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Canadian Armed Forces Leadership: A Review of Authentic, Inclusive, and Character-Based Leadership

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**CANADIAN ARMED FORCES LEADERSHIP: A REVIEW OF AUTHENTIC,
INCLUSIVE, AND CHARACTER BASED LEADERSHIP**

By Major Jack P. Nguyen

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ABSTRACT

The Canadian Armed Forces (CAF) is undergoing a radical culture shift, necessitating an update of its leadership doctrine. The extant leadership doctrine, including Duty with Honour and the Leadership series, served the CAF well over the last 15 years. This paper reviews the current leadership theories in the CAF, examines their performance since publication, and recommends emergent models for evaluation and adoption. Authentic, inclusive, and character based leadership are complementary models which have seen success in the business community. These models extend from the transformational leadership model that the CAF adopted in its current framework. CAF leaders made significant progress in the development of CAF leadership during the last round of doctrinal updates. Those leaders faced an institutional crisis and responded admirably by working diligently to inform Duty with Honour and the Leadership series. Their work set the stage for an impressive leap forward in CAF leadership, despite some of the setbacks and challenges it faced in the 21st century. It is now time for the next generation of CAF leaders to meet the challenge of an institutional crisis and grow exponentially from the experience.

CANADIAN ARMED FORCES LEADERSHIP: A REVIEW OF AUTHENTIC, INCLUSIVE, AND CHARACTER-BASED LEADERSHIP

CHAPTER 1 – INTRODUCTION

The Canadian Armed Forces (CAF) is undergoing a radical culture shift, necessitating an update of its leadership doctrine. The Chief of the Defence Staff and Deputy Minister of National Defence noted in their Initiating Directive for Professional Conduct and Culture that “[t]he Department of National Defence (DND) and the Canadian Armed Forces (CAF) is at an inflection point with regards to the gap that exists in our desired and professed culture versus the one which we practice.”¹ Historically, the CAF updated its leadership doctrine out of necessity instead of a periodic review. The last update stemmed from the 1990s Somalia Affair and resulted in the Leadership series of publications prepared by the Canadian Forces Leadership Institute. The doctrine update before that series resulted from CAF unification in the 1960s. The current leadership climate, influenced by the shifts in societal norms, brings about another requirement for leadership doctrine revision.

This paper aims to answer the question: “how does the current CAF leadership doctrine work, how has it performed, and how can it be refreshed to meet the needs of the organization?” First, a methodological review of the current leadership doctrine is prepared. Next, the espoused doctrine is compared to contemporary events and critiqued on its performance. Finally, recent leadership models introduced over the last 20 years are reviewed for their applicability to CAF doctrine.

¹ Canada. Department of National Defence, “CDS/DM Initiating Directive for Professional Conduct and Culture - Canada.Ca,” para. 1, accessed May 1, 2021, <https://www.canada.ca/en/department-national-defence/corporate/policies-standards/dm-cds-directives/cds-dm-initiating-directive-professional-conduct-culture.html>.

The current round of doctrine transitioned the CAF to a values-based approach. With the institution reeling from the Somalia Scandal, the CAF first published *Duty with Honour: The Profession of Arms in Canada* in 2003. This manual outlined the profession of arms as “distinguished by the concept of service before self, the lawful, ordered application of military force and the acceptance of the concept of unlimited liability.”² The CAF recognized within its doctrine that it held a special place within Canadian society as the wielder of “ordered, lawful application of military force.”³ Thus, the manual focuses on how CAF members “share a set of core values and beliefs found in the military ethos that guides them in the performance of their duty and allows a special relationship of trust to be maintained with Canadian society.”⁴ With the foundation established, the subsequent publications included a doctrinal foundation and application manuals for leading individuals and leading the institution. The latter reflected the need for senior leadership at all levels to understand how to apply indirect leadership by stewarding the organization and enabling CAF effectiveness.⁵ Ultimately, CAF doctrine endorses transformational leadership as the model it expects its leaders to apply.⁶

As the last round of leadership manuals was published, the CAF entered a major combat operation in Southern Afghanistan. In response to the September 11, 2001, terrorist attacks against the US, the CAF deployed to Afghanistan as part of a US-led coalition. The entrance into a combat mission stress-tested CAF leadership by introducing ethical complexities. First,

² Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada* (Kingston, ON: Canadian Forces Leadership Institute, Canadian Armed Forces, 2009), 10.

³ Canada. Department of National Defence, 4.

⁴ Canada. Department of National Defence, 10.

⁵ Canada. Department of National Defence, *A-PA-005-000/AP-006 Leadership in the Canadian Forces: Leading the Institution* (Kingston, ON: Canadian Forces Leadership Institute, Canadian Armed Forces, 2007).

⁶ Canada. Department of National Defence, *A-PA-005-000/AP-004 Leadership in the Canadian Forces: Conceptual Foundations* (Kingston, ON: Canadian Forces Leadership Institute, Canadian Armed Forces, 2005).

Captain Robert Semrau was charged with shooting an unarmed and wounded Taliban fighter.⁷ This mercy killing exposed how CAF leadership moderates soldiers' decision-making process and how the military ethos affects culture within the CAF. Another leadership crisis concerned allegations that CAF members witnessed the sexual assault of minors by Afghan men and that the chain of command failed to act appropriately.⁸ This controversy resulted in a board of inquiry that identified that senior leaders did not respond appropriately but that individual leaders at the tactical level did the right thing.⁹ Lastly, reports of systemic sexual misconduct in the CAF began appearing in 2014, resulting in an external review. That review harshly criticized the CAF for failing to protect victims and change its highly sexualized culture. The CAF initially responded by deflecting the problem but then swiftly initiated Operation HONOUR, a wide-sweeping program intended to eliminate harmful and inappropriate sexual behaviour from the CAF. The responses to these events indicate that CAF leadership doctrine was having a transformational effect on its leaders but that more progress was required.

The situation in the CAF is now coming to an “inflection point”¹⁰ due to recent high-profile misconduct allegations against the CAF's most senior leaders and due to the identification of hateful conduct and evidence of continued incidents of sexual harassment perpetrated by CAF members. The CAF is on the precipice of cultural change and is looking to update its leadership doctrine to ensure that it is well poised to enable the force to meet its operational requirements. The three models examined for recommended inclusion in

⁷ “R. v. Semrau” (2010).

⁸ Canada. Department of National Defence, “Board of Inquiry — Allegation of Assault of a Civilian by Afghan National Security Forces and the Canadian Forces Response to Such Incidents (Redacted),” 2016.

⁹ Canada. Department of National Defence.

¹⁰ Canada. Department of National Defence, “CDS/DM Initiating Directive for Professional Conduct and Culture - Canada.Ca,” para. 1.

forthcoming CAF doctrine are authentic, inclusive, and character based leadership. Authentic leadership centres on reflecting on personal motivations, creating genuine relationships, integrating various personas (e.g., work and home) to reconcile behaviour, and critically analyzing and responding to situations. Inclusive leadership seeks to harness acceptance and celebration of diversity to obtain its positive effects while enabling the same inclusive acceptance in others. The concept requires an analysis of self-identity and active measures to ensure others become part of in-groups and contribute to decision making. Lastly, character based leadership focuses on the virtues that inform positive character and good decision making. This model encourages character development in identified dimensions through experiential learning and focused character development training. These three models represent an evolution of transformational leadership, and all show great potential to improve CAF leadership. Each system has its shortcomings; nonetheless, they are worthy of further study for inclusion in any forthcoming CAF leadership doctrine update.

CHAPTER 2 – CAF LEADERSHIP

Background

Leadership in the CAF evolves in response to organizational needs, societal shifts, evolutions in theory, and the practices of other militaries.¹¹ This section reviews expressed CAF leadership to date and summarizes leadership models employed within. In the last 50 years, there have been two major revisions of CAF leadership doctrine and its fundamentals. The first occurred following the Canadian Forces' unification by then Defence Minister Paul Hellyer in

¹¹ Canada. Commission of Inquiry into the Deployment of Canadian Forces to Somalia, "Dishonoured Legacy: The Lessons of the Somalia Affair: Report of the Commission of Inquiry into the Deployment of Canadian Forces to Somalia - Executive Summary" (Ottawa, ON, 1997); Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada*, 2009.

the late 1960s. With the machinations of combining the service cultures into a singular organization still ongoing, the recently unified Canadian Forces published a set of manuals to guide its non-commissioned and junior officers. Dr. Okros, Deputy Director Research at the Canadian Defence Academy, notes in his monograph series on leadership in the CAF that “the 1973 manuals reflected a rather harsh interpretation of the 1960s’ McGregor Theory X that managers need to use threats and coercion to ensure employees met minimal productivity goals.”¹² The current leadership doctrine and manuals in the CAF were published in the early 2000s, 30 years after their predecessors, and rectified their shortcomings. In the intervening time, the cold war had ended, numerous major missions took place in Africa, the Balkans, and Eastern Europe. Canada had just embarked upon what would become a decade-long engagement in Afghanistan following the attacks against the United States on September 11, 2001.

The publication of the new leadership manuals was long overdue but addressed their predecessors’ challenges and established the leadership foundations to overcome the critical leadership shortcomings of the 1990s. In the late 1990s, the CAF was reeling from the Somalia scandal. According to the Report of the Commission of Inquiry into the Deployment of Canadian Forces to Somalia (hereafter referred to as the Somalia Commission or simply Commission), CAF members partook in “the shooting of Somali intruders at the Canadian compound in Belet Huen, the beating death of a teenager in the custody of soldiers from 2 Commando of the Canadian Airborne Regiment (CAR).”¹³ In addition to the obfuscation of truth by leaders at all levels involved, these actions directly resulted in the Canadian Airborne Regiment's disbandment

¹² Alan Okros, “Leadership in the Canadian Military Context” (Kingston, ON: Canadian Forces Leadership Institute, 2010), 2.

¹³ Canada. Commission of Inquiry into the Deployment of Canadian Forces to Somalia, “Dishonoured Legacy: The Lessons of the Somalia Affair: Report of the Commission of Inquiry into the Deployment of Canadian Forces to Somalia - Executive Summary,” 2.

and drastically altered the course of leadership in the CAF. As Bernd Horn and Bill Bentley, both researchers at the Canadian Forces Leadership Institute (CFLI), suggested that “[n]ormally, crisis is the only catalyst that compels leadership within an organization to take action, and even then it is difficult.”¹⁴ Bernd and Horn further describe the situation the CAF found itself in: “They had lost the confidence and trust of the government and Canadian people they served. They were stripped of their ability to investigate themselves.”¹⁵ In response to the Somalia report and the subsequent findings of the Minister’s Monitoring Committee on Change (MMC) in the Department of National Defence and Canadian Forces, the CDS directed the systemic review of officer professional development in the CAF.¹⁶ He established the Special Advisor to the Office of the CDS for Professional Development” and assigned to it Lieutenant-General Roméo Dallaire.¹⁷ Dallaire’s office worked to articulate the CAFs professional development requirements and eventually published a statement of requirement that became *Officership 2020*.

According to the Minister of National Defence, *Officership 2020* was the logical next step in the defence strategy 2020. It aimed to shape the Canadian Forces into an organization that would “reflect the values and aspirations of the pluralistic society they serve, execute government policy honourably and conduct a dauntingly wide range of operations

¹⁴ Bernd Horn and Bill Bentley, “The Road to Transformation: Ascending from the Decade of Darkness The Road to Transformation,” *Canadian Military History* 16, no. 4 (2012): 33.

¹⁵ Horn and Bentley, 33.

¹⁶ K.F. Haire, “Professionalism in the Army: From Murder in Somalia to Disgrace in Afghanistan, How Far Has the Army Come?” (Joint Command and Staff College Paper, Canadian Forces College, 2016) Maj Haire presented a thorough review of the CAF’s leadership development progress since the Somalia Affair. Canada. Minister’s Monitoring Committee on Change in the Department of National Defence and the Canadian Forces, “Interim Report - 1999,” 1999; Horn and Bentley, “The Road to Transformation: Ascending from the Decade of Darkness The Road to Transformation.”

¹⁷ Horn and Bentley, “The Road to Transformation: Ascending from the Decade of Darkness The Road to Transformation,” 42.

professionally.”¹⁸ Concerning the advancement of leadership in the CAF, *Officership 2020* set out the following objectives: ensure intellectual development; improve the common body of knowledge; develop policy, concepts and doctrine; strengthen the military ethos; cultivate external relationships and links; provide officer professional development flexibility; provide organizational capacity and resourcing; and establish accountabilities, incentives and performance measurement.¹⁹ The strategy aimed to create an officer corps in the CAF that was ready to face the leadership challenges of 2020 by reinforcing professional education and the system that delivered it. Notably, the strategy highlighted implementation mechanisms, including establishing a comprehensive governance structure; centres of excellence, a common body of knowledge; and the production of capstone manuals. This manual was followed by *NCP Corps 2020* indicating a unified approach for leadership amongst officers and NCMs.²⁰ *Duty with Honour* reflected this integration as a departure from previous CAF doctrine.²¹ “Very shortly after the publication of *Officership in the 21st Century*,” the CAF established CFLI, which was “responsible for research and the creation and promulgation of doctrine and concept development in regards to leadership and the profession of arms.”²² The CFLI subsequently published leadership manuals which would eventually become the cornerstone of CAF

¹⁸ Canada. Department of National Defence, “Canadian Officership in the 21st Century (Officership 2020) Strategic Guidance for the Canadian Forces Officer Corps and the Officer Professional Development System,” 2001, i.

¹⁹ Canada. Department of National Defence, “Canadian Officership in the 21st Century (Officership 2020) Strategic Guidance for the Canadian Forces Officer Corps and the Officer Professional Development System.”

²⁰ Canada. Department of National Defence, *The Canadian Forces Non-Commissioned Member in the 21st Century (NCM Corps 2020): Strategic Guidance for the Canadian Forces Non-Commissioned Member Corps and the NCM Professional Development System* (Ottawa, ON, 2003).

²¹ Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada*, 2009.

²² Horn and Bentley, “The Road to Transformation: Ascending from the Decade of Darkness The Road to Transformation,” 42.

leadership doctrine for the next 20 years. While this strategy served its purpose, 2020 has passed and the CAF is in need of a new strategy to define the future of its officer leadership programme.

CAF Leadership Doctrine

In 2003, the CFLI started publishing the CAF's leadership manual series with *Duty with Honour: The Profession of Arms in Canada*. Over the next five years, it published the Leadership in the Canadian Forces series, including manuals on Doctrine, Leading People, and Leading the Institution. According to Okros, "[t]he initial works drew on the basic leadership literature and, in particular, articulated the rationale for the specific, value-laden understanding of leadership as it is to be practiced in the CF."²³ This section summarizes each document and identifies how they contribute to the CAF leadership body of knowledge. Further chapters will cover what has been published and realized since the Leadership in the Canadian Forces series and how recent events have shaped CAF leadership today.

Duty with Honour: The Profession of Arms in Canada

Horn and Bentley suggested that the first manual on leadership published by CFLI, *Duty with Honour: The Profession of Arms in Canada*, directly responds to the Canadian Forces' weakening ethos as reported by the Somalia Commission.²⁴ The Commission bluntly "urge[d] the senior leaders of the Canadian Forces to redefine the characteristics and values of the Canadian military and to establish the capability to monitor itself on an ongoing basis."²⁵ *Duty with Honour* was republished in 2009 by the CFLI to integrate the transformation concepts

²³ Okros, "Leadership in the Canadian Military Context," 2.

²⁴ Canada. Commission of Inquiry into the Deployment of Canadian Forces to Somalia, "Dishonoured Legacy: The Lessons of the Somalia Affair: Report of the Commission of Inquiry into the Deployment of Canadian Forces to Somalia - Executive Summary"; Horn and Bentley, "The Road to Transformation: Ascending from the Decade of Darkness The Road to Transformation."

²⁵ Canada. Commission of Inquiry into the Deployment of Canadian Forces to Somalia, "Dishonoured Legacy: The Lessons of the Somalia Affair: Report of the Commission of Inquiry into the Deployment of Canadian Forces to Somalia - Executive Summary," ES-46.

during the years when General Hillier was CDS. This summary focuses on the original document with any major exceptions noted.

General Henault, in his preface directed “directed that [the manual] serve as a cornerstone document in the professional development system for the Canadian Forces.”²⁶ Indeed, the manual serves as the basis of leadership on which Doctrine, Leading People, and Leading the Institution build. The “manual describes the profession of arms in Canada for the benefit of members of the Canadian Forces and indeed all citizens.”²⁷ Duty with Honour explicitly describes what constitutes the profession of arms in Canada, who belongs to it, its purpose, fundamentals, and its upkeep.

In Canada, the profession of arms constitutes all members of the Regular and Reserve Force.²⁸ Okros notes that this is a departure from the “1950s Huntingtonian view that only officers and, to some extent, only senior officers in combatant occupations were considered members of the profession with others relegated to the role of technicians.”²⁹ While seemingly innocuous, this statement places the onus on all CAF members to uphold the standards and ethos set-out in the manual, regardless of their rank or trade.

The profession of arms in Canada is composed of military members dedicated to the defence of Canada and its interests, as directed by the Government of Canada. The profession of arms is distinguished by the concept of service before self, the lawful, ordered application of military force and the acceptance of the concept of unlimited liability. Its members possess a systematic and specialized body of military knowledge and skills acquired through education, training and experience, and they apply this expertise competently and objectively in the accomplishment of their missions. Members of the Canadian profession of arms share a set of core values and beliefs found in the military ethos that guides them

²⁶ Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada* (Canadian Forces Leadership Institute, Canadian Armed Forces, 2003), 4.

²⁷ Canada. Department of National Defence, 2.

²⁸ Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada*, 2003.

²⁹ Alan Okros, “Canadian Forces Leadership Institute Canadian Defence Academy Monograph Series,” no. November (2010): 3.

in the performance of their duty and allows a special relationship of trust to be maintained with Canadian society.³⁰

The first three elements of the profession of arms distinguishes it from all other professions in Canada. No other organization has the requirement for unlimited liability and has the authority to employ military force, including the application of deadly force on behalf of the state. Perhaps this document was prepared first to center the CAF's leadership manuals around generating a force that meets or exceeds the requirement to fulfill these imperatives. By defining the profession of arms as having the attributes of responsibility, expertise, and identity, the profession of arms positions itself among other professions. What binds the profession of arms and sets it apart from other professions is the military ethos.

The military ethos provided at Figure 2.1 is the core element that enables the CAF to execute its responsibilities in the profession of arms acceptably and responsively to Canada and its people. It serves to integrate military service beliefs, including unlimited liability, fighting spirit, teamwork, and discipline, with the general Canadian values, expectations, and beliefs. Once combined, these are expressed as the Canadian military values of duty, loyalty, integrity, and courage.³¹ Adhering to and institutionalizing these values permits the CAF to "perform duty with honour."³² It is important to note that this values-based ethos is subject to change as prevailing values, expectations, and beliefs progress within Canadian society. As noted later, Canadian society has evolved dramatically since the CAF published its leadership doctrine and the organization must adapt to reflect new realities. The military ethos' role is one of integration

³⁰ Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada*, 2009, 10.

³¹ Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada*, 2009.

³² Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada*, 2003, 33.

so that the CAF can continue to be an effective military force that aligns with the population it represents. How this ethos adapts over time will be further discussed in the section on contemporary leadership models.

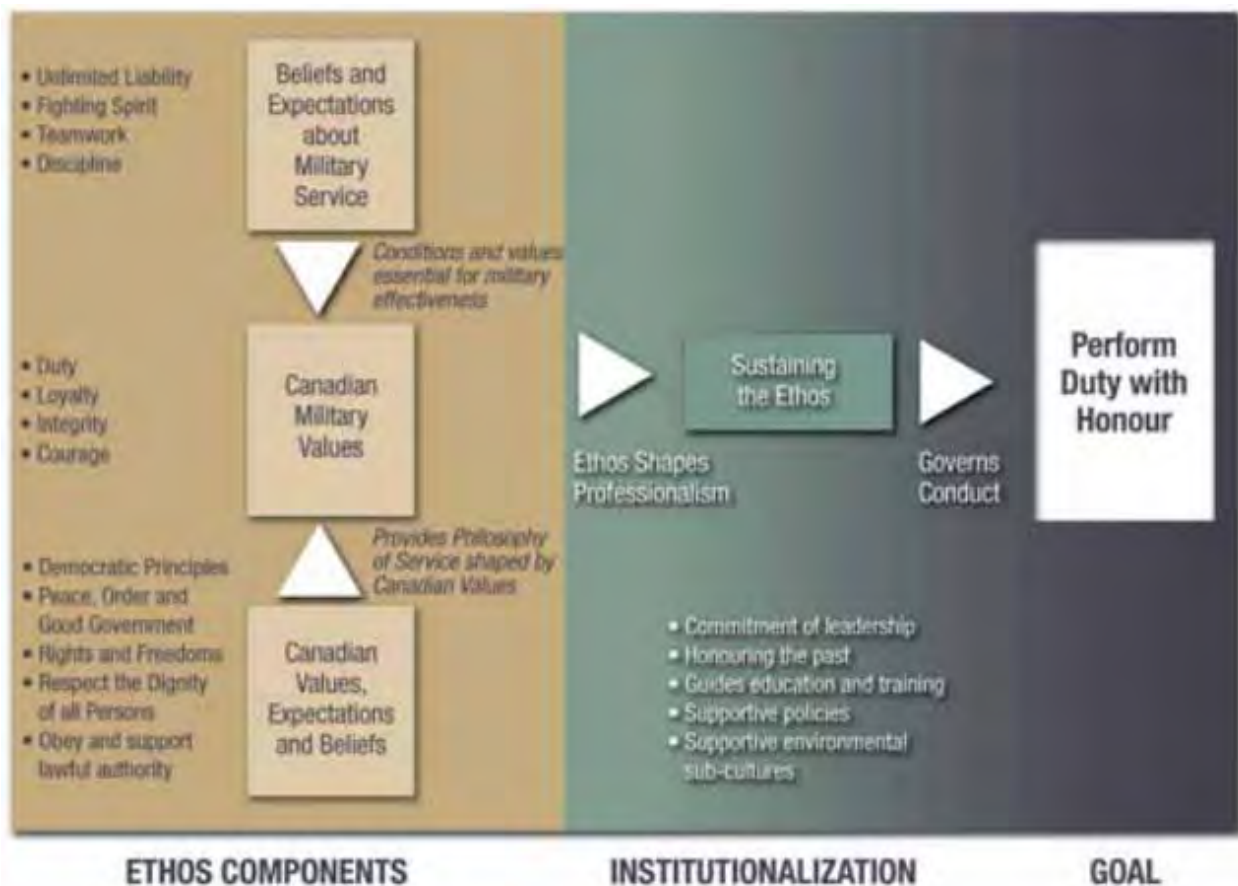


Figure 1 – CAF Military Ethos

Source: Canada. Department of National Defence, *Duty with Honour: The Profession of Arms in Canada*, 33

Leadership in the Canadian Forces: Doctrine

The first leadership manual to follow Duty with Honour was Doctrine. This manual is a companion to the former and “extends many of the key ideas about Canadian military

professionalism to CF doctrine on leadership.”³³ Whereas Duty with Honour provides the professional framework to inform what and how the CAF performs its duty, Doctrine expands on

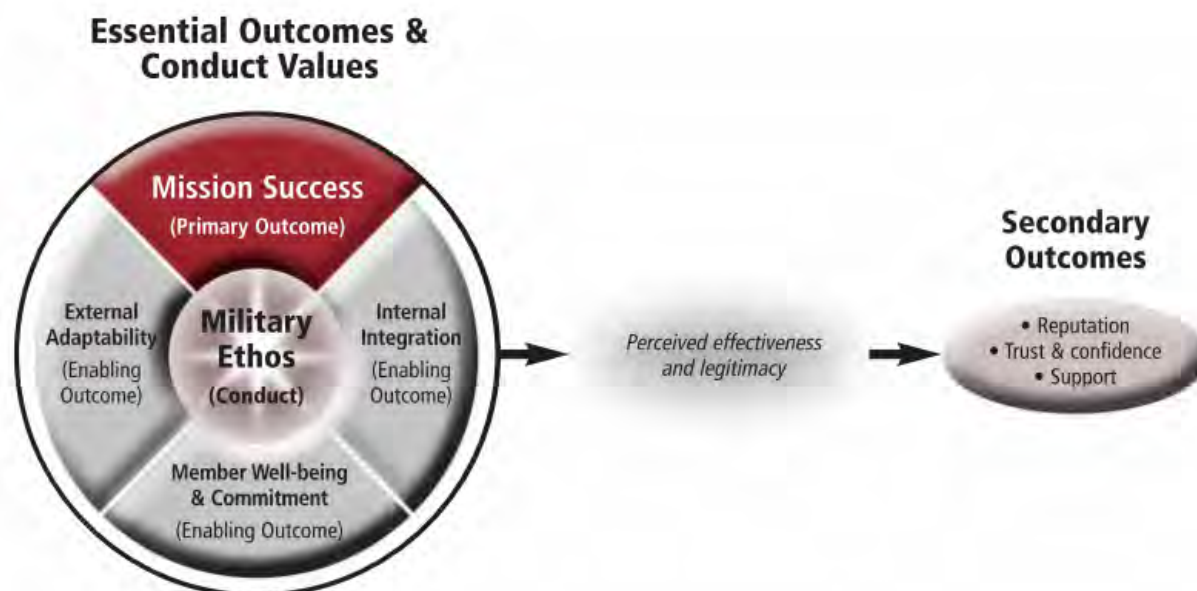


Figure 2 – CF Effectiveness Framework

Source: Canada. Department of National Defence, *Leadership in the Canadian Forces: Doctrine*, the how part by providing a broad overview. This manual provides the current espoused definition of leadership in the CAF: “directing, motivating, and enabling others to accomplish the mission professionally and ethically while developing or improving capabilities that contribute to mission success.”³⁴ Expanding beyond a theoretical understanding of leadership that is agnostic to performance or values, Doctrine extrapolates its effective leadership to include professionalism, ethical conduct, and stewardship of capabilities. The manual also presents the CF Effectiveness Framework, provided at Figure 2, that integrates essential outcomes with the military ethos to create “perceived effectiveness and legitimacy” along with secondary

³³ Canada. Department of National Defence, *A-PA-005-000/AP-003 Leadership in the Canadian Forces: Doctrine, Leadership* (Canadian Forces Leadership Institute, Canadian Armed Forces, 2005).

³⁴ Canada. Department of National Defence, iii.

outcomes.³⁵ It is precisely the secondary outcomes that are greatly affected by events such as the Somalia affair and contemporary crises discussed below.

The CF Effectiveness Framework “can be uniquely defined in terms of five major dimensions: mission success, internal integration, member well-being and commitment, external adaptability, and the military ethos.”³⁶ This framework serves to align CAF leaders’ actions to achieve the primary outcome of mission success while maintaining trust with the society that empowers them. It does so “in ways that are consistent with the military ethos.”³⁷ The framework emphasizes that the dimensions must be balanced among each other to ensure the mission success dimension. Recent failings analysed below articulate how the member well-being dimension lacked sufficient emphasis resulting in a breakdown in leadership.

Doctrine explains the CAF leadership philosophy as distributed across the organization and not solely the purview of senior leaders. Further, it articulates that the values espoused in the military ethos drive the type of leadership expected.³⁸ As Okros notes, this effectiveness model is an example of “Robert Quinn’s organizational behaviour research on competing (outcome) values.”³⁹

Doctrine also describes the various influence models that can be used in the CAF to achieve desired end-states. These range along a spectrum of control from authoritarian to laissez-faire. The manual outlines that those two bookend influence models are unacceptable within the CAF as they “reflect a disdain for others (authoritarian behaviour) or” demonstrate a “lack of

³⁵ Canada. Department of National Defence, 4.

³⁶ Canada. Department of National Defence, 3.

³⁷ Canada. Department of National Defence, 5.

³⁸ Canada. Department of National Defence, *A-PA-005-000/AP-003 Leadership in the Canadian Forces: Doctrine*.

³⁹ Okros, “Leadership in the Canadian Military Context,” 4.

accountability (laissez-faire leadership).”⁴⁰ The remaining models within the spectrum are acceptable given the right circumstance, with a CAF preference for transformational leadership styles since they mostly align with CAF expressed values.

Leadership in the Canadian Forces: Conceptual Foundations

With the profession of arms and its accompanying statement of military ethos firmly articulated in *Duty with Honour and Doctrine*, the next publication was *Leadership in the Canadian Forces: Conceptual Foundations*. This manual conveys how the CAF interprets the profession of arms through its leadership philosophy. *Conceptual Foundations* offers a systems-based approach to leadership that delineates leadership between leading people and leading the institution and differentiates leadership from command and management.⁴¹ It further develops the notions of values-based leaderships introduced in the CF effectiveness framework from *Doctrine*, noting the vital role of risk management in balancing the competing values. The manual also binds CAF leadership to the rule of law, outlines leaders’ responsibilities within the framework, and provides the theoretical basis for applied leadership models.

Conceptual Foundations articulates the “spectrum of leadership influence behaviours” from authoritarian through laissez fair, noting the differences between the traditional transactional approach and modern transformational approach.⁴² The manual endorses transformational as “in effect, just another name for effective or superior leadership.”⁴³

⁴⁰ Canada. Department of National Defence, *A-PA-005-000/AP-003 Leadership in the Canadian Forces: Doctrine*, 24.

⁴¹ Canada. Department of National Defence, *A-PA-005-000/AP-004 Leadership in the Canadian Forces: Conceptual Foundations*.

⁴² Canada. Department of National Defence, 64.

⁴³ Canada. Department of National Defence, 70.

While transformational is the recommended approach for use in the CAF, Conceptual Foundations highlights that “both transactional and transformational kinds of motivation succeed because people have several kinds of needs – existence needs, social-relatedness needs, and growth needs.”⁴⁴ This distinction empowers leaders to act with the appropriate approach for a given the context such as the pitch of battle where transactional may be necessary. There may even be some cases where people respond more positively to transactional methods. Conceptual Foundations offers that “[n]ot only do the salience and relative importance of these needs differ from person to person, but, even within the same person, they change over time – hence the effectiveness of a transactional-transformational mix.”⁴⁵ Given that future leadership models explored in Chapter 4 are all logical extension of transformational leadership, it will be necessary to evaluate how transactional approaches can be reconciled within them. Conceptual Foundations hints at this relationship: “[t]ransformational leadership simply extends and supplements, rather than replaces, transactional leadership, but addresses higher-order individual needs.”⁴⁶ The manual concludes with an overview of the concepts for leading people and leading the institution, followed by a summary that combines the applied leadership into an integrative model.

Leadership in the Canadian Forces: Leading People

Published in 2007, *Leading People* elaborates on the theory, “concepts, approaches and techniques” used to lead individuals and small teams to accomplish a mission.⁴⁷ As described in *Doctrine and Conceptual Foundations*, leading people is a direct approach, whereas leading the

⁴⁴ Canada. Department of National Defence, 69.

⁴⁵ Canada. Department of National Defence, 69.

⁴⁶ Canada. Department of National Defence, 69.

⁴⁷ Canada. Department of National Defence, *A-PA-005-000/AP-005 Leadership in the Canadian Forces: Leading People* (Kingston, ON: Canadian Forces Leadership Institute, Canadian Armed Forces, 2007), iii.

institution requires an indirect approach to impact a system to bring about mission success.⁴⁸

This manual was designed to be more practical than theoretical and provides tools for individuals to prepare themselves for direct leadership roles better. While primarily employed at the tactical level, *Leading People* articulates how CAF leaders use these leadership techniques at all levels to varying degrees and how they complement institutional leadership.

The manual details the military ethos, emphasizing the linkage to Canadian society's values and their reflection in the CAF. This manual discretely outlines the connections between leadership and ethics, noting the relations between the profession of arms and military ethos and how they interact with the CF Effectiveness Model. After establishing these facets, the manual provides practical skills and a framework for ethical decision-making. The influence models are applied to direct leadership, and transformational leadership is reiterated as the preferred model for leading people. Other models provided to assist leader decision-making include a task cycle (analyze, plan, lead, monitor) at Figure 3 and the leader-follower-situational model used to reconcile leadership style with the situation and environment is at Figure 4.

⁴⁸ Canada. Department of National Defence, *A-PA-005-000/AP-003 Leadership in the Canadian Forces: Doctrine*; Canada. Department of National Defence, *A-PA-005-000/AP-004 Leadership in the Canadian Forces: Conceptual Foundations*.

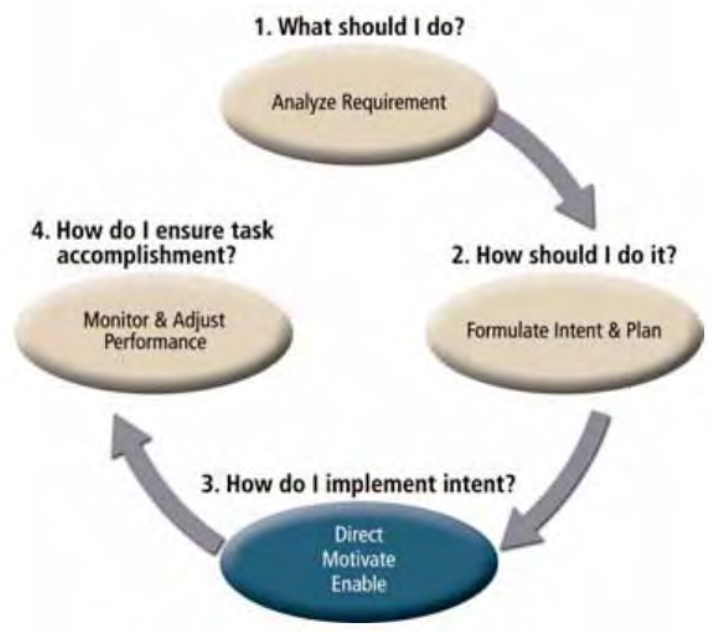


Figure 3 – Task Cycle

Source: Canada. Department of National Defence, Leadership in the Canadian Forces: Leading People, 41



Figure 4 – Leader Follower-Situation Framework

Source: Canada. Department of National Defence, Leadership in the Canadian Forces: Doctrine, 3

The manual provides additional practical skills to aspiring leaders, including conflict resolution, care for followers' mental, physical, and emotional health. Finally, the manual elaborates on team-building skills, including Tuckman's stages of group development model (forming, storming, norming, and performing), trust primacy and development, and group cohesion.⁴⁹

Leadership in the Canadian Forces: Leading the Institution

The final original publication in Leadership in the Canadian Forces series is *Leading the Institution*, the second applied leadership manual. As described in Doctrine, Conceptual Foundations, and Leading the Institution, leading the institution or indirect leadership aims at affecting the environment to “ensure the institution's continued strength, relevancy and viability.”⁵⁰ While predominantly focused on senior leaders, the manual notes that institutional leadership applies more to the function than the person. It is specific to the task and leadership necessary rather than the rank or seniority of the individual performing the leadership function.⁵¹ The manual presents the competing values model in the CF Effectiveness Framework again to describe the decision-making that institutional leaders must make to steward the organization effectively. The first section highlights the importance of stewarding the organization through professionalism, articulation and promotion of ideology, organizational culture alignment, external adaptability, and maintaining its health.

⁴⁹ Bruce W. Tuckman, “Developmental Sequence in Small Groups,” *Psychological Bulletin* 63, no. 6 (1965): 384–99, <https://doi.org/10.1037/h0022100>.

⁵⁰ Canada. Department of National Defence, *A-PA-005-000/AP-006 Leadership in the Canadian Forces: Leading the Institution*, ix.

⁵¹ Canada. Department of National Defence, *A-PA-005-000/AP-006 Leadership in the Canadian Forces: Leading the Institution*.

Next, *Leading the Institution* focuses on the systems approach to thinking. The CAF is an “open system of systems with internal and external input, output and double feedback loop.”⁵² This system requires a broad skill set to ensure the system remains balanced and responsive to the whole institution’s needs and requires a learning environment to improve the system’s capability continually. With the systems approach described, the manual expresses strategy development through the CAF leadership framework. The manual describes how institutional leaders link strategy and policy guidance to the military ethos, connecting it to Canada’s national interests. The manual then provides practical tools for leaders on interaction with strategic headquarters, government departments, and external agencies. Change management and visioning are articulated as critical institutional skill sets necessary to drive organizational performance. Finally, the manual discusses the institution’s requirement to maintain its members’ well-being by reconciling the personnel and institutional needs to achieve mission success. By continually monitoring personnel well-being and iteratively transforming the organization, it retains its health and ability to respond. The manual concludes with a chapter on supporting the development of future institutional leaders.

Chapter Summary

This section provided a broad overview of the CAF’s contemporary leadership history and the current CAF leadership Doctrine. CAF leadership was greatly affected by the events surrounding the Somalia affair. The Somalia affair and the systemic leadership failures that led to it caused a watershed moment in the CAF. Confidence in the CAFs ethical conduct and ability to self-regulate was in jeopardy. The Government of Canada intervened and established a monitoring committee to oversee a series of significant changes that would re-establish

⁵² Canada. Department of National Defence, 38.

confidence in Canada's profession of arms. The CAF followed up with the reinvigoration of its leadership principles, the establishment of the Canadian Defence Academy and its Canadian Forces Leadership Institute, and ultimately the publication of a series of updated leadership manuals.

The current CAF doctrine was published between 2003-2009 and includes four manuals and an updated *Duty with Honour* (2009). *Duty with Honour* establishes the profession of arms in Canada and articulates how the military ethos binds the institution. *Leadership in the Canadian Forces: Doctrine*, and its broader partner *Conceptual Foundations*, lays the theoretical base for how the profession of arms manifests through leadership in the CAF. The *CF Effectiveness Framework* outlines how the CAF should achieve its mission outcomes and delineates in *Conceptual Foundations* between leading people and leading the institution. The final two manuals outline the practical application of theoretical principles to leading people and leading the institution.

This review of CAF leadership doctrine sets the stage for an analysis of CAF leadership performance over the last 15 years since their publication. The central conflict in Afghanistan tested CAF leadership at the individual and institutional levels. The review of realized CAF leadership will set the stage for evaluating contemporary leadership models and their suitability for inclusion in the CAF leadership framework.

CHAPTER 3 – LEADERSHIP IN PROGRESS

Introduction

Since the last major publication of the Leadership series, the CAF underwent another significant transformation during the years with General Hillier as CDS and engaged in combat

operations in Afghanistan. The Government of Canada also published two defence policies: Canada First Defence Strategy in 2008 and Strong, Secure, Engaged in 2017.

This chapter aims to highlight key events that have a material impact on how leadership is or was expressed in the CAF. The CAF has a history of transforming itself in response to crises, as was seen during the Hellyer unification years and the Somalia affair. In Afghanistan, the CAF conducted operations across the spectrum of conflict, from peace support operations through limited major combat.⁵³ Three major leadership crises were identified which tested the effectiveness of CAF leadership doctrine. Captain Robert Semrau's shooting of a wounded Taliban fighter created controversial discussion on the CAF's leadership and ethics training on the individual leadership level. Indeed, as we saw in Chapter 1, both military values and Canadian values directly shape the military ethos and subsequently underpin the CF Effectiveness Framework.

Affecting institutional and individual leadership levels, the CAF poorly managed reports about the sexual abuse of Afghan minors. How CAF members individually responded, how their supervisors handled the situation, and how senior leaders shaped the system that failed to respond appropriately to the reports impacted the realized leadership culture in the CAF.

Finally, the exposure of systemic sexual misconduct in the CAF, along with the attempts to radically change the inappropriately sexualized culture of the CAF, is causing a watershed moment in CAF leadership history. Operation HONOUR, a military approach to culture changed launched by then CDS, General Vance, was a dedicated attempt to eradicate harmful and

⁵³ Canada. Department of National Defence, *B-GJ-005-000/FP-001 Canadian Forces Joint Publication CJFP 01 Canadian Military Doctrine* (Ottawa, ON: Joint Doctrine Branch, Canadian Forces Experimentation Centre, 2011).

inappropriate behaviour in the CAF.⁵⁴ Although Operation HONOUR has taken very meaningful and positive steps towards understanding the issue and supporting the victims of harmful and inappropriate sexual behaviour (HISB), there is significant work to be done in terms of comprehensive culture change to prevent future occurrences. While Operation HONOUR made progress, recent revelations that Vance himself is the subject of a Canadian Forces National Investigation Service (CFNIS) investigation into alleged sexual misconduct tarnishes his legacy. Significant systemic crises in leadership such as this one brings into question whether the CAF's leadership framework and training are adequate for the modern CAF.

Response to Mercy Killing in Afghanistan: Captain Robert Semrau

In 2008, Captain Robert Semrau led a patrol of Canadian Observer Mentor Liaison Team soldiers mentoring Afghan National Security Forces in Southern Afghanistan. The patrol was attacked by Taliban fighters when one Taliban Fighter was severely wounded. "The patrol was about to leave the casualty and move on when Captain Semrau fired two shots into the gravely injured fighter."⁵⁵ Following the incident, Captain Semrau was detained and charged under the Code of Service Discipline. According to the court-martial proceedings, Captain Semrau was found "guilty of having behaved in a disgraceful manner."⁵⁶ Furthermore, Captain Semrau was "also charged with second degree murder, of attempt to commit murder using a firearm, and of negligent performance of a military duty, but the panel found [him] not guilty of these charges."⁵⁷

⁵⁴ Canada. Department of National Defence, "Operation HONOUR," Department of National Defence, November 26, 2020, <https://www.canada.ca/en/department-national-defence/services/benefits-military/conflict-misconduct/operation-honour.html>.

⁵⁵ Peter Bradley, "Is Battlefield Mercy Killing Morally Justifiable?," *Canadian Military Journal* 11, no. 1 (2010): 7–14.

⁵⁶ R. v. Semrau, 1.

⁵⁷ R. v. Semrau, 1.

The military trial judge presiding over the case found that Semrau's actions were "shockingly unacceptable in the circumstances."⁵⁸ He further noted that shooting the unarmed Taliban fighter was disgraceful because it went contrary to the CF Code of Conduct and "to [the CAF's] values, doctrine, and training."⁵⁹ Part of the sentencing indicated that there was a breach of trust with Semrau's subordinates. He had advised his subordinates of his actions after the fact, placing them in the difficult position of having to report their superior. When compared against the CF effectiveness framework's essential outcomes, we see that Semrau failed to support these outcomes. These include maintaining "member well-being and commitment"⁶⁰ in that he did not demonstrate adequate care and concern for his subordinates when he took actions, knowing they were in contravention of his rules of engagement and the CF Code of Ethics and Values.

According to the CF Effectiveness Framework, Captain Semrau ought to have balanced the four essential outcomes and moderated them through the application of the military ethos. The Ethos describe how outcomes should be attained.⁶¹ In this case, Captain Semrau did not adhere to the values that underpin the CAF military ethos. Captain Semrau's subordinates, however, understood that his actions betrayed the unit's cohesion (a facet of internal integration objective) and jeopardized the CAF's external adaptability objective. The subordinates recognized that condoning such actions would damage the CAF's reputation and "perceived effectiveness and legitimacy."⁶²

⁵⁸ R. v. Semrau, 3.

⁵⁹ R. v. Semrau, 3.

⁶⁰ Canada. Department of National Defence, *A-PA-005-000/AP-005 Leadership in the Canadian Forces: Leading People*, 5.

⁶¹ Canada. Department of National Defence, *A-PA-005-000/AP-003 Leadership in the Canadian Forces: Doctrine*.

⁶² Canada. Department of National Defence, *A-PA-005-000/AP-005 Leadership in the Canadian Forces: Leading People*, 6.

CAF doctrine articulates that the CF Effectiveness Framework outcomes are often in conflict with each other and that it is the leader's responsibility to reconcile the differences.⁶³ The Leading People manual explicitly identifies the conflict between member well-being and mission success. In this case, it is possible that Captain Semrau saw that his personal convictions and the requirement for mission success overrode the other outcomes.⁶⁴ The military trial judge disagreed with this line of thinking, articulating that Semrau acted disgracefully and in contempt of his training and professional responsibility. In essence, the judge found that the military ethos' values-based underpinnings and the CAF leadership model's required outcomes took primacy over Semrau's motives. Since Captain Semrau did not testify at the court-martial, his motive and decision-making process were never publicly revealed.

Retired CAF officer and professor of ethics and psychology at the Royal Military College of Canada, Peter Bradley, suggests that the differing views on Semrau's legal and moral justification for the killing of the Taliban fighter "beg the question as to what Canadian soldiers should do when they encounter a severely wounded enemy on the battlefield."⁶⁵ Bradley offers an ethical analysis of a hypothetical scenario that mirror's Semrau's case. His study unveils that treating the wounded fighter and seeking some form of evacuation most closely aligns with CAF values and its leadership doctrine. While CAF ethics and values training could not prevent Semrau's actions, it served as a viable basis for the subordinates in his chain of command to act and for the military justice system to convict and sentence Captain Semrau.

⁶³ Canada. Department of National Defence, *A-PA-005-000/AP-005 Leadership in the Canadian Forces: Leading People*.

⁶⁴ Bradley, "Is Battlefield Mercy Killing Morally Justifiable?"

⁶⁵ Bradley, 8.

Other scholars, including Remi Landry, CAF officer and associate professor at the Université de Sherbrooke, suggest that the situation is more complex than Bradley opines. Landry offers that the institution bears responsibility for Semrau's training, preparation, and ultimately framing the mission that placed him in the scenario.⁶⁶ Indeed, CAF leadership calls upon institutional leaders to challenge and improve the systems that further the organization. In *Leading the Institution*, CAF doctrine compels leaders to develop systems thinking that “develop[s] individuals, teams and groups with the capacity to learn, develop, share and apply knowledge” and to “[d]evelop and empower subordinate leaders and teams to actively engage in analysis and decision-making.”⁶⁷ Another aspect of institutional leadership is the institutional dimension of ensuring member well-being and commitment while internalizing the values of the CAF military ethos so actions are consistent with professional military expectations. The CAF expects institutional leaders to “empower subordinate leaders to implement plans and hold them accountable.”⁶⁸ In the Semrau case, the institution failed to meet the institutional leadership obligations above. Semrau was not fully prepared and indoctrinated in the CAF military ethos, something that may have resulted from his transfer into the CAF where he missed key leadership instruction during the developmental periods.⁶⁹ According to the court-martial, Semrau chose poorly and acted disgracefully in his decision-making. CAF doctrine suggests that institutional leaders bear part responsibility to better prepare soldiers like Semrau to make these kinds of decisions.

⁶⁶ Remi Landry, “Was Former Captain Robert Semrau Solely Responsible , from an Ethical Point of View , for Killing an Injured Man ?” June, no. 12 (2010): 53–60.

⁶⁷ Canada. Department of National Defence, *A-PA-005-000/AP-006 Leadership in the Canadian Forces: Leading the Institution*, 38.

⁶⁸ Canada. Department of National Defence, 118.

⁶⁹ Landry, “Was Former Captain Robert Semrau Solely Responsible , from an Ethical Point of View , for Killing an Injured Man ?”

Unlike the Somalia affair where CAF members murdered an unarmed child, and then CAF leaders attempted to cover-up the incident, Semrau's case was exposed as early as feasible and dealt with in a relatively expedient manner.⁷⁰ It appears that CAF leadership at both the personal and institutional levels progressed in the intervening decade and that the emphasis on a culture of duty with honour was working.⁷¹

Response to Allegations of Sexually Abused Afghan Minors

Another incident that occurred during Canada's operations in Afghanistan demonstrating realized leadership in the CAF was the response to allegations of sexual abuse of Afghan minors observed by Canadian soldiers. Reports appeared in 2008 suggesting "that Canadian soldiers had witnessed the sexual assault of Afghan minors by Afghan National Security Forces (ANSF), and that they had not intervened."⁷² Following the media reports in 2008, the CFNIS opened an investigation into the allegations and "ultimately concluded that no Canadians or employees of Canada were involved in the sexual assault of Afghan minors."⁷³ With the investigation concluded, "the Chief of the Defence Staff (CDS) ordered the Chief of the Land Staff (CLS) to convene a Board of Inquiry (BOI) into the news media allegations."⁷⁴ The BOI determined that Canadian soldiers at the lowest levels appropriately reported their concerns and that unit leadership took appropriate actions. However, the BOI did note that leaders had not sent reports

⁷⁰ Canada. Commission of Inquiry into the Deployment of Canadian Forces to Somalia, "Dishonoured Legacy: The Lessons of the Somalia Affair: Report of the Commission of Inquiry into the Deployment of Canadian Forces to Somalia - Executive Summary"; Haire, "Professionalism in the Army: From Murder in Somalia to Disgrace in Afghanistan, How Far Has the Army Come?"

⁷¹ K.F. Haire, "Professionalism in the Army: From Murder in Somalia to Disgrace in Afghanistan, How Far Has the Army Come?" (Joint Command and Staff College Paper, Canadian Forces College, 2016). Maj Haire prepared a similar review of the Semrau case for their study of the progress in Canadian Army ethics at the Canadian Forces College.

⁷² Canada. Department of National Defence, "Board of Inquiry — Allegation of Assault of a Civilian by Afghan National Security Forces and the Canadian Forces Response to Such Incidents (Redacted)," 1.

⁷³ Canada. Department of National Defence, 1.

⁷⁴ Canada. Department of National Defence, 1.

of sexual abuse beyond local unit-level headquarters. There were concerns from the BOI that information regarding the alleged sexual assaults was later made available to CLS headquarters and Canadian Expeditionary Forces Command (CEFCOM) Headquarters but that the organizations did not act swiftly or appropriately.

From an institutional leadership perspective, leaders involved appear to have failed to uphold the CF Effectiveness Framework. The BOI notes that even though “allegation of sexual abuse was known to at least one key member of CLS staff, the Commander was never briefed on the allegation and no action was taken on this specific issue.”⁷⁵ According to the CF effectiveness framework, institutional leaders failed to adhere to the CAF military ethos and its constituent Canadian and military values. In particular, the CF Statement of Defence Ethics at the time contained “three general principles: (1) Respect the dignity of all persons; (2) Serve Canada before self; and (3) Obey and support lawful authority.”⁷⁶ In this case, the dignity of Afghan minors was in question. The CAF later recognized that these incidents were incompatible with Canadian values and took actions to report on and cease them where observed. The CDS indicated to the Commons Defence Committee that “if somebody is being seriously abused and we are witness to it, we are not going to stand by” and that he “reconfirmed that direction through the entire chain of command into Kandahar province.”⁷⁷

The cause for concern is that it took media allegations in 2008 for the CAF to finally address the issue, rather than dealing with it as early as 2006 when reports of sexual abuse first

⁷⁵ Canada. Department of National Defence, 2.

⁷⁶ Canada. Department of National Defence, “Fundamentals of Defence Ethics,” 2002, 9.

⁷⁷ Canada. Department of National Defence, “Board of Inquiry - Allegation of Assault of a Civilian by Afghan National Security Forces and the Canadian Forces Response to Such Incidents: Backgrounder,” 2016, para. 5, <https://www.canada.ca/en/department-national-defence/news/2016/04/board-of-inquiry-allegation-of-assault-of-a-civilian-by-afghan-national-security-forces-and-the-canadian-forces-response-to-such-incidents.html>.

started appearing. The CAF also noted that it took further actions such as improving its pre-deployment training to better prepare soldiers to respond to similar occurrences, update its Code of Values and Ethics and revising doctrine, and formalize the reporting requirements for breaches of the Law of Armed Conflict.⁷⁸ While it is unfortunate that it took the media reports surfacing and the subsequent BOI to stimulate these changes, it nonetheless was a positive move for the CAF and showcases institutional leadership growth since the Somalia affair. In that situation, the Commission reported that “the matter is worse, for the evidence is that the chain of command provided enough information that commanders ought to have been prompted to inquire into the situation and to act.”⁷⁹ Leaders who studied the fallout of the Somalia Affair as part of military leadership and ethics training understood the need to act once they received the information concerning the sexual assault of Afghan minors.

Dr. Allan English, associate professor of history at Queen’s University, offers that the Afghan minor sexual abuse situation's systemic mishandling reveals widespread corruption in the Canadian Armed Forces.⁸⁰ He indicates that there “have been few examples of members of the CAF abusing power for personal gain” since the major transformation after the incidents in Somalia.⁸¹ Despite this, he argues that that “systemic factors embedded in the culture of the CAF”⁸² result in dishonest leaders who belie the trust of their subordinates. These systemic factors include: “resource– mission mismatch; a bureaucratic culture; promotion systems; and

⁷⁸ Canada. Department of National Defence, “Board of Inquiry - Allegation of Assault of a Civilian by Afghan National Security Forces and the Canadian Forces Response to Such Incidents: Backgrounder.”

⁷⁹ Canada. Commission of Inquiry into the Deployment of Canadian Forces to Somalia, “Dishonoured Legacy: The Lessons of the Somalia Affair: Report of the Commission of Inquiry into the Deployment of Canadian Forces to Somalia - Executive Summary,” ES-19.

⁸⁰ Allan English, “Corruption in the Canadian Military? Destroying Trust in the Chain of Command,” *Canadian Foreign Policy Journal* 23, no. 1 (2017): 32–46, <https://doi.org/10.1080/11926422.2016.1250654>.

⁸¹ English, 33.

⁸² English, 33.

the decline of mission command.”⁸³ Specifically, he concludes that the CAF bureaucratization “has contributed to an erosion of the military ethos.”⁸⁴ Should this be accepted as true, then the CAF must seek ways to reconcile the need for stewardship, performance management, and efficiency against maintaining a positive culture that reinforces the military ethos. *Leading the Institution* outlines what must be done in this regard. However, the lack of urgency in handling the sexual misconduct case in Afghanistan, given its breach of Canadian societal and military values and the damage to external adaptability, indicates that more work is required to entrench this mindset.

English also remarks that the BOI’s publication occurring over five years after Canadian combat operations in Afghanistan ended stunted its findings and recommendations. He comments that “[t]he CAF’s inaction in this case could be seen as a failure in senior leaders’ duty of care to those in their charge because unresolved issues were allowed to linger, causing needless suffering among service personnel and damage to the credibility of leaders.”⁸⁵ English further identifies the linkage between bureaucratic practices and transactional leadership, whereas the CAF specifically encourages transformational leadership.⁸⁶ This linkage leads to reinforcement of the juxtaposition in *Leading the Institution* between stewardship and military ethos. Indeed, English points out how the Afghanistan BOI focuses on the bureaucratic (or rules-based) elements of the case rather than the actions related to values-based leadership as espoused in CAF doctrine. English asserts that “the espoused values expressed by the MND were not

⁸³ English, 35 Around the same time as English’s publication, Leonard Wong made similar observations about the US Army in *Lying to Ourselves, Dishonesty in the Army*.

⁸⁴ English, 36.

⁸⁵ English, 41.

⁸⁶ Canada. Department of National Defence, *A-PA-005-000/AP-004 Leadership in the Canadian Forces: Conceptual Foundations*.

congruent with the values-in-use that governed the behaviour of many involved with this issue,” referring to the MND’s public remarks concerning the Afghanistan incident.⁸⁷ The CAF response to the sexual abuse of Afghan minors is not a blameworthy account of how to respond to a breach of humanitarian rights; however, it does show marked improvement from the response to the Somalia affair only a decade earlier. The CAF should consider any lessons drawn out regarding professional conduct and institutional leadership for future CAF leadership doctrine.

Response to Systemic Sexual Misconduct

Revisiting the series of five articles published by Maclean’s in 1998 on rape in the military, in a 2014 investigative report by Maclean’s writers Noémi Mercier and Alec Castonguay, identify that “every day, five individuals in the Canadian military community become victims of sexual assault.”⁸⁸ The 2014 report situates their inquiry in the context of 16 years later and exposes how little had changed. Their scathing report of sexual assault incidences tabulated from military police reports exposed a systemic culture of sexual misconduct and systemic leadership failure in the CAF. The writers specifically target the military’s handling of sexual assault allegations, noting that “it’s not just the sexual violence itself. It’s the way the military machine handles it – or doesn’t.”⁸⁹ The widespread media attention regarding sexual assault in the CAF led the CDS to request an external review.⁹⁰

In 2015, former Supreme Court of Canada Justice Marie Deschamps published her External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed

⁸⁷ Allan English, “Cultural Dissonance: Ethical Considerations from Afghanistan,” *Canadian Foreign Policy Journal* 22, no. 2 (2016): 155, <https://doi.org/10.1080/11926422.2016.1176937>.

⁸⁸ Noémi Mercier and Alec Castonguay, “Our Military’s Disgrace,” *Maclean’s* 127, no. 17 (May 5, 2014): 11.

⁸⁹ Mercier and Castonguay, para. 17.

⁹⁰ Adrian Wyld, “Q&A: Why Marie Deschamps Was Asked to Examine Sexual Assault and Harassment in Canada’s Military,” *National Post*, May 1, 2015, <https://nationalpost.com/news/canada/q-and-a-why-marie-deschamps-was-asked-to-examine-sexual-assault-and-harassment-in-canadas-military>.

Forces.⁹¹ The report confirmed earlier instigative media indicating “that there is an underlying sexualized culture in the CAF that is hostile to women and LGTBQ members, and conducive to more serious incidences of sexual harassment and assault.”⁹² Deschamps called upon the CAF to move beyond bureaucratic responses and for leaders to initiate culture change to remedy the problem. The exposure of systemic sexual misconduct is indicative of a CAF that has not truly embraced the leadership vision established in Conceptual Foundations and Leading the Institution. While it may be impossible to root out all criminal behaviour such as sexual assault, the institution and its leaders could do more to bring about the culture change necessary to prevent its occurrence and respond more appropriately.

The Deschamps report rightly identifies that “[t]he military ethos of the CAF is founded on respect for the dignity of all persons, a principle that is embodied in CAF policies,”⁹³ and that the CAF has been unable to uphold this ethos when dealing with sexual misconduct. Deschamps argues that the sexualized culture of the CAF “creates an environment that is hostile to women and LGTBQ members, and is conducive to more serious incidents of sexual harassment and assault.”⁹⁴ Perhaps the most striking accusation was that CAF leaders “either condone inappropriate sexual conduct, or are willing to turn a blind-eye to such incidents.”⁹⁵

The foremost recommendation of the report is for wholesale culture change in the CAF: “Without broad-scale cultural reform, policy change is unlikely to be effective.”⁹⁶ This reform

⁹¹ Marie Deschamps, “External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces,” 2015, 1–102, https://www.canada.ca/content/dam/dnd-mdn/migration/assets/FORCES_Internet/docs/en/caf-community-support-services-harassment/era-final-report-april-20-2015-eng.pdf.

⁹² Deschamps, i.

⁹³ Deschamps, ii.

⁹⁴ Deschamps, ii.

⁹⁵ Deschamps, ii.

⁹⁶ Deschamps, vii.

includes addressing the sexualized culture across a spectrum of seriousness from assault to sexualized language and innuendo. The next suggestion is to reaffirm senior leader resolve to stamp out the sexualized culture. The third and fourth recommendations were “improving the integration of women, including in positions of senior leadership,” and to “rebuild the confidence of members that the organization takes sexual harassment and assault seriously.”⁹⁷ The Deschamps report ultimately concluded with ten formalized recommendations “to reduce the prevalence of sexual harassment and sexual assault in the armed forces.”⁹⁸

Following the fallout of the Deschamps report, there was initially reservation from the CDS to fully accept the sexualized culture of the CAF: “I do not accept from any quarter that this type of behaviour is part of our military culture.”⁹⁹ However, he did fully accept “that inappropriate sexual conduct is a serious problem that exists in the CAF.”¹⁰⁰ English remarks that this is an example of attempting to bureaucratize the problem instead of accepting it as a wholesale culture problem. He notes that the next CDS, “General Jonathan Vance, endorsed a much more detailed response to the Deschamps report – ‘Op[eration] Honour.’”¹⁰¹ However, English does state that while Operation HONOUR accepts that there is a sexualized culture in the CAF, there was limited content concerning wholesale culture change in the directive.¹⁰² He argues that the CAF’s plan to address sexualized behaviour in its culture is too linear and not adaptive enough to “address a ‘wicked’ social problem.”¹⁰³ He furthers that Operation HONOUR

⁹⁷ Deschamps, vii.

⁹⁸ Deschamps, i.

⁹⁹ Canada. Department of National Defence, “Canadian Armed Forces Action Plan on Inappropriate Sexual Behaviour Addressing the External Review Authority Report’s Recommendations,” 2015, 1, http://www.forces.gc.ca/assets/FORCES_Internet/docs/en/caf-community-support-services-harassment/caf-action-plan-inappropriate-sexual-behaviour-20150427_en.pdf.

¹⁰⁰ Canada. Department of National Defence, 4.

¹⁰¹ English, “Corruption in the Canadian Military? Destroying Trust in the Chain of Command,” 39.

¹⁰² English, “Corruption in the Canadian Military? Destroying Trust in the Chain of Command.”

¹⁰³ English, 40.

may have the unintended consequence of further eroding trust in the CAF and its chain-of-command, as observed by the Deschamps report, if it failed to address the CAF's cultural issues fully. A 2018 Auditor General report reinforced this assertion, concluding that "the Operation had a fragmented approach to victim support as well as unintended consequences that slowed its progress and left some members wondering if it would achieve the expectations set for it."¹⁰⁴

The Auditor General report also noted that the CAF maintained a system where all accounts necessitated an investigation by the military police, contrary to some members' preferences. The report remarks that this was another factor that eroded trust in the CAF's reporting mechanisms. Finally, the report concluded with the following recommendations:

We recommend that the Forces make victim support a top priority, provide better education and training on the causes and effects of inappropriate sexual behaviour, and incorporate more independent external advice and review to ensure it achieves the objectives of Operation HONOUR.¹⁰⁵

While these recommendations address the report's findings, they continue to approach the problem from a bureaucratic policy perspective rather than a cultural one. That is not to say that the recommendations are not necessary or will not bear fruit. Rather, they are only steps along the way to a wholesale culture change. The CAF formally accepted the recommendations of the report and subsequently published its updated guidance on Operation HONOUR.¹⁰⁶ As the Standing Committee on National Defence highlighted in 2019, the CAF directed its Vice Chief of Defence Staff to address the Auditor General report's findings, notably the requirement to

¹⁰⁴ Auditor General of Canada, "Report 5—Inappropriate Sexual Behaviour—Canadian Armed Forces," 2018 Fall Reports of the Auditor General of Canada to the Parliament of Canada, 2018, https://www.oag-bvg.gc.ca/internet/English/parl_oag_201811_05_e_43203.html.

¹⁰⁵ Auditor General of Canada.

¹⁰⁶ Canada. Department of National Defence, "CDS Intent - Operation Honour" (Canadian Armed Forces, Chief of the Defence Staff, 2018).

address cultural change.¹⁰⁷ Specifically, the CDS directs the VCDS to develop a campaign that “must be directed by an expertly informed cultural change strategy that emphasizes trust, respect and teamwork.” It took over two years, and the advent of an institutional crisis, before a cultural change strategy was initiated. This new culture change strategy recognizes that Operation HONOUR has culminated and that a more holistic look at culture change as the focal point is both necessary and appropriate.¹⁰⁸

The Standing Committee on National Defence acknowledged that although occurrences of sexual assault have not decreased since Operation HONOUR's introduction, the CAF has taken decisive action to reduce the behaviours. Indeed, it notes that the CAF continues to fully accept the ten recommendations from the Deschamps reports, formalizing them in its latest defence policy, *Strong Secure Engaged*:

Promoting a Culture of Leadership, Respect and Honour

To eliminate harmful behaviours and ensure a work environment free from harassment and discrimination, the Defence team will:

18. Complete the full implementation of the 10 recommendations of the Deschamps Report through Operation HONOUR.

19. Provide a full range of victim and survivor support services to Canadian Armed Forces members.

20. Deal with harassment complaints in a clear and timely manner by simplifying formal harassment complaint procedures.

21. Be open and transparent with Canadians and members of the Canadian Armed Forces in communicating progress on this important issue.¹⁰⁹

What remains concerning is the lack of strategy for a broad culture change. The Committee revealed that the CAF understands it has not made significant inroads to culture change, an opinion Deschamps also shared with the board. The Committee recognized that the

¹⁰⁷ Canada. Standing Committee on National Defence, “Improving Diversity and Inclusion in the Canadian Armed Forces” June (2019); Canada. Department of National Defence, “CDS Intent - Operation Honour.”

¹⁰⁸ Canada. Department of National Defence, “CDS/DM Initiating Directive for Professional Conduct and Culture - Canada.Ca.”

¹⁰⁹ Canada. Department of National Defence, “Highlights: Strong, Secure, Engaged: Canada’s Defence Policy,” 2017, 15, <http://dgpapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>.

CAF has the intentions to affect culture change, as noted in their 2019 Report on Sexual Harassment and Violence in the Canadian Armed Forces: “the committee is cognizant that a cultural change strategy, informed by expert advice, is reportedly to be included in the CAF campaign plan.”¹¹⁰ It also noted a “need to go beyond HISB prevention and complaints handling in order to change the organization’s culture more deeply.”¹¹¹

The Committee heard from witnesses who stated that CAF leaders have not fully “bought-in” to Operation HONOUR and are at times reluctant to teach the material. These are symptomatic of a culture that is resisting change and will require active leader engagement through a concerted plan. The CAF recognizes this, yet it has still not moved forward with a comprehensive strategy to achieve it.

As noted earlier, with the former CDS under investigation and the current CDS stepping down to allow a sexual misconduct investigation to occur, credibility in the CAF’s ability to deal with sexual misconduct is eroding. Maya Eichler and Marie-Claude Gagnon at the Institute for Research on Public Policy comment on how “Operation Honour had two fundamental flaws. It never asked why sexual misconduct happens or how institutions change. Operation Honour never made the link between sexual misconduct and military culture...”¹¹² Eichler and Gagnon further assert that the systemic issues the CAF faces are a result of a masculine and white oriented culture: “It is the ongoing perpetuation of the white, heterosexual male soldier norm that enables gender-based violence, including sexual harassment and sexual assault, as well as racism

¹¹⁰ Canada. Standing Committee on National Defence, “Sexual Harassment and Violence in the Canadian Armed Forces” May (2019): 19.

¹¹¹ Canada. Standing Committee on National Defence, 22.

¹¹² Maya Eichler and Marie-Claude Gagnon, “Only a Fundamental Culture Change Will Address Military Sexual Misconduct,” Policy Options Politiques, Institute for Research on Public Policy, February 26, 2021, para. 7, <https://policyoptions.irpp.org/magazines/february-2021/only-a-fundamental-culture-change-will-address-military-sexual-misconduct/>.

and homophobia to persist in the military workplace.”¹¹³ Chapter 4 will further discuss masculine and white orientation concepts in the CAF and ways to address them.

Chapter Summary

As noted in Chapter 1 CAF leadership has transformed significantly since the Somalia Affair. This chapter has examined how these changes have stood the test of time. The examples highlighted in this Chapter showcase how the CAF employed its 2005 era leadership doctrine through complex leadership issues. In the Semrau case, we saw how individual soldiers performed admirably compared to their predecessors in the Somalia Affair. Soldiers acted when appropriate, reporting what they saw as incompatible with the Canadian military ethos. Some scholars argued that the institution did not prepare Semrau for the ethical challenge he would face in Afghanistan. Nevertheless, the institution reprimanded Semrau for his actions and ultimately worked to preserve the military ethos it worked so hard to cultivate since its early 2000s transformation.

Regarding the reports of sexual abuse against Afghan minors, soldiers demonstrated a good grasp of Duty with Honour at the individual level. They reported incidents they believe to be contrary to Canadian and CAF values. Unit-level leadership also responded appropriately to take action. What was lacking was a full-scale CAF response to the incidents until media reports exposed them. Senior leaders could not act promptly because they were not fully aware of what was happening under their commands: they did not foresee the issues and direct the necessary measures to expose humanitarian rights infractions. The bureaucratization of ethical decision-making may have hampered the CAF from truly excelling in this situation.

¹¹³ Eichler and Gagnon, para. 11.

With the media exposure of systemic sexual abuse in the CAF came the external review conducted by Deschamps. The CAF responded swiftly with a highly bureaucratic response in Operation HONOUR. While it has not had a marked effect on instances of HISB, it has begun a transformation on reporting and support to victims. Operation HONOUR lacks depth because of its lack of practical methods to achieve a full-scale cultural shift away from sexualized behaviour to one where individuals are fully respected and where HISB has no room to thrive. The next chapter will explore contemporary leadership practices and consider how they might support CAF leadership development.

CHAPTER 4 – LEADERSHIP RENEWAL

Introduction

After reviewing the contemporary CAF leadership doctrine, its antecedents, and its performance over the last 15-20 years, we now look to potential future leadership methodologies. As noted in chapter 3, the current CAF and social environment are fraught with complex and chaotic problems where few or no right answers exist.¹¹⁴ These problems are coalescing to a point where senior leadership must act. The Acting CDS recently published an initiating directive to overhaul the CAF professional conduct and culture and create a new direct report (L1) organization, the Chief Professional Conduct and Culture.¹¹⁵ Specifically, the CDS tasks the Chief Professional Conduct and Culture to consider the following: “updating CAF leadership doctrine with critical review to incorporate key principles of authentic, inclusive and character-

¹¹⁴ David J Snowden and Mary E Boone, “A Leader’s Framework,” *Harvard Business Review* 85, no. 11 (2007): 68–76, <http://web.b.ebscohost.com.ezproxy.uwe.ac.uk/ehost/detail?vid=3&sid=25ea5a61-d152-4aa0-9c71-84e924d9263e@sessionmgr111&hid=118&bdata=JnNpdGU9ZWwhvc3QtbGl2ZQ==#db=buh&AN=27036324>.

¹¹⁵ Canada. Department of National Defence, “CDS/DM Initiating Directive for Professional Conduct and Culture - Canada.Ca.”

based leadership models.”¹¹⁶ During the preparation of this manuscript, the CDS had not yet published the initiating directive when the three models were selected for review. Their inclusion in the guidance indicates a cursory endorsement of their validity as leadership models for the CAF.

This chapter provides a broad overview of the three models and explores some of the benefits and challenges of applying them to CAF leadership. The principles of “internalized regulatory processes, balanced processing of information, relational transparency, and authentic behavior.” guide authentic leadership theory.¹¹⁷ Authentic leaders take the time to learn about themselves and what motivates them, work on critically applying information to make decisions, create solid and genuine relationships that are mutually supporting, and exercise authenticity in their interactions. It is considered that the CAF is ready for authentic leadership to make its formal introduction. Some leaders in the CAF may already display authentic behaviours, but more research is required to ensure that the model is tailored to meet the requirements of the force.

The next model for consideration is inclusive leadership. As diversity and complexity increase, the inclusive leadership model empowers leaders with the tools and mindset to maximize self and organizational potential. Inclusive leadership is attributional, meaning it identifies vital attributes that encourage inclusive behaviour. Once unlocked, inclusivity in organizations can provide boons in organizational performance and culture.

¹¹⁶ Canada. Department of National Defence, para. 11.vii.

¹¹⁷ Bruce J. Avolio and William L. Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” *Leadership Quarterly* 16, no. 3 (2005): para. 322, <https://doi.org/10.1016/j.leaqua.2005.03.001>.

Lastly, character based leadership is evaluated as a model for leader development. The underlying premise is that it is a leader's character that drives how they act. Character based leadership focuses on the virtues derived from internalized traits and values developed over time. These virtues are explored and developed through experiences and education and are the key to good decision-making.

As these and most leadership models note, they are not the panacea of leadership. Organizations must evaluate their validity to the specific context and requirements to ensure they are fit for purpose. This review supports that these three models should be considered for review as the CDS initiating directive suggests and provides a good endorsement for their viability.

Authentic Leadership

Overview

One of the earliest proponents of authentic leadership is Bill George, a professor of management practice at Harvard Business School and former CEO of Medtronic. His early work describes authentic leaders who “demonstrate a passion for their purpose, practice their values consistently, and lead with their hearts as well as their heads. They establish long-term, meaningful relationships and have the self-discipline to get results. They know who they are.”¹¹⁸ Authentic leadership represents an evolution of leadership theory beyond transformational leadership. Bruce Avolio and William Gardner, scholars in the field of business and leadership at the Gallup Leadership Institute, note that “authenticity, by definition, involves being true to oneself, not others,” and therefore, authentic leadership focuses at its core on how the leader

¹¹⁸ Bill George et al., “Discovering Your Authentic Leadership,” *Harvard Business Review* 85, no. 2 (2007): 130.

relates to others as their identity grows.¹¹⁹ The theory posits that as the leader and follower become increasingly self-aware, they are better prepared to reconcile their environment to their authentic selves and increase sustained performance.

Authentic leadership stands opposed to trait-based leadership theories. It describes effective leaders who rely on personal experiences, or life stories, to inform their leadership rather than specific character traits.¹²⁰ While authentic leaders may hold certain traits that could be qualifiers for authentic leadership, it is the source of those traits which make the leader authentic.

“Because authentic leaders need to sustain high levels of motivation and keep their lives in balance, it is critically important for them to understand what drives them.”¹²¹ George et al. note that “[t]here are two types of motivations – extrinsic and intrinsic.” Authentic leaders balance their motivations between extrinsic and intrinsic. While they accept that extrinsic motivators such as status, wealth, and opportunity can provide positive benefits, they recognize that intrinsic motivation truly drives sustained performance and relates positively with followers. “Examples [of intrinsic motivators] include personal growth, helping other people develop, taking on social causes, and making a difference in the world.”¹²² The key to this concept is that authentic leaders understand that both motivators are legitimate and develop intrinsic motivations to match those external ones. By transparently defining motivations and being genuine about those motivations with others, the authentic leader makes connections with others

¹¹⁹ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 332.

¹²⁰ George et al., “Discovering Your Authentic Leadership.”

¹²¹ George et al., 135.

¹²² George et al., 135.

who share similar inspirations and encourage authentic followership and increased organizational performance.

Authentic leadership is transformative.¹²³ As the leader reflects on past experiences, they extract lessons and values that shape current behaviour. The self-reflection helps the authentic leader understand what motivates them externally and unearths the values that shape intrinsic motivations. “Self-awareness is not a destination point, but rather an emerging process where one continually comes to understand his or her unique talents, strengths, sense of purpose, core values, beliefs and desires.”¹²⁴

Avolio and Gardner make a distinction between traditional leadership theories and authentic leadership. They highlight how traditional theories focus on the characteristics and activities of the leader, while authentic leadership focuses on the leader’s journey and how it enables them to lead.¹²⁵ They also remark that followers must identify with the leader; therefore, followers must also believe in their leader’s authenticity. Authentic leadership emphasizes both leader self-awareness and follow-self awareness, along with organizational positivity.

Another aspect of authentic leadership is the development of the organization and surroundings as a mediator. “Authentic leaders build extraordinary support teams to help them stay on course. Those teams counsel them in times of uncertainty, help them in times of difficulty, and celebrate with them in times of success.”¹²⁶ The leader creates a positive environment to nurture authentic leadership capability in all members of the organization. They

¹²³ B George, “The Truth about Authentic Leaders,” *Harvard Business School Working Knowledge*, 2016.

¹²⁴ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 324.

¹²⁵ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership.”

¹²⁶ George et al., “Discovering Your Authentic Leadership,” 136.

use this personal and follower self-actualization to improve their ability to reconcile stressful situations and increase resilience. They employ close confidants with whom they are entirely authentic to moderate and regulate their personal development. Authentic leaders seek and create mentorships to strengthen themselves and their organizations. “The best mentoring interactions spark mutual learning, exploration of similar values, and shared enjoyment.”¹²⁷

As leaders increase overall influence, so too does their success. If authentic leaders are better able to achieve results, they will be rewarded by the satisfaction of both internal and external motivations. This rewarding could have a negative effect as leaders perceive themselves as superior to those around them, including those who supported them through development. To counter this possibility, authentic leadership encourages the integration of one’s various selves to remain grounded. George et al. assert that “[t]o lead a balanced life, you need to bring together all of its constituent elements – work, family, community, and friends – so that you can be the same person in each environment.”¹²⁸ These authentic leaders find balance in their lives by acknowledging leadership positions’ stressors and applying experiences and capabilities from various areas interchangeably. According to George et al., “for authentic leaders, personal and professional lives are not a zero-sum game.”¹²⁹

Authentic Leadership and the CAF

Authentic leadership is seen to have excellent potential for inclusion in CAF doctrine. As noted earlier, the CAF military ethos relies heavily on a values-based model that encompasses both military and Canadian civic values. Authentic leaders who practice self-awareness position themselves to better espouse the CAF values related to personal experience and growth. Indeed,

¹²⁷ George et al., 136.

¹²⁸ George et al., 137.

¹²⁹ George et al., 137.

as the CAF moves towards a culture change in response to challenges it is facing in this domain, the DM and CDS' vision concludes with the following: "leaders will strive for more authentic interactions with all members, thus inviting critical thinking, engagement, greater trust, and creativity." This statement clearly shows that the CAF should consider authentic leadership's tenets as it evolves its leadership framework. The vision further notes that "[w]e will treat every set-back as an opportunity to learn and to grow, institutionally, and as individuals." Again, this element speaks to the personal and follower self-reflection aspects of authentic leadership.

Given the current crisis in CAF leadership regarding sexual misconduct failures, authentic leaders could prove to be valuable contributors to a reformed and redefined positive culture. When Major General Peter Dawe, Commander Canadian Special Operations Forces Command, was discredited for endorsing a former subordinate who was convicted of sexual assault, he responded in a manner congruent with authentic leadership. According to his admission, Dawe made a severe lapse in judgement and recognized that his actions were "profoundly harmful to the victim and her spouse." Dawe realized that he failed to support and show empathy for the victims of sexual assault.¹³⁰ In his candid response, an open letter to his command, he remarked, "I did not consider how my actions would be viewed by other silent survivors of sexual assault in our ranks."¹³¹ This self-reflection appears to be in concert with the type of activity that George et al. and Avolio and Gardner offer as models for authentic leadership. Dawe further remarks, "I've done a lot of self-reflection and I've come to realise the significant degree to which I have been shaped by my personal experiences and blinded by my

¹³⁰ Ashley Burke, "Commander of Special Forces to Be Replaced Early after Apologizing for Handling of Sexual Assault Case | CBC News," CBC News, accessed May 1, 2021, <https://www.cbc.ca/news/politics/commander-special-forces-peter-dawe-apologizes-open-letter-1.6008705>.

¹³¹ Peter Dawe, "Open Letter from Commander CANSOFCOM," 2021.

biases,” and concludes that he will use this experience “to do better.”¹³² According to a DND statement, “[t]he acting CDS, as well as the DM, retain confidence in [Dawe’s] ability to continue to serve Canada.”¹³³ Given the regular appearance of controversy such as these, there is an increasing requirement for leaders who can show empathy and moral courage, particularly when they do not adhere to the standards expected of them, to encourage others in the organization further to follow suit. Authentic leadership helps people learn from mistakes and continue to improve through self-reflection.

“Lead by example.”¹³⁴ This phrase appears in *Leading People* as the most important principle of leadership. Authentic leadership provides leaders with the ability to harness experiences to inform their values and motivations better and give an example to express to followers. George et al. expand on integration and staying grounded: “[b]esides spending time with their families and close friends, authentic leaders get physical exercise, engage in spiritual practices, do community service, and return to the places where they grew up.”¹³⁵ Avolio and Gardner reinforce this concept of leading by example noting that authentic leaders “demonstrate transparent decision making, confidence, optimism, hope and resilience, and consistency between their words and deeds.”¹³⁶ In other words, “[l]eadership principles are values translated into action.”¹³⁷ Authentic leadership shows good congruence to existing CAF leadership models and provides avenues to deepen leadership development as a journey and not simply the result of

¹³² Dawe.

¹³³ Canada. Department of National Defence. As cited in Burke, “Commander of Special Forces to Be Replaced Early after Apologizing for Handling of Sexual Assault Case | CBC News.”

¹³⁴ Canada. Department of National Defence, *A-PA-005-000/AP-005 Leadership in the Canadian Forces: Leading People*, 10.

¹³⁵ George et al., “Discovering Your Authentic Leadership,” 137.

¹³⁶ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 326.

¹³⁷ George et al., “Discovering Your Authentic Leadership,” 135.

leader development. George et al. explain that “[authentic leaders’] success enables them to attract talented people and align employees’ activities with shared goals, as they empower others on their team to lead by taking on greater challenges.”¹³⁸

In Avolio and Gardner’s view, “[a]uthentic leadership can incorporate transformational, charismatic, servant, spiritual or other forms of positive leadership.”¹³⁹ They suggest that authentic leadership is a root theory in that it builds the basis for effective leadership using other approaches such as those already incorporated in CAF doctrine. Further, they note the absence of charisma as a critical differentiator between authentic and transformational leadership. Authentic leaders “build enduring relationships, work hard, and lead with purpose, meaning and values, but are not necessarily described as charismatic.”¹⁴⁰

Regarding the integration and grounding aspects noted above, authentic leadership affords the possibility of keeping institutional leaders more grounded to lead from within and cultivate positive organizational culture. As mentioned in Chapter 2, institutional leaders affect organizational structures to lead indirectly. As noted in the CDS vision, criticism exists suggesting CAF senior leaders are disconnected from the remainder of the force.¹⁴¹ The self-reflection and grounding aspects of authentic leadership should hone senior leader’s commitment to values that reflect the entire organization and afford them the skills to better empathize with diverse people across the institution. Leaders who better recognize how their actions and

¹³⁸ George et al., 138.

¹³⁹ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 329.

¹⁴⁰ Avolio and Gardner, 329.

¹⁴¹ Canada. Department of National Defence, “CDS/DM Initiating Directive for Professional Conduct and Culture - Canada.Ca.”

decisions at the institutional level broadly affect people and systems through authentic leadership could increase commitment and satisfaction across the force.

Researchers Olav Kjellevold Olsen, Rino Bandlitz Johansen, and Sigurd William Hystad at the *Scandinavian Journal of Military Studies* found that “[authentic leadership] represents a fruitful approach to leadership in a competitive context like the military.”¹⁴² Their study of authentic leadership as it applies to Norwegian military officers showcased that the ideals of authentic leadership were noticeably present across varied generations of officers, including those who had experienced combat or expeditionary operations.¹⁴³ They do note, however, that there is a possibility that authentic leadership correlated positively with their subjects due to the alignment of Scandinavian culture towards femininity, “cooperation, consensus, and democratic decision-making processes.”¹⁴⁴ In addition to the lack of cross-cultural analysis, the study lacked a longitudinal view which may reveal how authentic leadership traits affect organizational performance in the long term. Similarly, scholars Jeonggi Son, Taek Geun Song, and Keun Jung Lee at the Korea Institute of Science and Technology Information found a correlation between job satisfaction and authentic leadership. After polling Korean military personnel, they report that “balanced processing of authentic leadership has the greatest positive effect on job satisfaction over other sub-variables [of authentic leadership].”¹⁴⁵ Other factors that correlated with authentic leadership included “transparency of relationship”

¹⁴² Olav Kjellevold Olsen, Rino Bandlitz Johansen, and Sigurd William Hystad, “Do Ideals Differ and Matter? An Investigation of Authentic Leadership Ideals Among Norwegian Military Officers Across Generations – and Its Impact on Leadership Practice,” *Scandinavian Journal of Military Studies* 4, no. 1 (2021): 19, <https://doi.org/10.31374/sjms.58>.

¹⁴³ Olsen, Johansen, and Hystad, “Do Ideals Differ and Matter? An Investigation of Authentic Leadership Ideals Among Norwegian Military Officers Across Generations – and Its Impact on Leadership Practice.”

¹⁴⁴ Olsen, Johansen, and Hystad, 20.

¹⁴⁵ Jeonggi Song and Taek Geun, “A Study on the Effects of Authentic Leadership on Job Satisfaction and Organizational Citizenship Behavior: Focus on Military Organization Behavior,” *Journal of the Korean Society for Quality Management* 46, no. 3 (2018): 588, <https://doi.org/10.7469/JKSQM.2018.46.3.569>.

and self-awareness. While limited in scope, these two studies indicate that there is indeed an excellent potential for authentic leadership inclusion in military leadership doctrine.

Criticisms of Authentic Leadership

As a relatively new leadership theory, authentic leadership is not without its criticisms. Some scholars suggest that being boldly authentic may be inappropriate in professional settings and may discredit leaders in their followers' perceptions.¹⁴⁶

Herminia Ibarra, a professor of organizational behaviour at INSEAD, postulates that authentic leadership may be a crutch holding back personal growth. She argues that people “tend to latch on to authenticity as an excuse for sticking with what’s comfortable.”¹⁴⁷ She further suggests that authentic leadership poorly accounts for societal, cultural, and preferential differences that require alterations in approach. Examples include cross-cultural engagements or working with peers who value different motivation styles, suggesting that authentic leadership should be augmented with attention to emotional intelligence. Adam Grant, a professor of management and psychology at the Wharton School at the University of Pennsylvania, wrote in the *New York Times* rebuking authentic leadership. He asserts that being fully authentic and genuine to self is a disaster because “[n]obody wants to see your true self.” He and Ibarra point out self-monitoring is the process where people “scan [their] environment for social cues and adjust[] accordingly.”¹⁴⁸ Grant maintains that high-self monitors who perform the activity more frequently achieve tremendous success in business due to better tailoring behaviour to the

¹⁴⁶ Adam Grant, “Unless You’re Oprah, ‘Be Yourself’ Is Terrible Advice.,” *New York Times*, 2016, Online Edition, <https://nyti.ms/22Fi3e0>; Herminia Ibarra and Anne Scoular, “Leader as Coach,” *Harvard Business Review* 97, no. 6 (2019): 110–19.

¹⁴⁷ Herminia Ibarra, “The Authenticity Paradox,” *Harvard Business Review*, no. JANUARY-FEBRUARY 2015 (2015): 54.

¹⁴⁸ Grant, “Unless You’re Oprah, ‘Be Yourself’ Is Terrible Advice.”

environment. Low-self monitors, those who speak more truthfully to self, cultivate stronger personal relationships.

George rebukes this criticism as false postulations and notes how flexible styles are compatible with authentic leadership. He and Garner et al. retort that “authenticity is not an either/or condition, i.e., people are neither completely authentic nor inauthentic. Instead, they can best be described as being more or less authentic or inauthentic.”¹⁴⁹ Noting this distinction, George responds that authentic leaders can effectively self-moderate to a situation while remaining authentic. He summarises that “[l]ow self-monitors tend to say whatever comes to mind, whereas high self-monitors watch carefully what they say for its impact on others” and that “low self-monitoring is the opposite of being authentic, and is a sign of immaturity and insensitivity to the feelings of others.”¹⁵⁰ Overall, his argument contends that authentic leaders can approach situations with the correct social alignment as long as their motivations remain true to self. With practice, leaders develop the ability to stay true to character without compromising values while simultaneously modifying behaviour to the needs of others.

Inclusive Leadership

Overview

Inclusive leadership is a relatively new theory that has made strong inroads to the business organizational behaviour field of study. Given its relatively recent development, there is a dearth of consensus to its definition. Equally as scarce is a consensus on what constitutes its fundamental properties or a model on how it is applied.¹⁵¹ Nonetheless, many scholars have

¹⁴⁹ William L. Gardner et al., “‘Can You See the Real Me?’ A Self-Based Model of Authentic Leader and Follower Development,” *Leadership Quarterly* 16, no. 3 (2005): 345, <https://doi.org/10.1016/j.leafqua.2005.03.003>.

¹⁵⁰ George, “The Truth about Authentic Leaders.”

¹⁵¹ Gloria Moss, *Inclusive Leadership* (Abingdon, Oxon: Routledge, 2019).

isolated inclusive leadership over the last fifteen years since its introduction in academia, and practitioners have identified ways to employ it to positive effect. Gloria Moss, Professor of Management and Marketing at Buckinghamshire New University, comments that there are two views on the value of inclusive leadership: increased diversity and increased “workplace productivity, motivation, and mental well-being.”¹⁵² Because of the lack of consensus, Moss concludes from her research that transformational and servant leadership “provide a solid foundation for the concept of inclusive leadership, and one can garner more support than the more random definitions provided by the practitioner as well as earlier and later academic literatures on [inclusive leadership].” Moss’ articulation of inclusive leadership attributes are as follows:

- Individualised consideration; unqualified acceptance
- Confidence building
- Intellectual stimulation
- Stewardship
- Intellectual stimulation
- Listening
- Individualised consideration
- Healing
- Inspirational motivation
- Idealised influence
- Empathy
- Persuasion
- Foresight
- Conceptualisation
- Awareness¹⁵³

Other scholars, such as Bernardo Ferdman, Professor Emeritus of Organizational Psychology at Alliant International University, offer more prescribed definitions of inclusive leadership. He posits that “inclusive leadership means bringing inclusion to life, whether in an

¹⁵² Moss, 25.

¹⁵³ Moss, 28.

interpersonal relationship, a work group, an organizational system, or a community.”¹⁵⁴ The distinction of inclusion from simply diversity is that those included are not just part of the group; they are part of the in-group whose voices are heard, whose concerns are known, and whose contributions are accepted. This definition resembles the earlier view provided by Edwin Hollander, Professor of Psychology at Baruch College. Hollander’s view argues that inclusive leadership is concerned with ensuring the follower is included in the leadership process. Practitioners such as Juliet Bourke, a Partner and lead of Deloitte Australia’s Diversity and Inclusion Consulting practise, provide “signature traits of an inclusive leader:” cognizance, curiosity, cultural intelligence, collaboration, commitment, and courage.

Despite being challenging to be formally articulated, many scholars, including Moss and Ferdman, find credible evidence of the utility of inclusive leadership in organizational performance. Moss summarises that “inclusive leadership can have extremely positive effect on organisations boosting creativity, initiative, human potential and a sense of individual identity. These positive effects can boost productivity, motivation and well-being.”¹⁵⁵ In Bourke’s discussion of inclusive leadership, she describes how the increasingly connected world generates diversity across markets, customers, ideas, and talent. She highlights how these dimensions are becoming increasingly heterogeneous and require greater flexibility and adaptability on the part of leaders to respond. Inclusive leadership provides a means to unlocking the capabilities of a diverse organization by allowing increased cognitive diversity and empowered leaders and

¹⁵⁴ Bernardo M Ferdman, “Inclusive Leadership,” in *Inclusive Leadership: Transforming Diverse Lives, Workplaces, and Societies*, ed. Bernardo M Ferdman, Jeanine Prime, and Ronald E Riggio (New York, NY: Routledge, 2021), 44.

¹⁵⁵ Moss, *Inclusive Leadership*, 124.

followers.¹⁵⁶ Ferdman notes that inclusion “supports individual development, growth, engagement and self-determination.”¹⁵⁷ By developing inclusive organizations, leaders can “create environments in which a broader range of people can feel safe, accepted, valued, and able to contribute their talents and perspectives for the benefit of the collective.”¹⁵⁸ Similar to authentic leadership, inclusive leadership starts with self-reflection. An inclusive leader must be aware of their inner self and be prepared to “express[] one’s whole self [to] create[] a platform for welcoming inclusion within one’s organization.”¹⁵⁹ This expression sets the stage for others to feel comfortable expressing their individuality and become more comfortable with their diversity. The leader sets the example for followers to emulate and creates a safe environment to be authentic. Once that environment is established, the organization can draw upon far greater capability in terms of overall performance and diversity of thought and perspectives. These can be crucial to solving the most difficult of problems, including cultural change.

Inclusion also helps break down barriers to diversity by allowing people to be themselves and not hide their ingrained personalities. Regarding authenticity, Alice Eagly, professor of psychology and of management and organizations at Northwestern University, suggests that “other outsiders who have not traditionally had access to certain leadership roles, may find it difficult to achieve relational authenticity because they are not accorded the same level of

¹⁵⁶ Juliet Bourke and Bernadette Dillon, “Eight Truths about Diversity and Inclusion at Work | Deloitte Insights,” Deloitte, January 22, 2018, <https://www2.deloitte.com/us/en/insights/deloitte-review/issue-22/diversity-and-inclusion-at-work-eight-powerful-truths.html>; Nancy R Lockwood, “Workplace Diversity: Leveraging the Power of Difference for Competitive Advantage.,” *HRMagazine* 50, no. 6 (2005): 1–10.

¹⁵⁷ Ferdman, “Inclusive Leadership,” 46.

¹⁵⁸ Bernardo M. Ferdman and Laura Morgan Roberts, “Creating Inclusion for Oneself: Knowing, Accepting, and Expressing One’s Whole Self at Work,” *Diversity at Work: The Practice of Inclusion*, no. 2013 (2013): 3, <https://doi.org/10.1002/9781118764282.ch3>.

¹⁵⁹ Ferdman and Roberts, 3.

legitimacy as leaders.”¹⁶⁰ This concept presents a problem in institutions that seek to increase overall diversity and harness its benefits. Inclusive leadership helps break this barrier by legitimizing a leader’s position. The leader expresses their whole self, allowing followers to understand their motivations and values. This cognitive approval can enable followers to feel more welcome and better identify with leaders. Avolio and Gardner describe how “an inclusive, caring, ethical and strength-based organizational climate can play in the development of authentic leaders and followers, as well as the contributions that authentic members in turn make to fostering and sustaining such a positive organizational climate.”¹⁶¹ In this sense, inclusive leadership is complementary to the development of authentic leaders and helps unlock even more significant potential than diversity alone.

Inclusive Leadership and the CAF

What is remarkable about inclusive leadership is that it does not require a radical change in existing leadership theory.¹⁶² The aspects of inclusive leadership that make it so effective can be incorporated in traditionally espoused transformational leadership that the CAF employs. Accordingly, inclusive leadership is also called for in the CAF Diversity Strategy.¹⁶³ Avolio and Gardner “propose that four important dimensions of the organizational context moderate the authentic leadership–performance relationship and can directly contribute to the leader’s and followers’ self-awareness: uncertainty, and an inclusive, ethical and positively oriented strength-

¹⁶⁰ Alice H. Eagly, “Achieving Relational Authenticity in Leadership: Does Gender Matter?,” *Leadership Quarterly* 16, no. 3 (2005): 462, <https://doi.org/10.1016/j.leaqua.2005.03.007>.

¹⁶¹ Gardner et al., ““Can You See the Real Me?” A Self-Based Model of Authentic Leader and Follower Development,” 348.

¹⁶² Bourke and Dillon, “Eight Truths about Diversity and Inclusion at Work | Deloitte Insights.”

¹⁶³ Canada. Department of National Defence, “Canadian Armed Forces Diversity Strategy,” 2017.

based culture/climate.”¹⁶⁴ By adding inclusivity as a dimension of existing CAF leadership, other aspects of leadership, in general, can flourish.

Moss found that the British Army’s current leadership doctrine includes attributes that almost entirely align with those of the transformational/servant leadership model of inclusive leadership, except for contingent reward. In other words, the espoused leadership of the British Army is already working towards incorporating Moss’ version of inclusive leadership.¹⁶⁵

As noted above, Bourke identifies several changing social dimensions that necessitate an inclusive style of leadership. The CAF is undergoing a similar change in its overall demographic to reflect Canadian society better. Doing so better enables it to represent Canadian values identified in the military ethos.¹⁶⁶ The CAF is also increasingly relied upon to operate within diverse settings. Having inclusive leaders who better understand how to integrate various opinions and followers who believe in their leaders’ inclusivity will only serve to improve CAF capabilities in these areas. As the CAF progresses towards a culture change in response to systemic sexual misconduct, grappling with hateful conduct, and finding its identity within social changes such as racial identity, inclusive leadership can be a highly effective way to progress organizational goals. Subordinates whose voices and contributions are welcomed and encouraged will be better motivated to meet the challenges the CAF will undoubtedly face in the future.

¹⁶⁴ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 328.

¹⁶⁵ Moss, *Inclusive Leadership*.

¹⁶⁶ Canada. Department of National Defence, *A-PA-005-000/AP-002 Summary of Duty with Honour: The Profession of Arms in Canada* (Kingston, ON: Canadian Forces Leadership Institute, Canadian Armed Forces, n.d.); Jack Nguyen, “Lack of CAF Diversity Will Challenge Canada in the Future Security Environment” (Joint Command and Staff Program Course Paper, Canadian Forces College, 2020).

A potential challenge for incorporating inclusive leadership is the requirement for militaries to socialize into a specific culture. As noted in chapter 2, the military ethos integrates Canadian military values, beliefs and expectations about military service, and Canadian (societal) values expectations and beliefs.¹⁶⁷ Military socialization imparts the first two to the soldier, begins at basic training, and carries on throughout a soldier's career. There is an inherent need to instill the concepts of unlimited liability, fighting spirit, teamwork, discipline, and values of duty loyalty, integrity, and courage. The issue with inclusive leadership is where a soldier's personality and values might conflict with those of the CAFs. As Okros points out, leaders "must facilitate deep-rooted professional socialization specifically by assisting their subordinates to internalize the value set incorporated in the military ethos such that each individual can exercise independent moral and ethical judgment."¹⁶⁸ Thus, it is incumbent on the leader to exercise critical judgment to create an atmosphere of inclusivity while simultaneously imparting military socialization. This responsibility is no small feat; the CAF must carefully contemplate how to reconcile military socialization and inclusivity as it considers the concept as a model for leadership doctrine.

Criticism of Inclusive Leadership

While it is difficult to muster any academic refutation of inclusive leadership, some pitfalls should be considered about this approach. First, the nascent nature of inclusive leadership requires careful review before its implementation. There is much enthusiasm for the positive aspects of inclusive leadership, but it will require rigorous further study and planned implementation with any culture change. Another detractor is the potential for CAF members

¹⁶⁷ Canada. Department of National Defence, *A-PA-005-000/AP-001 Duty with Honour: The Profession of Arms in Canada*, 2009.

¹⁶⁸ Okros, "Canadian Forces Leadership Institute Canadian Defence Academy Monograph Series," 6.

and the public to see inclusivity as performative. Unless leaders are well trained and prepared on inclusivity and self-reflection to bring about authentic motives, subordinates may see inclusive leadership as a virtue signal to distract from a perceived socially archaic organization. Followers must see leaders genuinely embodying inclusivity to counter this possibility. The tenets of authentic leadership, including self-reflection, integration, and balanced processing, are highly complementary to inclusive leadership and should be evaluated simultaneously.

Character-Based Leadership

Overview

The general concept behind character-based leadership is that character is a critical component in decision making. Good character leads to good decisions, which lead to positive organizational outcomes. Mary Crossan, Gerard Seijts, and Jeffrey Gandz, professors in leadership and organizational behaviour and Ivey Business School, derived the character based leadership model following the economic collapse of the great recession in 2008.¹⁶⁹ They isolated the three Cs of effective leadership indicated at Figure 5: character, competency, and commitment. “When it comes to leadership, competencies determine what a person can do. Commitment determines what they want to do, and character determines what they will do.”¹⁷⁰ The latter is the focus of character based leadership. Crossan et al. note that “[c]haracter

¹⁶⁹ Mary Crossan, Gerard Seijts, and Jeffrey Gandz, *Developing Leadership Character* (New York, NY: Routledge, 2016).

¹⁷⁰ Mary M. Crossan, Jeffrey Gandz, and Gerard Seijts, “Developing Leadership Character,” *Ivey Business Journal*, 2012, <https://doi.org/10.4324/9781315405629>.

fundamentally shapes how we engage the world around us, what we notice, what we reinforce, who we engage in conversation, what we value, what we choose to act on, how we decide...”¹⁷¹



Figure 5 – Leadership Competencies, Character and Commitment

Source: J. Gandz, M. Crossan, G. Seijts, and C. Stephenson, *Leadership on Trial: a manifesto for leadership development*.

Their study of leadership found that most models prescribe what competencies a leader should have, and some consider the commitments (i.e., aspiration, engagement, sacrifice) but few if any considered character. On the development of character, they state that “[i]ndividuals can develop their own character strengths, leaders can help followers develop their character, and organizations can and should enable character development to take place.”¹⁷²

Their model thus focuses on character development to produce better leaders and better leadership. To understand what constitutes character, they break it down to traits, values, and virtues. According to the researchers, “[t]raits are defined as habitual patterns of thought,

¹⁷¹ Crossan, Gandz, and Seijts.

¹⁷² Crossan, Gandz, and Seijts.

behavior and emotion that are considered to be relatively stable in individuals across situations and over time.”¹⁷³ These traits are a wide-ranging assortment that is developed over time and “might include things like extroversion, resiliency, creativity, and so on.”¹⁷⁴ Traits essentially describe a person’s personality, and some may link to values and virtues. “Values are beliefs that people have about what is important or worthwhile to them. Values influence behavior because people seek more of what they value. If they can get more net value by behaving in certain ways, they will. Values therefore can be seen as the guideposts for behavior.”¹⁷⁵ Finally, “philosophers have defined certain clusters of traits, values and behaviors as ‘good,’ and referred to them as virtues.”¹⁷⁶ It is primarily the virtues that Crossan et al. ascribe to good and effective leadership that organizations and people should consider for development. These ten virtues include:

- Humility is essential to learning and becoming a better leader
- Integrity is essential to building trust and encouraging others to collaborate
- Collaboration enables teamwork
- Justice yields decisions that are accepted as legitimate and reasonable by others
- Courage helps leaders make difficult decisions and challenge the decisions or actions of others
- Temperance ensures that leaders take reasonable risks
- Accountability ensures that leaders own and commit to the decisions they make and encourages the same in others
- Humanity builds empathy and understanding of others
- Transcendence equips the leader with a sense of optimism and purpose
- Judgment allows leaders to balance and integrate these virtues in ways that serve the needs of multiple stakeholders in and outside their organizations.¹⁷⁷

Crossan et al. derived the virtues listed above from an empirical analysis of leadership values. They grouped the values and traits in a scientific method to illustrate positive leadership

¹⁷³ Crossan, Gandz, and Seijts.

¹⁷⁴ Crossan, Seijts, and Gandz, *Developing Leadership Character*, 7.

¹⁷⁵ Crossan, Gandz, and Seijts, “Developing Leadership Character.”

¹⁷⁶ Crossan, Gandz, and Seijts.

¹⁷⁷ Crossan, Gandz, and Seijts.

character dimensions best.¹⁷⁸ Crossan et al. do note that “[v]alues may be espoused though they may not necessarily be manifested.”¹⁷⁹ Values can be ideals people believe they want to uphold, but conflicting pressures may cause a person to act in contrast to said values. Character based leader development works to address these pressures so leaders can better understand why they act on specific values over others.

The next aspect of character based leadership is the assertion that character is influenceable; that is, it is not fixed and is adjustable for better or worse. The model suggests that “[s]ome dimensions of character, specifically some traits, are inherited. Virtues, values and many other traits are developed during early childhood, and modified as a result of education, family influences, early role models, work and social experiences, and other life events.”¹⁸⁰ Since these character-defining traits, values, and virtues develop early, they can become deeply entrenched in a personality. “It is not surprising then that it often takes profound life events to liberate us from the cages we have constructed for ourselves.”¹⁸¹ Trying events that force a reckoning of values can cause change if people reflect on why they occurred. Crossan et al. expand on this notion:

Being fired, having your work praised or criticized, being passed over for a promotion or being promoted when you didn’t think you were ready for it, finding yourself disadvantaged through a boss’s unfair assessment, or being accused of harassment, plagiarism or other forms of unethical behavior are all examples of events that can shape character.¹⁸²

Additionally, [t]he acknowledgement, praise, recognition or reward that come to people for doing the right thing or acting in the right way are critical to character development,

¹⁷⁸ Mary M. Crossan et al., “Toward a Framework of Leader Character in Organizations,” *Journal of Management Studies* 54, no. 7 (2017): 986–1018, <https://doi.org/10.1111/joms.12254>.

¹⁷⁹ Crossan, Gandz, and Seijts, “Developing Leadership Character.”

¹⁸⁰ Crossan, Gandz, and Seijts.

¹⁸¹ Crossan, Gandz, and Seijts.

¹⁸² Crossan, Gandz, and Seijts.

especially when offered during an individual's formative years."¹⁸³ Character based leadership aims to create situations and environments where positive character development can occur and self-reflection to harness profound life events for the betterment of leadership.

Character Based Leadership and the CAF

Developing character relies on evaluating the character dimensions, homing in on under and over-representation, and working to moderate them to synergize with each other to produce good leadership. According to this model, leaders with good character make better decisions. Jeff Manley, a former student at the Canadian Forces College, prepared an extensive review of character based leadership and how improved character might reduce the incidences of leadership crises. He further presented a potential model for the inclusion of character based leadership into the refresh of CAF doctrine.¹⁸⁴

One area where the CAF can quickly gain value in character based training is in training during crucible events. Crossan et al. identify "'crucible' events have a significant influence on the traits and values that are part of character."¹⁸⁵ They believe that if leaders follow a four-step model of doing something difficult, reflecting upon it, conceptualizing efficacy, and experimenting to achieve positive results, they can positively develop character. Their research into this methodology included sending business students to work with members of the CAF to participate in leadership development scenarios. By integrating the dimensions of character development into CAF foundational training, the CAF can harness purpose-built activities to cultivate positive leadership character. It is understood that character development is already

¹⁸³ Crossan, Gandz, and Seijts.

¹⁸⁴ Jeffrey Manley, "Character Based Leadership for the Canadian Armed Forces : A Concept Whose Time Has Come" (Joint Command and Staff Course Paper, Canadian Forces College, 2019).

¹⁸⁵ Crossan, Gandz, and Seijts, "Developing Leadership Character."

occurring with training activities; however, by following a process to articulate and improve character dimensions, there could be an increased success. The CAF can be incorporated character development activities into the planning and after-action review cycle, for example. Other opportunities could be leveraged such as rites of passage including completing basic training, First Year Orientation at the Royal Military College of Canada, and other foundational leadership training.

Criticisms of Character Based Leadership

Similar to inclusive and authentic leadership models, character based leadership is a relatively new concept. Manley notes that in character based leadership's infancy, critics identified character based leadership as trait-based and thus lacked validity. He identified other criticism, including the lack of a conceptual model for character development and the belief that practitioners could not develop character. As Manley notes, the character based leadership model has progressed to a state where it is conceivable that the CAF can employ it to improve overall leadership.

Chapter Summary

This chapter aimed to provide a broad overview of the three leadership models recommended for inclusion in forthcoming CAF leadership. While not comprehensive, this review suggests that all three have merit and strong potential for viability. All models identify some form of positive organizational performance. Moreover, they nest nicely within the already established leadership structure of the CAF that focuses on transformational leadership. Furthermore, none of them preclude applying some form of transactional leadership if the situation or context requires them.

Authentic leadership is described as a root construct that builds a solid basis for traditional leadership theories.¹⁸⁶ Authentic leadership's focus on self-development and authentic behaviour nests well within the CAF military ethos. Genuine responses such as that of Dawe in his recent controversy are indicative of authentic leadership in action. Time will tell whether self-critical and transparent responses will evoke positive reactions within the CAF. In the meantime, CAF leaders should forward authentic leadership for review.

Inclusive leadership is beginning to see its prominence within the CAF. In Moss' rendition, we find that inclusivity derives from an amalgamation of transformational and servant leadership. Inclusive leadership encourages diverse opinions and makes people of diverse backgrounds become part of the in-group. Inclusive leaders gain a more remarkable ability to rationalize their surroundings and create positive environments for their organizations. This type of leadership could help the CAF move beyond transformational to achieve necessary culture change.

Character based leadership appears to be the easiest of the three for the CAF to integrate. This type of leadership focuses on the individual's characters that develop over time. The CAF already works on character development through its training programs but does so in an indiscriminate manner. Character based leadership brings a system to target and develop virtues that have proven valuable for successful decision-makers. With the application of character based leadership, there is a possibility for a more resilient CAF that responds better to contentious issues and chaotic and complex problems.

¹⁸⁶ Avolio and Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership."

CONCLUSION

Background Summary

Officership 2020 and NCM Corps 2020 provided the CAF with strategic leadership guidance for over 20 years. The leadership situation in the CAF has aged and is now primed for another revision to set-out the strategic roadmap for the next 20 years. CAF culture has evolved over the last 30 years since the latest round of doctrinal publications. Duty with Honor and its subsequent leadership manuals came at a time when CAF leadership sustained a heavy blow. The Canadian Forces Leadership Institute delivered an exceptional foundation of leadership for the following generations of CAF leaders. The doctrine informed curriculum development and leadership training across the force and enabled leaders to execute their missions with increased confidence in the early 2000s. The profession of arms was well defined, and the relationship between transactional and transformational and its appropriate uses was established. Moreover, leadership at the individual and institutional levels were appropriately treated with a theoretical background and tools for practical application.

CAF Leadership Performance

With the newly established doctrine promulgating across the force, the CAF entered combat operations in Southern Afghanistan. Leaders were engaged in the crucible of modern combat, and the institution faced its first major response to significant casualties since the Korean War. Conflict became much more complex and chaotic as the public scrutinized activities on the modern battlefield. Captain Robert Semrau's decision to shoot an unarmed Taliban ushered a new era of questioning CAF leadership and its role in preparing soldiers for combat. The resulting analysis found that the military ethos and tenets of CAF leadership

enabled both individual accountability for Captain Semrau and to admonish the subordinates under his command. Reaction to the Semrau was swift and transparent compared to the Somalia affair only a decade and a half earlier.

CAF leadership at the tactical level took appropriate actions to report incidences of sexual misconduct against minors in Afghanistan. They applied the CAF effectiveness framework by aligning their decisions with the military ethos' components of beliefs and expectations about military service, Canadian military values, and Canadian values expectations and beliefs. Despite a poor understanding of what was culturally appropriate in Afghanistan, tactical leaders understood what they had heard was wrong and reported it. The same could not be said of institutional leaders who did not pay adequate attention to the problem and failed to address it head-on. Identification of the problem as a critical issue was an aggravating factor to this failure.

A similar lapse in leadership appeared in the following decade as systemic sexual misconduct appeared at the forefront. The Deschamps report uncovered the CAF's highly sexualized and inappropriate culture. General Vance's Operation HONOUR sought to eliminate harmful and inappropriate sexual behaviour. However, in the six years since its introduction, it did not achieve the critical objective of widespread cultural change. The Acting CDS recognizes that culture change is a vital requirement and embarks upon a concerted effort to revamp the CAF.

Limitations and Recommendation for Further Study

The study of leadership in this paper only focused on the three specific leadership models. Based on a rudimentary understanding after the initial research, these models were selected and are by no means exhaustive. Other models such as servant leadership, shared

leadership, compassionate leadership, or behaviour theories could also be considered.

Application of the examined and other models in military and different environments will significantly assist in integration with CAF leadership doctrine. This analysis did not consider how partner and five-eye nations have expressed their leadership doctrine, nor did it critique their performance. Treatment of their future leadership models was only assessed at a very surface level with the British Army.

Future Models and Recommendations

Authentic, inclusive, and character based leadership models were explored as potential models for inclusion in CAF leadership doctrine. All three models show great promise for effective integration in the CAF. Authentic leadership's self-reflection, balanced processing, integration align closely with the CAF values-based effectiveness framework. Authentic leadership, and in particular balanced processing, have already been established in Korean and Norwegian militaries to good effect. As a relatively new concept, authentic leadership should be approached with a critical mindset to ensure that its tenets integrate well with the CAF military ethos. Consideration should be made on how authentic leadership relates to transactional leadership and how this will affect the leader-follower relationship.

Inclusive leadership outlines a core list of attributes that promote engagement and diversity in an organization when realized by an inclusive leader. This type of leadership extends transformation to all facets of diversity, and its proponents argue that both organizational performance and diversity will follow. The general concept that relations will be more effective if diversity is actively included is a logical extension of transformational leadership. Inclusivity will help bridge the gap between the current CAF leadership doctrine and what is necessary for the force to operate in a manner that "respect[s] the dignity of all persons, at all times and under

all circumstances.”¹⁸⁷ Any attempt at culture change in the CAF must include a detailed examination of inclusive leadership and how it can accelerate and enrich the culture change process.

The CAF can rapidly implement character based leadership to meet organizational leadership needs. The simplicity behind the model and its roots in good leadership development aligns well with CAF doctrine and training models. This model shifts the focus of good decision-making away from competencies to character. If character assessment and development are incorporated, the CAF could rapidly see the positive effects observed by scholars.

CAF leaders made significant progress in the development of CAF leadership during the last round of doctrinal updates. Those leaders faced an institutional crisis and responded admirably by working diligently to inform Duty with Honour and the Leadership series. Their work set the stage for an impressive leap forward in CAF leadership, despite some of the setbacks and challenges it faced in the 21st century. It is now time for the next generation of CAF leaders to meet the challenge of an institutional crisis and grow exponentially from the experience.

¹⁸⁷ Canada. Department of National Defence, “CDS/DM Initiating Directive for Professional Conduct and Culture - Canada.Ca,” para. 6.

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