care enormously. So what we try to do is go in and make sure that we provide adequate medical services. The ambiguity is not trying to negotiate the conflicts. The ambiguity really is about the fact that it doesn't matter whether you are working in Angola, Congo, Australia or in the U.S. We have a goal that we are trying to achieve and that is the provision of emergency medical care. So there is not a cultural consideration there; it's really a medical consideration.

JCLI INTERVIEWER: Let's explore the idea of high ambiguity tolerance in crisis situations. I know most people believe that those pressure situations don't create character in us, they bring out the character that's already there. How would you respond to that notion about character?

MR. LAWSON: On my first assignment with MSF, I remember writing back to my folks and I

remember thinking "Wow, I have somehow discovered in myself that under the most extraordinary circumstances I don't crack up." And that was a very powerful lesson to learn about myself. And I see that happen again and again. People who do have the confidence, sense of duty, or the sense of responsibility to step through the door of MSF and commit, learn pretty quickly. It takes a high ambiguity tolerance to commit to the organization because people apply and they have no idea where we are going to send them. While they are aware of the potential difficulties they are also making a leap of faith and putting trust in the organization. We have to respond to that trust as deeply as we can to ensure that they are feeling secure in what they are doing. But when they get to the field in sometimes hostile circumstances they go back to their training as a medical practitioner, as a non-medical support person, and they start to work and they realize they can do it - it's an extraordinarily enriching experience for people to understand that about themselves. It's critical and happens to almost all our staff. There is great reward in service to others, and there are some fascinating personal insights that you gain purely by saying, "I'm going to do it," and then actually providing that lifesaving care in an independent, impartial and ethical manner. That's a very rich experience.

JCLI INTERVIEWER: Given your organization's intentional desire to remain independent and neutral, the fact of the matter is we are people and we are emotional and our hearts often in play when we witness the atrocities that other humans experience. Do you have specific training modules, educational components that help people and in-

dividuals separate their emotions from the mission of the organization?

MR. LAWSON: We have many modules which address what the organization is all about. I think there is not one which specifically teaches people how to separate their emotions. We need people to be outraged by what they see. We need people to be horrified. We need people to encounter those experiences and have those emotions because they are the visceral drivers of why people join us. We need people to be passionate in what they are doing. We need people to be offended by the circumstances that exist in the world so that they themselves feel the need to respond and do something. So we don't want to separate that. We want to make sure that at the same time their passion, their anger, their horror, their outrage is channeled and refined and doesn't prevent them from doing the work that needs to get done. They need to channel all that energy and put it to the service of their particular skills and to make those skills as good as they can be, in the circumstances that they find themselves in. We are also at pains to ensure that we take care of our staff as well as we can, providing psycho-social counseling for all returning staff.

JCLI INTERVIEWER: What role does the concept of diversity play in your organization?

MR. LAWSON: We are completely diverse. If you are talking about the different types of nationalities that we have working for us, we have 70 or 80 different nationalities that are working for MSF at any one time. Diversity is the key, really, to who we are. There is potentially the possibility that people can see us as a very European organization but our

staff is drawn from all over the world. We work all over the world, and the only thing that is driving us or even should be driving us is the medical imperative and the medical action for populations of individuals who are vulnerable and who do not have access to that medical service.

JCLI INTERVIEWER: In the time you have been with MSF, what lessons have you learned?

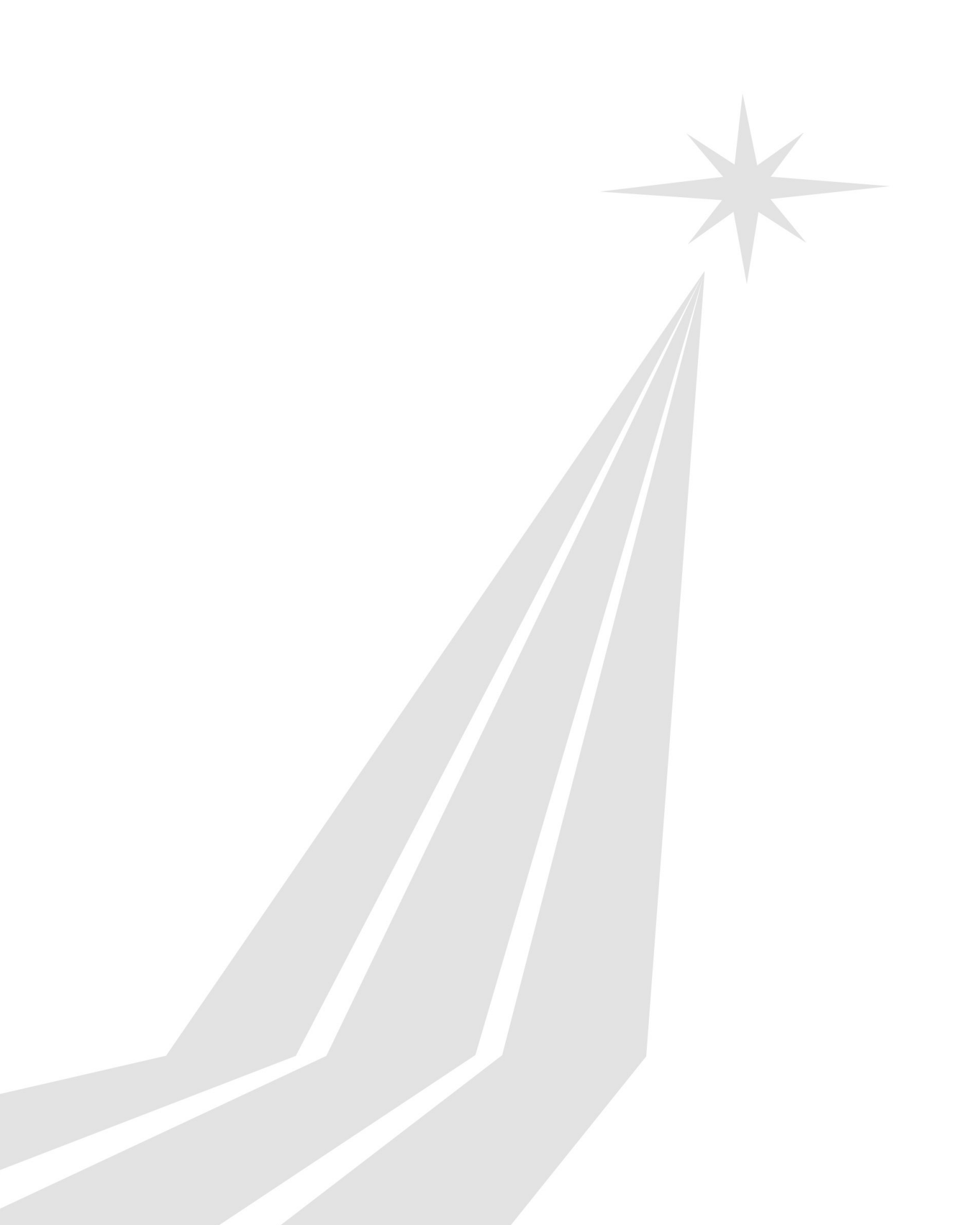
MR. LAWSON: I've been working for MSF for 15 years now and I think about my work for the organization on a daily basis, "Why am I doing it?" And I think after 15 years you should always ask yourself those questions. Potentially one could wonder: "Well, should I be doing something else?" There are numerous situations that require the assistance of one human to another, and I find that to be something that I am privileged enough and lucky enough to be able to do. I do genuinely believe that the concept of giving is a very rewarding way of living one's life, and so I look to continue in that regard. But with MSF we fall back to the charter. I think those concepts work as well for me today as they did on my first mission. I understand what our charter is all about and as result it not only guides my professional behavior it relates to my personal life as well. As I said before, the principles of the organization are independence, neutrality, impartiality, ethical, and engagement. Frankly, I find that to be an excellent way of living your own individual life as well. I would argue that adhering to these principles can lead one to have a pretty satisfactory existence.



Conclusion/Future Considerations

This interview with Mr. Lawson is yet another example of the complex and important task to develop leaders of character. When lives hang in the balance, there are few skills more important. As we widen the lens to include more voices in the discourse about character and leadership development and its application to the Profession of Arms, we enhance our ability to develop the

leaders necessary to respond to a dynamic, multi-faceted, and non-linear context. It is important to continue to explore conversations like this with a variety of partners in effort to continually increase our knowledge base about this central question: *How do we develop leaders of character with the skill sets necessary to respond to the forceful challenges of today and the capricious encounters of the future?*



Essay Collection From Afghanistan:

Each of these essays addresses some aspect of the need to culturally address systemic corruption in Afghanistan.

Developing Mechanisms of Accountability to Combat Corruption

Mojtaba Salem

Introduction

Defined by Transparency International as “the abuse of public power for private benefits,” corruption slows down economic growth and has disastrous impacts on the rule of law and good governance (qtd. in Stapenhurst et al. 2). Stapenhurst maintains that corruption is a symptom of the weakness of public institutions (Stapenhurst et al. 9). In Afghanistan, it also causes the weakness of public institutions. Being a cause and product of institutional weakness, corruption is exacerbated by the lack of public morals and the weak law enforcement.

Problems and Potential Solutions

The severe economic conditions under which government officials live create a pseudo-ethical justification to commit corruption, e.g., to ask for bribes. Likewise, citizens pay bribes to have access to goods and services in advance of other members of society. The willingness to commit corruption is due to the lack of public morals, which is a different notion from the personal ethics of individuals. Public morals are regulated by a system of incentives that discipline, award, and punish citizens’ behavior in the public sphere.

The severity of corruption could be mitigated through addressing two problems in a sequential order. Corruption flourishes when citizens know that corrupt behaviors will not be punished, nor will lawful behaviors be rewarded. If one sees no incentive to stop paying bribes, why not the bribe officials and receive agreed upon benefits before everyone else? The first step needs to be taken by the legislative branch to incentivize citizens’ behavior by means of statutory laws. Such laws set the terms for public morals and, therefore, have to be massively popularized in society. Just as citizens know that the punishment for murder is qisas, they should be aware of specific punishments for committing petty and grand corruption. This is a deterrent strategy, and its public announcement leaves no excuse for the ignorance of public morals.

The second problem is the weak law enforcement. The weak law enforcement means less willingness and capacity to find corruption and the lesser likelihood to punish corrupt officials. This neutralizes the positive effects of the incentive system, which is set forth on paper. To rectify the weak law enforcement, oversight institutions must be developed as independent organizations that are granted authority by the National Assembly

for reviewing the activities of the government and following up corruption cases to ensure the enforcement of law and courts' decision. It is important to position the branches of oversight institutions within the buildings of governmental organs to perform their monitoring responsibilities.

An example of oversight institutions is the supreme audit institution (SAI). Rick Stapenhurst describes the specific functions of SAIs as to:

help deter waste and corruption by attesting to the financial accuracy of the data provided by the government; checking whether the executive's spending has complied with applicable provisions, laws, and regulations; and reviewing the government's performance; that is, whether it has delivered public services in an effective manner (Stapenhurst et al. 5).

In particular, SAIs report to Wolesi Jirga's specialized commissions for the enactment of realistic counter-corruption laws, which best incentivize citizens' behaviors. To ensure their independence, the executive officials of oversight institutions like SAI are nominated by a joint committee of reputable civil society organizations and international donors to receive a vote of confidence from Wolesi Jirga.

Accountability Systems in Afghanistan

The ultimate objective of guiding citizens' behavior in the public sphere through the enactment of counter-corruption laws and creating SAIs is to make and keep government officials accountable. Therefore, defining accountability is important. In democratic political structures, Rob Jenkins

explains, accountability "concerns the ability of the governed to exercise control over officeholders to whom power has been delegated" (137). In Afghanistan, the biggest challenge is the blurred lines of accountability due to the role of international donors and NGOs.

Central to Jenkins' definition are mechanisms of accountability that govern the relationship between the government and citizens. Such mechanisms deal with the principle-agent problem within the state of Afghanistan. The principle-agent problem states that agents (government officials) should do what principles (Afghan citizens) want them to do, yet agents generally tend to stick with their own interests and ignore those of the public. Mechanisms of accountability do not apply to the relationship between international donors, NGOs, and Afghan citizens. It is not conceivable for Afghans to impose sanctions on international and nongovernmental organizations if citizens consider their behavior unsatisfactory.

International donors and NGOs, as partners of Afghanistan's civil society, should take a monitoring function, provide recommendations for law enactment, and, if their candidates received a vote of confidence, run supreme audit institutions (SAIs). And, understanding that bad incentives, poverty, and the lack of public morals tempt government officials to act corruptly, the mechanisms of vertical accountability must be used to hold various organs of Afghanistan's government to account.

By the mechanisms of vertical accountability, Kaufmann and Dininio refer to "the constraints placed on the behavior of public officials by



organizations and constituencies with the power to apply sanctions on them” (21). The objective of vertical accountability is to make corrupt behaviors more costly. Empowering citizens in the grassroots through providing them with information regarding enacted laws, government’s activities, budgets, the asset declaration of officials, and so on, the media play a crucial role in widening the scope of vertical accountability. According to Figure 3.1, the investigative media, if possessing enough freedom, can help civil society to become more involved to check and balance the local branches of the government (Kaufmann et al. 17).

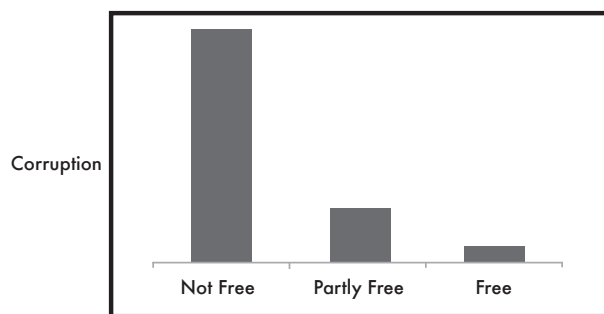


Figure 3.1
Civil Liberties

Corruption is Associated with Absence of Civil Liberties

Conclusion

It is helpful for different institutions to participate in combating corruption under a well-articulated framework. Mechanisms of horizontal accountability include the enactment of counter-corruption legislature, the regulation of public morals, and the establishment of incentive systems. The levels of corruption are higher where the law enforcement is weak. To fix this problem,

oversight institutions such as supreme audit institutions (SAIs) must be developed with the joint cooperation of international donors, NGOs, and civil society organizations. Mechanisms of vertical accountability include the freedom of information and a free and independent media, which take the counter-corruption campaign to the grassroots of society.

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Essay: Good governance: roots and causes of corruption

Javid Ahmad Shayegan

The phenomena of corruption exist persistently over time and space, and this creates challenges that are enormously strenuous to confront. Moreover, as long as the allocation of scarce resources of the world is unfair and unjustified, corruption will remain a challenge. Thus far, it has proved extremely difficult to formulate an encompassing definition for this catastrophic fact. The people of different countries have different understandings of corruption, and they have defined it according to their perceptions and that which they have seen as fraudulent. But I prefer to use the most commonly accepted definition of it: "Corruption involves behavior on the part of officials in the public and private sectors, in which they improperly and unlawfully enrich themselves and/or those close to them, or induce others to do so, by misusing the position in which they are placed" (Asian Development Bank).

Afghanistan is in the early stage of democracy and development, thus, poor economic growth, ethnic polarization, and weak democratic institutions pave the way for the demand and supply of corruption in most of its private and governmental sectors. It has been ten years since the international society provided opportunities for the government of Afghanistan to confront terrorists and foster economic growth in the country. Not only has the government failed to eliminate terrorist, but it also did not take significant steps to create a well-

defined strategy to ensure the country's future economy. The current situation of Afghanistan, which places the country amongst the poorest countries of the world, shows that this country lacks necessary economic infrastructures. As a result, the government's budget is not enough to support all its sectors, and the low wages of employees cannot cover their family expenses. Therefore, this in itself, promotes corruption. Finally, low economic development and low civil service wages are indeed associated with a higher corruption rate.

The corruption issue is also related to ethnic polarization in the deeply divided societies of Afghanistan, and the conflict among the different ethnic groups has been a major part of the history of this country. It has become almost customary for Afghans feel obliged to demand favor from their co-ethnic coworkers or relatives in an office environment, and most see this as the only way to obtain a position in the government. Also, most of the governmental positions are given based on ethnicity, not the level of capability and education. At the same time, the increase in such malpractices by ethnic leaders causes fear of social ostracism and the loss of employment for officials under their command, which grants such leaders dictatorial powers. These kinds of rivalries between different ethnic groups in the country fostered patronage politics and bureaucratic predation.

Political instability is one of the reasons for the weak government institution in the country. The unclear, bureaucratic system in Afghanistan caused people to tire of the government and prefer to demand the supply of corrupt services. For instance, when a person finds it difficult to get documentation processed by the government, they may usually pay bribes to officials to help the process. All in all, these issues caused people to not trust the government and take distance from it. So, the government's failure in delivering services increased the demand for and supply of corrupt service in the country.

Eventually, the government of Afghanistan, in order to fight against corruption, should formulate and monitor the implementation of the following anti-corruption strategies:

The government should develop suitable economic infrastructures such as highways, ring roads, railways, and other transit ways. Furthermore, the government should amend the laws related to banking systems according to the requirements of modern banking systems. It should also monitor and regulate the private banking laws in order to prevent bankruptcy or other fraudulent acts, such as those that happened with Kabul Bank. Otherwise, the banks may lose their credit and validity among the civil society, and foster the emergence of a black market economy in the country. A restructuring of the taxation system could also be of benefit, since if done correctly, it could promote growth and foreign investment.

The government should take steps in order to limit ethnic polarization. Government positions should be given on a merit-based system. The punishment for the discrimination against another ethnicity, language, race, and religion should become part of statutory law. And there should be a specific department that can investigate and prosecute the issues related to discrimination against other ethnicities.

Democratic reform from high level of the government positions to low level. The government office should be held accountable for the authorities who are in charge of this reform, which can stimulate the process of diminishing the gap between people and government. Moreover, the information about the responsibilities and service cost of the governmental offices should be provided for the civil society, which is possible through mass media or by the regarded office itself. Procedures and regulations should be written on the notice board of the regarded department for example, to make it more convenient for citizens to access.

Judiciary and any other departments are guardian of law, and they are the basic institutions of a good governance, and require strengthening. As a student of law, I know the judicial system of the government is the most corrupt institution in the country. So, if the judiciary is itself corrupt, how can we expect existing of rule of law in the society? Moreover, if we want presence of rule law, then there should be a certain way of investigation of corrupt acts.

It is very difficult to catch corruption. No one will disclose that he or she bribed someone to

award a contract or the person was given stock to approve substandard construction. So, the investigators have to follow news stories and look for suspicious actions. They also need to review financial transactions and provide phone numbers and email addresses for anonymous tips. Investigators may try to find scope of the offense, duration of the offence, and magnitude of offense. These all help the investigators to better apprehend the corrupted official in order to better serve their society. Then, the investigators arrest the people who are doing wrong; they have to guarantee that they apprehended a criminal; however, it has the risk of alerting other wrongdoers that their activity has been discovered. Moreover, they can delay arrests in order to apprehend others (Iscoe).

In conclusion, this paper illustrates why corruption emerges and how it relates to different factors such as poor economic growth, ethnic polarization, and weak institutions in Afghanistan. And there are also several basic solutions to combat corruption in Afghanistan such as strategies for economic growth, diminishing of ethnic polarization, democratic reform, and making access to information for civil society. Finally, the government must strengthen the judiciary and other related department, which are the basic institutions for the presence of rule law.

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Essay: Administrative Corruption and Its Consequences in Afghanistan

It is generally recognized that corrupt authorities assist outlaws in continuing illegal activities, crippling state's economic growth, retarding administrative obligations, and undermining public trust of the Afghan system.

Curbing and successfully fighting corruption in Afghanistan can best be conducted through the protection and support of the people reporting the corruption, motivated observers who contact media, and responsible authorities who take counter measures to annihilate corruption in Afghanistan.

Administrative corruption is no longer a fresh term for the people of Afghanistan. Even though the public observes administrative corruption as a bizarre phenomenon, corrupt individuals consider it a valuable source of income. It is generally recognized that corrupt authorities assist outlaws in continuing illegal activities, crippling a state's economic growth, retarding administrative obligations, and undermining public trust of the Afghan system. Widespread administrative corruption plays a significant role in the instability of Afghanistan and appears to have greatly benefited certain people in sudden increases in their wealth. Administrative corruption undoubtedly establishes a habit of expecting tips in exchange for performing official obligations and diminishing public confidence placed in public workers serving them.

In Afghanistan administrative corruption promotes immoral actions, which are deplored by the people of Afghanistan. For example, increased poppy cultivation and drug trafficking, which fueled growing insurgency in Afghanistan, is directly attributed to the administrative corruption. Key governmental posts are said to be acquired through auction process, with the sum set for the position ranging from \$50,000 to \$100,000. Therefore, a large bribe of this amount of money paved the way for office holders to assist the criminal. Moreover, administrative corruption paved the ground for even more prohibited activities such as raping, kidnapping, and even killing because perpetrators can bribe themselves out of a court action. This is why position holders ignore public issue resolution and willingly seek personal interests and gains. The corruption is unchallenged and there is no strong process in place to catch the corruption, let alone a system to quash the corruption. Besides that, bribed government officials weaken the purpose of benefitting the public good, and instead contribute to hampering progress.

Administrative corruption is clearly an inferior tool that may make wrongful acts prevail but also undermines positive societal growth. Bribery is an action through which one can illegally obtain another's hard-earned money, and private assets. A corrupt individual will certainly explore various means and methods to acquire bribes,

and his coworker(s) will simply emulate his deeds for personal gain and therefore contribute the prevalence of corruption in Afghanistan. In Afghanistan, bribery initiates from a very low level. For instance, when you watch security personnel at checkpoint(s) along the highways, particularly during the night, you will notice the truck drivers are asked for baksheesh, which is later be shared with an immediate supervisor. Who knows what was in that truck or why the baksheesh was voluntarily paid. Anyway, Afghans will subsequently witness or be victims of devastating incidents due to taking this illegal baksheesh. Administrative corruption emboldens criminals to speed up their destructive, hurtful, and seditious actions because corrupt officials can help them in conducting their illegal activity. Instead of encouraging people to abide by the law and pay the full amount set for the violation of rules and regulations, corrupt individuals are more than willing to fill their own pockets through bribery. Administrative corruption is thought to be a strong economic assault to the Afghan government progress.

Thwarting administrative obligations has an adverse impact on the fragile Afghan economy. First of all, its devastating impacts inhibit the unswerving support provided to the country from generous Western donors by undermining the desired growth from the support. Unfortunately, most corrupt people have links with high-ranking officials who underpin their illegal activities in Afghanistan. Corrupt authorities can certainly broaden their minimal experience of gaining shurrah due to the position and support

received from the higher ups that chose him to run the job. Slower administrative performance leads to economic catastrophe in Afghanistan because resources are either not correctly used or misused. Corrupt people would appear to be inspired by achieving shurrah as part of their job without considering its tremendously negative impacts on Afghanistan's fledgling economy. If someone gets to a department, the person in charge would appear not to follow the procedure to tackle issues, or else she/he will not be directed correctly to acquire needed help unless shurrah is offered for the action. A small amount of bribe to even a petition-writer can give immediate results, and you would be surprised by the tempo of the fulfillment in Afghan administration.

Undermining public trust is a day-to-day occurrence for the corrupt authorities in Afghanistan. State-owned offices are the only places where people can refer their daily business- and nonbusiness-related issues to seek formal assistance. Applicants see meeting officials as an opportunity for righteously and peacefully resolving their issues. However, acquisition of various forms of shurrah such as vehicles, money, property, and even animals through administrative corruption erodes public trust of decision-makers, and the public cannot condone their unjust decisions and unlawful behavior. A corrupted system and illegitimate decisions of authorities frustrate the public and make them distrustful of bringing their issues to the formal system. The public's feeling of general distrust of decision-makers clearly has contributed to the insecurity and instability of

Afghanistan. Gaining public support is a vitally important aspect of governance, undermining the opposition's efforts to challenge government policy. For instance, Kabul Bank's financial fraud strongly reinforced national and international concerns ranging from lower to higher level authorities involvement in the worse corruption scenario ever recorded in Afghan history. The presidential election fraud and more recently the parliamentary election fraud in Afghanistan undoubtedly sapped confidence placed in the system due to administrative corruption.

Administrative corruption or fraud is a phenomenon that can be eradicated through

persistent monitoring of the culprits via electronic means while in office and through severe punishment for those involved. The methods for dealing with shurrah, detecting corrupt individuals, and curbing corruption in Afghanistan can best be conducted through the protection and support of people reporting the corruption, motivated observers who contact media and responsible authorities who take counter measures to annihilate corruption in Afghanistan.

Essay The Greatest Need: Leaders of Integrity

Captain Felisa Dyrud (USAF), *Anti-Corruption Task Force*

Baar-e kaj ba manzel na merasad.

(A crooked load will not reach its destination.)

~Afghan proverb

What is the greatest need in a place like Afghanistan? Food, rain, schools, roads, midwives, demining organizations? So many things are desperately needed. With 35% unemployment, anecdotal evidence as well as population surveys reveal that what is still foremost on most Afghans' minds is survival: finding work and feeding their families. A thousand types of aid and billions of dollars have poured into the country, but it is widely recognized that in many cases this continued deluge of assistance seems to be pouring into a receptacle with a giant hole in the bottom—it is, in many cases, misused, mismanaged, and misappropriated. The name we give that hole is corruption, and pessimists believe it is irreparable: that the cup is not only half empty but continuing to drain, that it is just part of the culture. This brief article suggests an alternative vision: that the solution lies in transformation at the hands of Afghans—the construction of a new cup which is sound, albeit not perfect (for what system or culture is?). The vision is a renewed

version of a culture mangled by desperation and despotism—a culture that will prize integrity because it is the quality that enables trust, without which a nontyrannical government cannot successfully rule and care for its people. The greatest need in Afghanistan is for leaders with the character, boldness, and tenacity to effect this transformation.

An enormous challenge faces the government of Afghanistan. On the one hand they must visibly make progress toward building conditions that enable Afghans to survive (and eventually thrive)—such as those laid out in the Afghan National Development Plan, recently approved at the Kabul Conference in July 2010. They must, on the other hand, develop government systems and security forces they can trust to protect these conditions.

The success of these government entities and security forces will depend in large part on the strength of their leadership, at both the highest

Integrity *n*

- 1. adherence to moral principles; honesty**
- 2. the quality of being unimpaired; soundness**
- 3. unity; wholeness**
[from Latin *integritas*; see **INTEGER**]

(Collins English Dictionary)

and tactical levels. These leaders must, above all, have integrity. In the long term, then, the single most strategic investment in the future of Afghanistan is discovering the best way to train and mentor leaders of character who will tackle the present and future challenges of their nation, in an upright way—but an Afghan way.

Afghanistan needs visionaries who can both see clearly the root problems that exist today and hold on to a sometimes unlikely hope that transformation is possible. It needs leaders who are willing to give more than expected, serve rather than be served, take responsibility instead of cheat, and accept less rather than deprive someone else. It requires leaders who inspire others by their words and even more by their actions. Afghanistan needs these kinds of leaders in all areas of society: business, medicine, law, education, politics, and in a uniquely urgent way, in the Afghan National Security Forces (ANSF)—its military and police. In the realm of security, the demand for personnel, equipment, and infrastructure needed to police, protect, and gain the trust of a country with the geographic

and ethno-linguistic diversity, economic and educational deficits, and a dizzying history of ancient and recent conflict calls for a historic effort led by exceptionally strong, inspired, and servant-hearted leaders. Where will they come from?

Pashto Words for the Concept of Integrity

Rishtiyawali: implying honesty, truthfulness
Saadiqwali: truth, verity, truthfulness, honesty
 (From the Arabic root—same as in Dari)

Dari Words for the Concept of Integrity

Dorosti: implying honesty, truth, correctness
Amaanat: implying honesty, trusteeship
Raasti: uprightness, truth, straightness
Tamaamiat: entirety, wholeness
Be aibee: without fault or defect
Kamaal: perfection, good breeding
Sadaaqat: truth, verity, truthfulness, honesty

In 2010, leader development was a top priority in the Afghan Ministries of Defense and the Interior, the NATO Training Mission-Afghanistan (NTM-A), and ISAF. But we may have mistakenly assumed we were developing leaders by putting uniformed people through courses. Encouragingly, the career of every member of the Afghan National Army (ANA) and Afghan National Police (ANP) now includes professional military/police education and training such as literacy, branch-specific schooling, and professional military education (PME). These are all necessary to create a baseline of skills—to professionalize the officer and non-commissioned officer (NCO) corps. However, even the massive feat of sending all ANSF members, in the recruit-train-assign model, through a carefully laid-out series of professional courses does not equal producing leaders—especially leaders of integrity.

NTM-A has recognized this fact, recently revising the underlying mantra of “build the army” (read:

“quantity, quantity”) to the mantra of “quantity . . . with quality.” Yet it is not totally clear how that quality is actually attained, and we are still most concerned with numbers—not slowing the throughput of trainees, getting soldiers out to the field, having measurable growth to report. The approach has largely consisted of “more school, better school” with significant initiatives like the founding of an Afghan Defense University (ADU), literacy training for tens of thousands at a time, and enhancing the programs and systems of institutions like the National Military Academy of Afghanistan (NMAA).

It is important to reiterate that none of this is bad—it is in fact all very good. However, the critical question remains: for these institutions and programs to succeed in the long-term, and for them to produce the kind of leaders Afghanistan needs in the critical realm of security (the transformation of which has the potential to impact all of Afghan government and society), who will lead them? Who, at each level, will both articulate and model a lifestyle and professional ethos which commands trust and respect? What kind of training and mentoring will identify and develop these leaders?

with real life so that concepts learned can be immediately applied. It must be based on values—not so-called Western values, but universally recognized principles of uprightness, applied and understood in the Afghan context with examples, stories, and terms that are readily understood and easily transferrable to others. It must be interactive—creating an environment where participants are free to discuss, grapple, and even disagree. Finally, the training must be exceedingly relationship-based, like Afghan

culture. The instructors or mentors and students must be able to say to each other: “And when the going gets rough, I’ll be here. We’re in this together.”

In this description lies the reason why the coalition has not done

much of this type of training so far. We are outsiders and visitors with, generally speaking, an embarrassingly limited understanding of language, culture, and what it means to be Afghan. Though we can say that as a coalition “We will be here; we are committed to your success,” very few can say that individually. We are here for 6 months or a year... and then we are gone. Barely enough time to learn how to greet and make small talk.¹

Training must be:

- **Intensive, yet immediately applicable;**
- **Based on values, yet steeped in Afghan context;**
- **Interactive, ability to grapple and disagree; and**
- **Relationship-based: “I will be here when it’s time for the tough**

Training must be intensive, yet concurrent

Perhaps another reason why we have not pursued

¹ The important roles of mentors, Afghan Hands, and those like them (such as many PRTs and other partnering units), is addressed further on in the article

more of this focused, advanced leadership training is because the numbers will not be impressive in the media. We are not talking about doing this type of training for all 300,000 or more soldiers and policemen projected to be serving in Afghanistan. The number would be relatively quite small and selective, since candidates would be screened in a competitive process. From those, fewer still will emerge as leaders who will change the face of the nation.

It is striking that many of the great leaders we recognize arose to confront a desperately important task facing their generation, country, or people. Martin Luther King Jr. saw the injustice faced by his race in his own country, and could not stand to let it continue. William Wilberforce likewise recognized the outrage of slavery for what it was and did not give up speaking, praying, and acting on behalf of the oppressed until it was abolished. Names like Nelson Mandela and Abraham Lincoln inspire respect not only because they were successful leaders, but because we recognize what they stood for as exceedingly right. There have surely been many strong personalities who used their power for terror and evil—these we may acknowledge as leaders, but we do not admire nor aspire to be like them.

Challenges- Leaders are born with unique qualities and gifts. But they are also nurtured—and tested. By calling leader development one of our key priorities at NTM-A, we affirm that leaders can and must be trained. The potency of the leaders just mentioned and many others developed from a series of challenges, choices,

and relationships.

Choices- The first is somewhat circumstantial, the level of gut-wrenchingness of a human's trials having only partly to do with his or her inputs to the system. However, without adversity a leader will not reach his or her potential just as muscles do not grow without strain and tension. Let us say for the sake of argument that challenges and hardship are ingredients that exist in plenty for the nascent Afghan leader.

The response to those challenges—one's personal decisions—are another critical element in determining what kind of leader one becomes. This is worth emphasizing because a person who consistently chooses honesty and uprightness even at great personal cost may not see the immediate positive effects of these choices, but must know that he or she is thereby becoming a person who can be trusted and followed, one who is willing to stand out for the sake of justice and truth.

A person who chooses to seek out opportunities and challenges will grow, whereas a person who chooses to stay safely in the realm of the familiar will not. In addition to elements of personality and natural inclination, decisions are influenced by factors like culture and upbringing, education (or lack thereof), access to certain options and opportunities, and especially relationships.

Relationships- The people who surround a leader, and especially those in regular and close proximity to him/her undeniably have a profound effect—whether for good or ill. The type of

training described above focuses on the last two dimensions of developing a leader: equipping him to make wise and often difficult choices via the processing of key underlying issues ahead of time, and keeping him accountable through trusting relationships that develop among trainees and mentors.

The role of coalition mentorship and the personal relationships that develop during the course of these assignments are not insignificant. Yet with most mentors in place for a year or less, and most beginning that year without significant depth of experience in the local context, not to mention language training, many simply will not reach the level of a trusted, long-term sounding board. And with Inteqal² on the horizon in the next few years, these temporary roles must be replaced with a plan for continued mentorship and investment in current and potential leaders. The role of the Afghan hands of the AF-PAK Hands Program is also important. The vision for their commitment, which is for at least 3-5 years of assignments in and out of country, involves immersing themselves the Afghan community and building enduring relationships.³

One of the missing pieces in the plan for leader

development of the ANSF has been tapping into local capacity for conducting values-based leadership training and creating networks of leaders from both the civil and military sides. We must not underestimate the power of a growing group of men and women with a shared understanding of leadership and integrity, an expectation of personal accountability, a willingness to think deeply and challenge the status quo, and a vision for their country. The coalition and GIRoA must seek out organizations such as Morning Star Development and School of Leadership – Afghanistan that can train, inform, and inspire the future leaders of ANSF, and who have the ability to create enduring relationships and accountability networks, having roots in Afghan soil. It is said: “If you want to be prosperous for a year, grow wheat. If you want to be prosperous for a decade, grow trees. If you want to be prosperous for life, grow people.”

To be “prosperous for life” in Afghanistan, a major effort of NTM-A and the international community must be to grow people . . . leaders of integrity who will in turn grow many others.

² Transition

³ <http://www.isaf.nato.int/article/news/afpak-hands-begins-immersion-in-afghanistan-2.html>

The Importance Of Integrity

Cadet Paul Bryant, United States Military Academy at West Point

Webster defines integrity as the “firm adherence to a code of moral values.” The firm adherence that Webster is referring to comes from the internalization of the values espoused by the code to which one adheres. A person will adhere to a set of moral values despite the ambiguity of the situation because that person has legitimately internalized those values and the values have become the prime mechanism for how that person make decisions and views the world. The United States Military Academy is charged with developing leaders of character committed to the values of duty, honor, and country. The 47-month West Point experience is designed to allow cadets to go beyond simple compliance with the formal codes that regulate their daily lives, to more importantly internalize the underlying values that drive those codes. In addition, cadets internalize values derived from moral codes learned prior to their arrival at West Point and then merge them with the enduring values of the professional military ethic. This process is focused on building the integrity of the cadet, an integrity that is vitally important to any leader of character. Integrity is crucial to a leader of character because it is critical to the decision-making processes of any leader, and it gives the leader legitimacy in the eyes of his or her subordinates and facilitates the replication of similar attitudes and, in essence, transformational leadership. Integrity

is essential to the functioning of the leader of character, and this is why West Point drives the development of integrity and a strong moral code into the hearts and minds of every cadet.

In any organization the leader of that organization is usually the prime decision maker and policy shaper. The decisions that leaders must make affect their subordinates’ lives, attitudes, and productivity. Because decision making is a crucial aspect to any organization, there is an individualized decision making calculus that goes into making the best decision possible. Perhaps the greatest variables included in this decision making calculus are the morals and values of the leader. A leader’s morals and values are the foundation upon which all decisions are based. As a leader of character (character being the key word here) an individual must possess a set of morals that allow that individual to make the most ethical and morally grounded decisions possible. A leader’s ability to make tough decisions while still adhering to his or her personal morals is indicative of his or her personal integrity. Our duty as leaders to make decisions grounded in integrity begins at West Point. As the chairperson of the Respect program at West Point, I have learned that it is the unit leader’s responsibility to set a positive command climate (general atmosphere and culture) within the organization. A leader’s decisions, actions,

and failure to act in some circumstances are what set the command climate in their unit.

During my junior year at West Point, I was afforded the opportunity to be a cadet company first sergeant. My primary responsibility was to advise and assist the company commander, enforce his policies, oversee the accountability of personnel and equipment, and ensure the company was properly trained. As a result of these duties I made decisions that impacted all 130 people that were in my cadet company. Early in the semester the company commander and I decided that we would not tolerate the mistreatment or hazing of the “plebes” (freshman at USMA) in our company. While hazing is prohibited at this institution, sometimes the fine line between challenging cadets and mistreatment can become fuzzy during intentionally stressful training events. I made this decision because of my strong belief that you must always treat people with a baseline of respect, despite their rank or relative position. Although this policy was disliked by some, in enforcing it the commander and I noticed that the plebes performed well, and it fostered a strong sense of pride that they were a part of our company. This allowed us to maintain a positive command climate that made us a very successful company, highly ranked in the Corps of Cadets.

Beyond the arena of West Point, as officers and thus the prime decision makers in our units, we will be faced with very dangerous and complex situations in which we will have to make decisions. In the profession of arms, morally grounded decisions save lives and win wars. At

West Point, the honor code and the respect creed are basic foundations upon which we build our moral views, and throughout our cadet career we use these morals in our decision making processes so that as officers we are conditioned to make our decisions consistent with our moral beliefs. The respect creed states, “Cadets will treat others and themselves with dignity and worth and expect the same from those around them.” This creed ensures that cadets will consider others in the actions and decision making on a consistent basis, and this consistent adherence to the code is where integrity is developed. The very language of the respect creed and our adherence to it is a concrete illustration of how integrity is demanded of us as cadets by our institution and is expected of us from our fellow cadets. Anyone can be pronounced a leader but the ability to consistently make moral decisions that adhere to your personal code of ethical beliefs and the professional military ethic is what distinguishes a leader as a leader of character.

One of the principles of leadership that a young leader learns very quickly is that leadership is personal. As a leader you must make decisions for, give orders to, and guide the progression of people. So greatly is leadership entrenched in the people who are being led that a leader’s ability is based on the performance of the people that he or she has led. Because leadership is personal, a good leader must develop a personal relationship with his or her subordinates without trying to become his or her friend. With the personal interaction needed to foster personal relationships comes more opportunity for personal scrutiny of the leaders.

This scrutiny will in part measure whether the leader practices what they preach, in a sense. In the dictation of policy and regulations, a leader's decision making is presumed to be derived from the personal beliefs of the leader. In personal interaction with the leader, a subordinate can judge whether the leader's decisions are actually based on his or her presumed moral values, or if the leader simply dictates policy that sounds good. If a leader possesses integrity, this will be evident in his or her everyday interactions with subordinates. Consequently, if subordinates see the personal integrity of their leader, they will give the leader more legitimacy and respect, thus creating an environment where the subordinates are more likely to willingly follow the leader. This also makes it more likely that the subordinates will internalize the values of the leader, which by definition is transformational leadership.

West Point has intimately familiarized me with the concept of being a leader of character. Throughout my cadet career I have had to lead other cadets who were very close to me in age and military experience yet differed from me in ideology and leadership style. Because of the parallels in our experience, many of my subordinate cadets have questioned my decisions and policies as a leader. However, I have found that remaining consistent in my core values and ethical beliefs have given me solid ground to justify and legitimize my decisions to critical subordinates. During my junior year at West Point, I witnessed another junior quizzing a plebe on his "daily knowledge" (a series of pieces of information that freshmen are required to know

at all times), the plebe did not appear to know a portion and the junior berated him, calling him an "idiot and an imbecile." I approached the junior and I told him that that type of behavior would not be tolerated, and I assigned him a minor punishment as a result of the incident. The junior who I had confronted and a few others did not like this decision and approached me about it. However, I justified my decision by stating that while we have to demand excellence from our subordinates, we must also treat them with dignity and worth. I expressed that I believed that my classmate had not upheld this ideal and the punishment I gave him was intended to reinforce it. When I justified my decision, many people understood and agreed with my actions. As a leader I based my decision making in the values of the cadet respect creed. I honestly wanted all cadets to be treated with dignity and worth, and, because my fellow cadets shared common ideals, they understood my decision.

The Role of Failure In Developing Leaders of Character

When an individual chooses to attend West Point, that person is choosing to rise to a series of challenges that will span their 47 months on the banks of the Hudson. A prospective cadet can expect to face physical, mental, and emotional challenges while at West Point. Every cadet will not initially succeed when faced with some of the specific challenges that West Point presents, and this is expected. West Point is tasked with developing leaders of character, and failure provides a great opportunity for development.

When a cadet fails at the academy, the focus is placed on the reasons for the failure and the plan of correction and not simply the fact that a failure has occurred. West Point is often characterized as the world's premier "leadership laboratory" where cadets act as the scientists experimenting and learning different leadership lessons daily.

Cadets are challenged daily by the rigors of the academic and physical requirements that must be met and the military standards that must be internalized and upheld. However, many of the greatest challenges and subsequent failures that cadets face are those posed as a result of the ethical and moral lessons that we learn daily. The design of the West Point leader development system requires each cadet to work with other cadets and lead them on many different levels. In working with each other cadets are required to understand and respect the beliefs, opinions, and perspectives of others. While this is theoretically a simple task, there are both cadets and professionals everywhere who struggle with truly grasping this concept and implementing it in their personal and professional lives. West Point is unique in that it requires all cadets to respect themselves and others at all times, yet it understands that cadets may fail at this task, and in this failure is an opportunity for cadets to learn invaluable lessons.

One of the key focuses of the respect program at West Point is to educate cadets and raise awareness of issues we may face as leaders. One of the most dynamic educational opportunities that the program provides is the respect mentorship

program. This opportunity generally presents itself in the failure of a cadet to uphold the respect creed. A cadet is enrolled in the respect mentorship program when the cadet's chain of command recognizes a consistent character flaw in the cadet in regard to his or her ability to respect him- or herself or others. Once enrolled in the program, a cadet is paired with a respect mentor and tasked to complete a series of requirements under the guidance of that mentor. These requirements are directed by the phases of the program, which include admission, regret, reflection, and commitment to changed thought and behavior. During the program a cadet focuses on why he or she committed the offense, exhibits a genuine remorse, and illustrates a true desire for change. The respect mentorship program provides cadets with a powerful opportunity to overcome moral failure and become a better and more competent leader.

Failure is a vital concept in every cadet's experience at West Point. While failure is not tolerated as the result of a lack of effort, commitment, or proper preparation at the academy, it is tolerated as a learning point by which cadets can develop into better leaders. Failure provides the opportunity for unparalleled growth and learning through lessons that will stay with cadets for the rest of their careers and perhaps their lives. Many cadets who have excelled all of their lives at all of their endeavors never experience a true failure until they reach West Point; and when they experience it and understand how to learn from it, they develop an invaluable lifetime skill. Failure is such a vital asset to the West Point learning

model that cadets tend to understand the failure of their peers and are generally understanding in providing help to assist their fellow cadets in need.

During my plebe year at West Point, I was enrolled in a mandatory Survival Swimming course required of each cadet for graduation. The course was particularly difficult for me because growing up in the inner city I had never learned how to swim. After taking the course for a few weeks, I simply did not grasp the skills that were being taught and I failed several of the skills tests that were given. By midterm grading I had earned a D in the course; this was shocking to me because I had never struggled with school before, and here I was with a D on my grade list. I learned here that I would, for the first time, have to get additional instruction (the common phrase for tutoring at West Point) for a class. I went in three extra times a week to learn how to swim, and by finals I was going just fine and I raised my D to a B-. It was through this failure that I learned a lesson in perseverance and effort; two concepts I have had to apply again countless times during my West Point career. Learning how to learn from our failures as cadets is often the first step in learning how to succeed as officers.

In essence it is completely acceptable to regard failure as a key facet to developing leaders of character here at the United States Military Academy. We take pride in the rigorous academics, stellar athletics, and superb military training that harness all the abilities that each cadet possesses in order to push them to their

very limits. Once this is achieved and the cadets have made it through they have certainly failed in one facet or another. However, the sheer fact that they have made it to the end proves that they have risen to the challenge and are a leader of character. Overcoming failure and learning to be a failure-tolerant leader helps the cadets that come from this fine institution to fare well as leaders in today's Army. They understand the challenges that face them and rise to meet them head on because they believe that anything is possible and that even if they fail, given the definition above, getting up and trying again is necessary and possible.

Expectations of Cadets at West Point

The United States Military Academy has transformed me into a leader of character. I have made my fair share of mistakes, but I have turned those experiences into positive ways to grow as a leader. It is a place of learning, of celebration, of defeat, and, most importantly, of self- and professional growth. Here at West Point, we are expected to make mistakes. No cadet is expected to be perfect; and when we make mistakes, there are systems in place to minimize the effect of that mistake. This is the beauty of the academy, as it affords us an opportunity to experiment with different styles of leadership. While we are expected to make mistakes, we are also expected to learn from them. There is a distinct difference between making a mistake once, and continuing to make the same mistake over and over. Repeat offences are where the academy draws the line, and that is where the hammer crashes in terms of

enforcement and disciplinary action.

If USMA asks one thing of its cadets, it is how to review and correct mistakes. In other words, what needs to be done to prevent a personal mistake or mistake made by another member of the unit from being made again? A positive learning environment allows the cadet, in this case, to make the mistake in a controlled environment and then take steps after the mistake is made to improve and not make the same mistake again. Part of this process involves maintaining an environment that allows mistakes to be made without punishing those responsible too heavily. The USMA does a good job at this. During summer training, cadets are given the opportunity to lead younger cadets in a very realistic experience. Problems, fears, and excitement are all among the emotions, as cadets are put through a number of leadership crucibles. However, chief among the experience is that no lives are lost if a cadet makes the wrong decision during a patrol, and no soldiers are ill-prepared for combat if cadet companies fail to develop effective training schedules. Having a learning driven environment allows for constant assessment of leadership techniques, and a tweaking of those techniques along the way.

In addition to the firsthand leadership experience we receive as cadets, we receive an immense amount of leadership training and professional development courses. This two-headed approach to leadership enables cadets to learn via firsthand leading and observation of leading, as well as to absorb the lessons and experiences of officers who impart their knowledge to cadets through

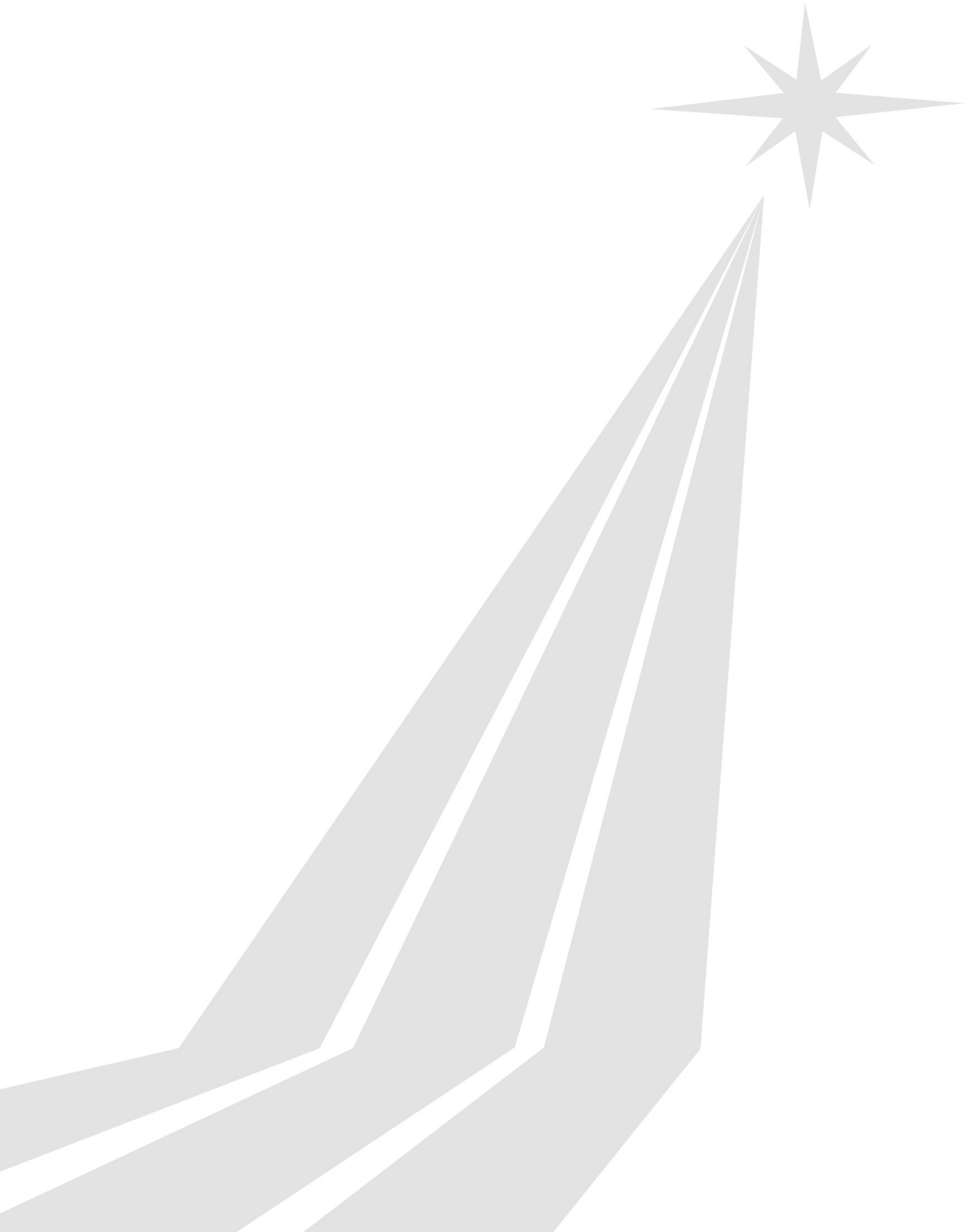
the leadership development program.

Honor at USMA is everything. We have a firmly established honor code: "A Cadet will not lie, cheat, steal, or tolerate those who do." And we enforce that honor code with a sophisticated and entrenched honor system that involves education, discipline, and mentorship. Cadets are first exposed to the honor code during basic training, where they receive a number of classes on the honor code and its meaning to the corps. Throughout a cadets' career, knowledge of the honor code increases, culminating in "cow" (junior) and "firstie" (senior) years where the meaning and significance of the honor code is expected to have been fully understood. To this extent, punishment for offenses relating to the honor code increase in severity with every year a cadet is at the academy. Not all plebes have yet internalized the honor code. We recognize that honor and integrity must be developed. Plebes are often given a chance for remediation when found in violation of the honor code, resulting in less severe punishments than cadets who have spent more time "under the code." For plebes who violate the honor code and are found, it is not uncommon to see semester turn backs and enrollment in the honor mentorship program, whereas with cows and firsties who violate the honor code, separation from the academy is not uncommon.

One of the many bright sides of USMA is our firmly established honor system. Consisting of a comprehensive education and enforcement system, to include a powerful committee dedicated

to furthering and improving implementation of the honor system, honor at the academy is in full swing. Therefore, when cadets violate the honor code, they are held strictly accountable. Cadets are expected to adhere to the honor code. Cadets have very high expectations of each other, and hold each other to a very high standard. Included in this standard is the honor code, which exemplifies the ideals of duty, honor, country, the founding principles of West Point and the driving forces behind the developmental process here. Policing of the corps is not unexpected, however, as cadets are simply trying to improve their institution.

All in all, the honor code is a big part of the cadet development system, and is something that cadets take when they leave the academy. Of all the life skills one can have, chief among those is the honor code, which defines the respect one has for others and the world around them. Mistakes are always made; however, it is how these mistakes are made, and what effort is made after making them to improve that truly determines ones character. With these principles in mind, the idea of our professional development system is fully understood.





CALL FOR REVIEWS

JCLI is currently accepting reviewers. The purpose of JCLI is to foster a field of study related to the integration of character and leadership. To that end, we need experts in various fields to help fulfill that purpose. Therefore, we are looking for reviewers with the following minimum qualifications:

- Hold an advanced degree in an area related to character or leadership.
- Demonstrate a past record of publishing and presenting on topics related to character and/or leadership,
- Willing to review between 1 to 3 manuscripts in a given year.
- Willingness to review articles with 30 days of receipt.

If you are interested in becoming a reviewer for the JCLI, please provide the following information:

- Name
- Organizational Affiliation
- Current Position/Title
- Areal(s) of particular expertise
- Current Vita listing publications and presentations
- List of Editorial Boards on which you currently serve (or have served)
- List of Journals for which you currently review (or have reviewed)

This information should be submitted to the journal editors at: JCLI@usafa.edu

CALL FOR PROPOSALS

The purpose of the JCLI is to foster a field of study related to the integration of character and leadership. JCLI is published twice a year (February & August). Specifically manuscripts should align with one of the following categories: Educational Methods & Techniques, Theory Development, Individual Development, Organizational Development, Empirical Research, Student Perspectives and Senior Leader Perspectives. Submissions are welcome from military and non-military sources, and can primarily address academic or practitioner-based audiences.

Submission Details

Any manuscript without all these submission details will be returned to author without review.

- Abstract 150 – 200 words
- Article word length 2,000 – 6,000
- All submissions must be in a word document
- Cover letter indicating the article is not under review anywhere else
- Title page – Name, Institution, Short Bio (for each author and no identifying info anywhere else)
- Key words (Three words or less)
- APA format
- Double spaced, 12 point font, with page numbers (with running headers)

Essential Guiding questions (guidance for authors' submissions. Each article should consider some of these questions (even if done so broadly))

- In what areas are character and leadership similar? In what areas are character and leadership different?
- What are important considerations in the institutional development of leaders of character?
- To what extent are implications of the integration of character and leadership relevant to other fields of study?
- What are some practical applications for the integration of character and leadership?
- Why does the integration of character and leadership matter?
- Are there tensions between character and leadership? If so, what should be done about it?
- How do leaders demonstrate the integration of character and leadership in their decision making process?
- How can the development process of character and/or leadership be measured or assessed?
- What role, if any, do issues of difference (such as cultural, social, demographic, and individual background) play in a discourse about character and leadership? Moreover, what part does difference play in the implementation, conceptualization, and evaluation of character and leadership?

Manuscripts or any questions regarding the submission process should be sent electronically to: JCLI@usafa.edu

The views expressed in this publication are not a reflection of the views of the Center for Character and Leadership nor are they the views of the United States Air Force Academy.

USAFA's Center for Character & Leadership Development is a dynamic organization, under the Commandant of Cadets, which synergistically focuses on the core of the Academy's mission of educating, training, and inspiring men and women to become officers of character, motivated to lead. Fully developing a leader of character requires addressing all three facets of a whole person: mind, body, and spirit. The Center's approach is to integrate its own programs and the overall USAFA curriculum to that the entire Academy experience develops cadets as character-based leaders.



CENTER FOR CHARACTER & LEADERSHIP DEVELOPMENT US AIR FORCE ACADEMY

Copies of the articles can be found on the Social Science Research Network at [SSRN.com](https://www.ssrn.com)

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