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Duty to Care: An Exploration of Compassionate Leadership

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**DUTY TO CARE:
AN EXPLORATION OF COMPASSIONATE LEADERSHIP**

By Lieutenant-Commander D.L. Wilson

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ABSTRACT

The purpose of this study has been to examine the extent to which compassionate leadership could be an approach that will both allow survivors, leaders and an organization to heal from the wounds inflicted by gender-based violence and support the necessary culture change within the Canadian Armed Forces (CAF). Gender-Based Violence is a global endemic that affects all persons, including survivors, perpetrators, communities, and organizations. Although Canada is a main contributing nation to the United Nations Security Council Resolution – Women, Peace and Security, as a nation it is not exempt from the negative effects of these grave violations. Worse still, since the introduction of women across the full range of military occupations in the CAF in the 1980s, CAF masculinist culture and power imbalances inherent to the chain of command have bred an institution ripe with gender-based violence. With ongoing gender-based violence, the study found that trust has been broken with both the members of the CAF and with the Canadian public.

To create a safe and inclusive environment effective leadership is essential for change and with the persistence of the problem, a new leadership approach may be needed. To research this area fully, four main avenues were investigated. The first was a comprehensive review on the overall scope of gender-based violence and masculinity within the military using various literature and statistics. Then, research was conducted again using available literature and statistics regarding the consequences of gender-based violence both in the military and within the civilian population. This analysis was followed by a review of various methods and best practices drawing on literature, evidence from support groups, and private discussions with experts who work with and empower survivors. Lastly, research was conducted on leadership styles that not only support, but also empower teams; the author reviewed literature and spoke with various General Officers to gain an appreciation of their experience and points of view. The study found that gender-based violence has persisted in the CAF for decades as a result of a masculinist culture that is both not inclusive and suffers from imbalance and abuse of power. The study also found that the consequences are more than that which is experienced by the survivor, both physically and mentally. The negative effects of gender-based violence also affect the perpetrator, families, operations and the organizations health and sustainability as a whole. The research discovered that compassion was essential for the empowerment of survivors on their healing journey. When coupling compassion with leadership, the study suggests that leaders need to find a balance of compassion and wisdom to ensure the needs of all can be heard and attended to. Through compassionate leadership, the CAF may begin the journey of fully supporting the needs of survivors and affect lasting change.

This study notes that additional research has started to investigate the effects of moral injury and military sexual trauma and further recommends that research also be conducted to determine the benefits of compassionate leadership on both military sexual trauma survivors and on those who have moral injury associated with gender-based violence.

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As a survivor of sexual misconduct during my service, I knew when I embarked on this project that it would not be easy to take a plunge into the subject matter. Knowing this did not always prepare me for the challenges along the journey. I am very grateful for everyone who has been in my corner and I would like to thank a few individuals specifically.

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I am indebted to Dr. Randall Wakelam for his patience and tutelage. I not only learned the value of how to express my passionate opinions most eloquently, but also I truly appreciated his belief in me along the way.

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DUTY TO CARE: AN EXPLORATION OF COMPASSIONATE LEADERSHIP

CHAPTER 1 - INTRODUCTION

As Canadians, we all share the same liberties that are protected by the Canadian Charter of Rights and Freedoms.¹ The freedom of speech and expression, and the freedom of the press and other media of communication are all based on the fundamental right of equality before and under the law without discrimination.² These rights and freedoms in turn shape core Canadian values. According to University of Waterloo's Canadian Index of Wellbeing (CIW) common Canadian values include fairness, diversity, equity, inclusion, health, safety, economic safety, democracy, and sustainability. CIW explains that these "values are critical [, and] they provide guideposts for how Canada can move forward as a society, [and] how we orient ourselves during challenging times."³ Such values have been interpreted and summarized in Canada's Defence Policy – *Strong, Secure, Engaged* (SSE) – as "inclusion, compassion, accountable governance, and respect for diversity and human rights."⁴

As a whole, these values are not only shared amongst Canadians, but are also upheld and protected by the armed forces. The Canadian Armed Forces (CAF) aids in the civil authority of the Canadian state as described in the National Defence Act.⁵ An

¹ Department of Justice, *The Canadian Charter of Rights and Freedoms* (Ottawa: 2020).

² Ibid, sec 2.b, 15.1.

³ University of Waterloo, "Reflecting Canadian Values," *Canadian Index of Wellbeing*, accessed January 24, 2021, <https://uwaterloo.ca/canadian-index-wellbeing/about-canadian-index-wellbeing/reflecting-canadian-values>.

⁴ Department of National Defence, *Strong, Secure, Engaged: Canada's Defence Policy*. Ottawa: Department of National Defence, 2017) <http://dgpapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>, 61.

⁵ Department of Justice. n.d. *National Defence Act*. Accessed February 16, 2021. <https://laws-lois.justice.gc.ca/eng/acts/N-5/index.html>.

institution is responsible for protecting the interests of Canadians by implementing policy domestically and internationally on behalf of the government, and its people. To do so, the CAF relies heavily on the dedication of men and women belonging to the profession of arms who have chosen to dedicate their “lives to the defence of Canada,”⁶ Canadians, and Canadian values. It is therefore expected that all members act in a manner that reflects Canadian values, which is collectively described within the *CAF Code of Values and Ethics*.⁷ Adherence to these guiding principles, “strengthens the ethical culture”⁸ of the CAF, reinforces the integrity of the institution, and maintains the confidence and trust of Canadians in the CAF.

As described in SSE, “the Canadian military is guided in all of its actions by these values, from the treatment of its personnel to the conduct of operations abroad.”⁹ As a force, the CAF “may be employed to protect these values when threatened and to promote them through their actions.”¹⁰ Unfortunately, there is a growing divide between these core Canadian values, the CAF ethics, and how they are interpreted and implemented by some members of the CAF. Increasingly, studies have shown testimonies of inequalities, unfair treatment, hateful conduct, racism, and discrimination.¹¹ When examining equality, a goal that “permeates all of these core

⁶ Department of National Defence, *Strong, Secure, Engaged: Canada's Defence Policy*. Ottawa: Department of National Defence, 2017) <http://dgpaapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>, 19.

⁷ Government of Canada, *Department of National Defence and Canadian Forces Code of Values and Ethics*, accessed November 10, 2020. <https://www.canada.ca/en/department-national-defence/services/benefits-military/defence-ethics/policies-publications/code-value-ethics.html>.

⁸ Ibid.

⁹ Department of National Defence, *Strong, Secure, Engaged: Canada's Defence Policy*. Ottawa: Department of National Defence, 2017) <http://dgpaapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>, 61.

¹⁰ Ibid., 61.

¹¹ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual->

values,”¹² it is clear that the CAF has experienced its share of problems related to gender inequality. While, the CAF is an equal opportunity employer where all trades and tasks are open to all persons, the fact remains that below the surface the CAF struggles with systemic issues of gender-based violence, commonly referred to as sexual misconduct within the Forces.¹³ This violence, injustice, and unequal treatment of our own personnel contradicts core Canadian values.

This misalignment of values and actions gives cause to question that if the profession of arms is a reflection of society, where do such inconsistent behaviours originate? Scholarship on militarized masculinities note that culture, military training and socialization are at the root of the issue. Acknowledging what gives rise to the problem is only half of the solution. The follow-on question would be: How does the CAF realign its beliefs and practices, in order to best emulate and protect societal values? The answer to the second question is critical as the solution will not only aim to protect CAF personnel, but also ensure the “special relationship of trust [is] maintained with the Canadian society.”¹⁴

In response to serious allegations of sexually inappropriate behaviour in the CAF in 2014, the then Chief of Defense Staff ordered an external review in order to provide

[misbehaviour/external-review-2015](#), and Sandra Whitworth, *Men, Militarism & UN Peacekeeping: A Gendered Analysis*, (Boulder, Colorado: Lynne Rienner Publishers, Inc., 2004).

¹² Department of National Defence, *Strong, Secure, Engaged: Canada's Defence Policy*. Ottawa: Department of National Defence, 2017) <http://dgpapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>, 61.

¹³ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>.

¹⁴ Department of National Defence, *Strong, Secure, Engaged: Canada's Defence Policy*. Ottawa: Department of National Defence, 2017) <http://dgpapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>, 19.

transparency and strengthen the public's confidence in the military. Justice Marie Deschamps conducted a comprehensive analysis into sexual misconduct within the Forces. Her report revealed that the institution's culture was "hostile to women [and LGBTQ2+]."¹⁵ These findings were shocking to not only the public, but also the leadership of the CAF. Since 2015, incremental efforts have been made to address the culture of the CAF. Endeavors to reshape, remold, and renew CAF culture have resulted in new policies, education, and training.

The portion of military culture that causes hostility needs to be identified and transformed. Although this change will take time, the military cannot remain tone deaf to the broader Canadian, and global, call for change. As society pursues equality, justice, and fairness, so too must the force that represents Canadian values and interests.¹⁶ This change will not be possible without leadership. Fortunately, leadership is a critical attribute of the profession of arms. At all levels, we ask sailors, soldiers and aviators to seek out leadership opportunities and to represent Canadians and their values. To protect and project values of inclusion, empathy, and respect for diversity and human rights, one cannot expect an institution such as the CAF to lead without compassion.

This paper will argue that in order to overcome gender-based violence and pursue equality for all members of the CAF, a new style of leadership must be imparted, nurtured, and employed. As will be explained, if leaders at all levels embody and employ compassionate leadership, the CAF may experience a positive shift away from

¹⁵ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 1.

¹⁶ Movements such as Me Too, Black Lives Matter combined with the sexual misconduct class action lawsuit against the DND/CAF demonstrates society's intolerance for inequality and their need for change.

problematic aspects of its culture and realize a realignment with Canadian values in order to evolve the culture along with the pace of change in society and reduce the occurrence of gender-based violence within the CAF. To fully examine the relationship among culture, leadership and gender-based violence this paper will proceed in six chapters. The first, Chapter 2, outlines both the global and Canadian context of gender-based violence. It will describe the nature of the threat caused by gender-based violence and how the impact of this violence extends further than the survivors. It will then demonstrate how this form of violence is affecting the CAF. The second part will explore literatures on militarized masculinity and how the concept has been used to explain gender inequality within the military. To fully appreciate the role of militarized masculinity, the paper will explore what power imbalances result from dominant characteristics in military culture, what military values are, and how prevalent misconceptions and current training practices are stifling progress for increased inclusivity and ultimately the elimination of gender-based violence. The third section considers the consequences of toxic aspects of military culture its relationship to gender-based violence, and the impact these have on military ethos, healthy force sustainment, and current leadership.

The final section will illustrate that compassionate leadership may be employed not only to realign CAF culture and values with those of Canadians, but also to heal the wounds of those suffering from the wrongs of yesterday and today. By advancing compassionate leadership the CAF could see benefits of upholding strong values, developing secure teams, and empowering engaged individuals – a new application of strong, secure, and engaged. An approach that empowers survivors to identify as

survivors and enables CAF leaders of today and tomorrow to uphold the Charter of Rights and Freedoms for CAF members equally.

CHAPTER 2 - CONTEXT OF GENDER-BASED VIOLENCE

Half of the world's population is comprised of women and girls.¹⁷ In 1995, the United Nations ratified the *Beijing Platform for Action* in efforts to “advance the goals of equality, development and peace for all women everywhere in the interest of all humanity.”¹⁸ Despite equality of women and men in terms of total number, and the existence of national and international gender equality campaigns, women and girls continue to exercise less power than their male counterparts.¹⁹ As a result of this power imbalance, women experience unacceptably high levels of insecurity and personal harm. Their vulnerability challenges the traditional understanding of security. The concept of security, which was once considered a matter of the state and its sovereignty, now also presents as imbalances in gender and relates to personal harm. The most pervasive form of this sort of insecurity is personal violence. Gender-based violence, including intimate partner, non-intimate partner, domestic, and sexual abuse, is one of the most recognizable threats to women. It results in “physical, sexual, or mental harm or suffering to women...whether occurring in public or in private life.”²⁰ Worse still, the harm is often interlaced: violence can be demonstrated not only as a physical act, but also be combined with mental and emotional attacks. Regardless of the nature of harm, the well-being of women suffers. Unfortunately, with the persistent state of inequality, these personal security threats are sure to continue.

¹⁷ Hannah Ritchie and Max Roser, "Gender Ratio," *Our World in Data*, accessed January 21, 2021, <https://ourworldindata.org/gender-ratio>.

¹⁸ United Nations, *Beijing Declaration and Platform for Action*, Beijing: The Fourth World Conference on Women, 1995.

¹⁹ Prime Minister Justin Trudeau, *PM Trudeau to the Montreal Council on Foreign Policy Relations*. (Montreal. August 21, 2019) and United Nations Security Council, *Resolution 1325 (2000)*, (Geneva: 2000) [https://undocs.org/S/RES/1325\(2000\)](https://undocs.org/S/RES/1325(2000)).

²⁰ United Nations, *Declaration on the Elimination of Violence Against Women*, (December 20, 1993). <https://www.ohchr.org/EN/ProfessionalInterest/Pages/ViolenceAgainstWomen.aspx>.

At first glance, Canada appears to be a leader in gender equality. We are a democratic nation that promotes women and equal rights at the highest levels of government. Our country not only boasts a gender-balanced cabinet, but also is a supporting member of the United Nations Security Resolution 1325 – Women, Peace and Security. Yearly, Canada also pledges international economic support for the empowerment of women, promotion of equality, and prevention of gender-based violence.²¹ From the perspective of someone looking in from the outside, it may appear that violence of this form does not happen in the Canadian society. It may also seem that gender-based violence is isolated to those states that share discriminatory beliefs about women and that support pervasive inequalities. Alternatively, perhaps these inequalities are restricted to third world and conflict states.

Regardless of the noble global stance that Canada has taken to end gender inequality, gender-based violence continues to be a domestic threat to Canada and its citizens. Canada must strive to prevent violence against women, and as part of this, the CAF must accept their inherent responsibility to model appropriate behaviour and to eliminate and prevent the endemic nature of gender-based violence.²²

This chapter will be broken into two parts. The first examines the overall context of gender-based violence both internationally and domestically, illustrating how the impacts of such violence extend farther than the survivor. The second part will narrow

²¹ Global Affairs Canada, *Canada's Feminist International Assistance Policy*. (Ottawa: Global Affairs Canada, 2017).

²² Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015> and Global Affairs Canada, *Canada's National Action Plan 2017-2022*. (Ottawa: Global Affairs Canada, 2017) <http://international.gc.ca/world-monde/assets/pdfs/cnap-eng.pdf>.

the focus to the CAF. First examining the definition of how sexual misconduct is in fact gender-based violence. Next, it outlines the policies and actions taken by the CAF in response to growing concerns about gender-based violence over the past two and a half decades. The chapter concludes with an overview of the status of the CAF with respect to gender-based violence.

Overall Context

Current International and Domestic Prevalence of Gender-Based Violence

Gender-based violence persists internationally and nationally despite efforts to prevent and eliminate occurrences made by leading countries such as Canada. The World Health Organization found in 2013, that “35% of women worldwide have experienced [gender-based violence].”²³ In 2020 the United Nations (UN) concluded that “one third of women worldwide [still] experience [gender-based violence], and 18% have experienced such violence in the past 12 months.”²⁴ As demonstrated by these alarming statistics, it would appear that progress on addressing and ending the persistence of gender-based violence is stagnant.

As previously mentioned, Canada has positioned itself as an international leader for gender equality and prevention of gender-based violence. These initiatives are not restricted to the global arena as domestically Canada is also trying to solve the issues at hand. Since 2017, Canadian federal department Women and Gender Equality Canada (WAGE), formerly known as Status of Women Canada, launched the Gender-Based

²³ World Health Organization, *Global and Regional Estimates of Violence Against Women: Prevalence and Health Effects of Intimate Partner Violence and Non-Partner Sexual Violence*, (Geneva: World Health Organization, 2013), <https://www.who.int/publications/i/item/9789241564625>, 2.

²⁴ United Nations, *The World's Women 2020: Trends and Statistics*. (Geneva: Department of Economic and Social Affairs Statistics, 2020). <https://worlds-women-2020-data-undesahub.arcgis.com/>.

Violence Strategy. This policy focuses on support for survivors, promotion of a more responsive legal system, and prevention of violence.²⁵ WAGE has achieved many accomplishments with respect to preventing and addressing gender-based violence. In addition to establishing the Gender-Based Violence Knowledge Centre, their efforts include outreach and engagement with young boys and girls to not only educate youth, but also allow for a better understanding of the socio-cultural causes of such violence.²⁶

Despite the various activities and successes that Canada has achieved as part of their campaign against gender-based violence, instances of this same violence are still higher than the global average. A statistical analysis conducted in 2018 showed that “39% of women... have experienced at least one physical or sexual assault since the age of 15”²⁷ in Canada.

Sexual and gender-based violence does not discriminate on the basis of race, sex, sexuality or economic status; however, survivors are predominately female and with racialized women experiencing higher prevalence of this form of violence. Canadian statistics demonstrate that the rate of assault particularly acute amongst Indigenous women as reports indicate they experience “violent crime at a rate 2.7 times higher than... non-Indigenous women”²⁸ and homicide rates “nearly seven times higher.”²⁹ In

²⁵ Canadian Centre for Policy Alternatives, "Unfinished Business: A Parallel Report on Canada's Implementation of the Beijing Declaration and Platform for Action" (Ottawa: 2019).

²⁶ Women and Gender Equality Canada, *2018-2019 It's Time: Canada's Strategy to Prevent and Address Gender-Based Violence*. (Ottawa: Women and Gender Equality Canada, 2019).

²⁷ Adam Cotter and Laura Savage, *Gender-Based Violence and Unwanted Sexual Behaviour in Canada, 2018: Initial Findings from the Survey of Safety in Public and Private Spaces*, (Ottawa: Statistics Canada, 2019). <https://www150.statcan.gc.ca/n1/pub/85-002-x/2019001/article/00017-eng.html>.

²⁸ Status of Women Canada, *About Gender-Based Violence*, accessed November 10, 2020. <https://cfc-swc.gc.ca/violence/knowledge-connaissance/about-apropos-en.html>, and Tina Hotton Mahony et al, *Women in Canada: A Gender-based Statistical Report. Women and the Criminal Justice System*, (Ottawa: Statistics Canada, 2017). <https://www150.statcan.gc.ca/n1/pub/89-503-x/2015001/article/14785-eng.html>.

²⁹ Joel Roy and Sharon Marcellus, *Homicide in Canada, 2018*. (Ottawa: Statistics Canada, 2019). <https://www150.statcan.gc.ca/n1/pub/85-002-x/2019001/article/00016-eng.html>.

2016, the newly elected Liberal Government announced the commencement of the National Inquiry into Missing and Murdered Indigenous Women and Girls.³⁰ The inquiry outlined specific goals. It aimed to determine why these atrocities were occurring and how to allow the survivors and a culture so adversely affected by gender-based violence to heal and move forward. The inquiry uncovered that the rate of violence against Indigenous women in Canada would be best characterized and identified for what it truly represents – a genocide.³¹ Acknowledgement of a genocide within the borders of a democratic nation such as Canada may come as a surprise to some; but without full consideration and identifying the root causes of gender-based violence, these wounds may never heal and Canada may never effectively address domestic gender-based violence.

The American Psychological Association proposes that gender-based violence “transcends socioeconomic status, affecting all levels of income, education, and occupation.”³² With the statistics presented by Canada, this proposal illustrates there seems to be no exemptions. A systemic issue plagues many; it is certain that more than acknowledgement and education are needed to address this inequality.

More than the Survivors Affected

The term gender-based violence is not restricted to sexual assault. Abuses occur across a spectrum from verbal abuse and stalking to sexual assault and murder.³³ The

³⁰ National Inquiry into Missing and Murdered Indigenous Women and Girls, "Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls" accessed November 21, 2020, <https://www.mmiwg-ffada.ca/final-report/>.

³¹ Ibid., 54.

³² American Psychological Association. n.d. *Violence & Socioeconomic Status*. Accessed November 21, 2020. <https://www.apa.org/pi/ses/resources/publications/violence>.

³³ Lydia Guy, "Re-visioning the Sexual Violence Continuum" 2006. <https://pcar.org/sites/default/files/resource-pdfs/re-visioning-the-sexual-violence-continuum.pdf>, 7.

impacts of gender-based violence are far reaching. Its consequences on health can range from headaches, chronic pain and anxiety to depression, posttraumatic stress disorder (PTSD), and suicide.³⁴ The symptoms also do not necessarily correlate with the severity of the abuse. Survivors of gender-based violence from any point on the spectrum can experience debilitating symptoms and not have suffered the extremes of the violence.³⁵ Because of its deep and lasting impacts, the World Health Organization recognizes gender-based violence as a violation of human rights resulting in major public health concerns.³⁶

Further aggravating the issue, “[gender-based] violence remains highly stigmatized, and... given the sensitivities of reporting sexual violence... estimates are likely to underestimate actual prevalence.”³⁷ For the most part, instances of abuse are viewed as private matters within personal relationships, and often result in victim/survivor blaming. Victim/survivor blaming occurs when violations experienced by survivors are perceived as a consequence of their own doing. For example, “she should have known better” or “he was too drunk to take care of himself.” By placing the onus on the survivor for the violence they have incurred, the perpetrator’s behaviour is inadvertently condoned. This leads to women suffering alone and in silence, and degrades their health and well-being even further. Dr. Frederick Rivara, et al. found that alongside this silence, gender-based violence survivors experience “suicide attempts and

³⁴ Frederick Rivara et al, "The Effects of Violence on Health." *Health Affairs*, 38 no. 10 (2019): 1623.

³⁵ *Ibid.*, 1623.

³⁶ World Health Organization, *Responding to Intimate Partner Violence and Sexual Violence Against Women: WHO clinical and policy guidelines*, (Geneva: World Health Organization, 2013) https://apps.who.int/iris/bitstream/handle/10665/85240/9789241548595_eng.pdf;jsessionid=ECBBBE0F6845AEFA7DD79359900A7653?sequence=1.

³⁷ World Health Organization, *Global and Regional Estimates of Violence Against Women: Prevalence and Health Effects of Intimate Partner Violence and Non-Partner Sexual Violence*, (Geneva: World Health Organization, 2013). <https://www.who.int/publications/i/item/9789241564625>, 32.

completion [at rates four times that of] the general population.”³⁸ When a third of our population is experiencing such harm, it becomes clear that not only are the survivors’ safety, health and wellness affected, our collective human experience is endangered also.

Damage caused by gender-based violence is not isolated to the survivors. Often there is a ripple effect that extends from the person affected to their families and has implications for the general public.³⁹ The effects commence with those affected. As the survivors live with physical pain and mental health strain, they can begin to adopt maladaptive coping mechanisms such as substance abuse, self-harm, risk-taking behaviours, and compulsive lying.⁴⁰ Using these tools to numb pain will have a further deteriorating effect on one’s health. Regardless of which maladaptive behaviour is used for coping, as the survivor’s overall health decays so does their overall performance. As performance declines, especially at their workplace, it can lead to potentially adverse effects on their employment, and perhaps even unemployment. Overall, the impacts of violence have led to greater instability for the survivors, as well as the employers.

This instability can also lead to consequences that are borne by the survivors’ families as well. When violence is experienced within a home where children are present, the long-lasting result can perpetuate generational trauma and persistent inequalities.⁴¹ Many “perpetrators are often [survivors] of intimate partner violence as well, and thus they may suffer from the combined effects of being both the perpetrator and [survivor].”⁴² The generational and cyclical nature of the violence increases stress and mental health

³⁸ Frederick Rivara et al, "The Effects of Violence on Health." *Health Affairs*, 38 no. 10 (2019): 1625.

³⁹ *Ibid.*, 1624.

⁴⁰ Gunnur Karakurt et al, "Mining Electronic Health Records Data: Domestic Violence and Adverse Health Effects" *Journal of Family Violence* (2017), 85.

⁴¹ Frederick Rivara et al, "The Effects of Violence on Health." *Health Affairs*, 38 no. 10 (2019): 1622.

⁴² *Ibid.*, 1624.

strain for the perpetrators, which further degrade their overall health.⁴³ What initiated as violence toward another has grown to affect not only those directly assaulted, but also the workplace, families, and even the assaulter.

To illustrate the economic impact, the Canadian Department of Justice conducted a study in 2009 to capture the economic impact of spousal abuse, which is only one of a range of forms of gender-based violence, and determined that \$7.4 billion was expended in relation to the associated rights violations.⁴⁴ It was found that these expenses included costs from the health care and justice system, as well as third party social assistance. Considering 39 percent of women in Canada have experienced gender-based violence in some form, one can conclude that the overall economic impact is wide and much greater than \$7.4 billion today.

By combining overall health and wellness of survivors and their families with the unnecessary economic strain, it is clear that the damage and occurrence of gender-based violence needs to be alleviated and prevented. The more that time passes, the more survivors are affected. The more that inequalities and power imbalances are sustained, the more society will suffer.

Military Context

In response to UN Security Council Resolution 1325 and related resolutions, Canada developed its National Action Plan – a document that details how the Canadian government and its departments will support the Women, Peace and Security initiatives.⁴⁵

⁴³ Ibid., 1624.

⁴⁴ Department of Justice, Estimation of Economic Impact 2009, [https://www.justice.gc.ca/eng/rp-pr/cj-
jp/fv-vf/rr12_7/p0.html#sum](https://www.justice.gc.ca/eng/rp-pr/cj-
jp/fv-vf/rr12_7/p0.html#sum).

⁴⁵ Global Affairs Canada, *Canada's National Action Plan 2017-2022*. (Ottawa: Global Affairs Canada, 2017) <http://international.gc.ca/world-monde/assets/pdfs/cnap-eng.pdf>, 15.

Therein the CAF was designated a champion for gender equality both domestically and abroad.⁴⁶ To do so, CAF members are expected to behave in a manner that promotes inclusivity and reduces gender-based violence; however, the CAF is not immune to the existence of gender-based violence.

One can postulate that the statistics within Canada could also equally represent the occurrence of violence within the ranks of the CAF. Regrettably, this assumption has proven true repeatedly. In 1998, survivors came forward to *Maclean's* magazine with details of sexual assault.⁴⁷ Worse still, “investigations were perfunctory, the victims[/survivors] were not believed and often they—not the perpetrators—were punished by senior officers who either looked the other way or actively tried to impede investigations.”⁴⁸ The CAF’s response to this article resulted in the development of “The Standard for Harassment and Racism Prevention (SHARP) education and awareness program.”⁴⁹⁵⁰ The program’s aim was to educate and to highlight what inappropriate and unacceptable behaviors existed. Members then learned what behaviour was appropriate via group based scenario discussions.

The program’s goal of strengthening awareness could have also grown to shift the culture. At the time, the *Maclean's* article described CAF culture as “unbridled promiscuity, where harassment is common, heavy drinking is a way of life, and women,

⁴⁶ *Ibid.*, 15.

⁴⁷ Jane O'Hara, *et al*, "Rape in the military," *Maclean's*, May 25, 1998, accessed February 2021, <https://www.macleans.ca/news/canada/rape-in-the-military/>.

⁴⁸ *Ibid.*

⁴⁹ SHARP was also developed as a result of the racism in the Airborne Regiment and the killing of Shidane Arone in Somalia in 1993. Sherene H. Razack, *Dark Threats & White Knights*, (Toronto: University of Toronto Press, 2004), <https://ebookcentral.proquest.com/lib/cfvlibrary-ebooks/detail.action?docID=3296820#>.

⁵⁰ Department of National Defence, *The Operation HONOUR Manual*. (Ottawa: Department of National Defence, 2019).

who now account for 6,800 of the Canadian Forces' 60,513 members, are often little more than game for sexual predators."⁵¹ The SHARP program was the basis for opening the discussion on gender equality and was an opportunity to normalize the conversation regarding inclusivity; however, these goals were not achieved.

The SHARP program which began in 1998, was not expanded upon, nor effectively monitored, and was "gradually phased out by 2000."⁵² Given the short period during which the program was in operation and ineffective monitoring, the goals were simply unattainable.⁵³ Organizational change expert, Steve Denning described in *Forbes* magazine that "changing a culture is a large-scale undertaking, and eventually all of the organizational tools for changing minds will need to be put in play. However, the order in which they deployed has a critical impact on the likelihood of success."⁵⁴ The CAF's attempt at awareness and prevention of harassment by way of the two-year long SHARP initiative was a good start, but by abandoning the program no real change was realized.

It comes as no surprise that 14 years after the cessation of the SHARP program women in uniform made more disturbing allegations. *Maclean's* and *l'Actualité* magazines conducted investigations that "suggested rampant sexual assault in the military. The magazines estimated that there were 1,780 sexual assaults per year – five

⁵¹ Jane O'Hara, *et al*, "Rape in the military," *Maclean's*, May 25, 1998, accessed February 2021, <https://www.macleans.ca/news/canada/rape-in-the-military/>.

⁵² Department of National Defence, *The Operation HONOUR Manual*. (Ottawa: Department of National Defence, 2019).

⁵³ Alan Okros and Vanessa Brown, n.d., "Academic Submission to the House of Commons Standing Committee on National Defence in Support of the Current Study Examining Diversity Within the Canadian Armed Forces," *Standing Committee on National Defence*, accessed April 16, 2021, <https://www.ourcommons.ca/Content/Committee/421/NDDN/Brief/BR10321363/br-external/OkrosAlan-Academic-e.pdf>, 9.

⁵⁴ Steve Denning, "How Do You Change An Organizational Culture?" *Forbes*, July 23, 2011, accessed February 5, 2021, <https://www.forbes.com/sites/stevedenning/2011/07/23/how-do-you-change-an-organizational-culture/?sh=3e25ccb139dc>.

per day – in the Canadian Forces.”⁵⁵ The CAF responded by requesting an external review to be conducted by former Supreme Court of Canada Justice Marie Deschamps. The findings of her 2015 report demonstrated that the CAF had an ongoing systemic problem with gender-based violence that the CAF has identified as sexual misconduct. Sexual Misconduct or Gender-Based Violence?

The term sexual misconduct is often used to describe lesser offences than sexual assault.⁵⁶ Commonly, the violations occur “during work or in a situation of a power imbalance.”⁵⁷ Given the structure and nature of the CAF rank system it is understood that exercise of power inherently plays a role in the day-to-day execution of duties. In contrast to these definitions of sexual misconduct, the United Nations Human Rights, Office of the High Commissioner, defines “any sexual act, attempt to obtain sexual act, unwanted comments or advances, ... or [acts] otherwise directed against a person’s sexuality using coercion, by any person regardless of their relationship to the victim[/survivors]”⁵⁸ as sexual violence. According to Joanne Laucius from the Ottawa Citizen, the definition of sexual misconduct is far from clear and the “word ‘misconduct’ also lacks precision — it can be used as a catch-all for all kinds of behaviour, often obscuring what actually happened.”⁵⁹ Laucius describes the terms “sexual violence or sexual harassment and

⁵⁵ Postmedia News, “Q&A: Why Marie Deschamps was asked to examine sexual assault and harassment in Canada’s military,” *National Post*, May 1, 2015, accessed February 5, 2021, <https://nationalpost.com/news/canada/q-and-a-why-marie-deschamps-was-asked-to-examine-sexual-assault-and-harassment-in-canadas-military>.

⁵⁶ Wikipedia, *Sexual Misconduct*, accessed February 5, 2021, https://en.wikipedia.org/wiki/Sexual_misconduct.

⁵⁷ Ibid.

⁵⁸ United Nations Human Rights: Office of the High Commissioner, *Sexual and Gender-Based Violence in the Context of Transitional Justice*, (Geneva: 2014), https://www.ohchr.org/documents/issues/women/wrgs/onepagars/sexual_and_gender-based_violence.pdf.

⁵⁹ Joanne Laucius, “What is sexual misconduct, exactly? Depends on who you ask,” *Ottawa Citizen*, January 29, 2018, accessed February 5, 2021. <https://ottawacitizen.com/news/local-news/what-is-sexual-misconduct-exactly-depends-on-who-you-ask>.

assault [to be] much more specific terms that convey the nature of the allegations."⁶⁰ It is important to note that sexual violence is a form of gender-based violence.⁶¹ Although the Deschamps report identified sexual misconduct in the CAF, the fact of the matter remains, attempts to eradicate sexual misconduct have not achieved the intended effect and the rampant and systemic existence of these violations illustrate that the CAF has a problem with gender-based violence.

Policy Can Only Do So Much

The alarming findings of the Deschamps Report brought the nature of gender-based violence forward as a priority for senior leaders within the CAF. They understood and recognized the negative impacts of the persistence of gender inequality and violence. The effects were not limited to the health and safety of CAF members, but also affected the overall dignity of everyone in uniform.⁶² Within six months of the publication of the Deschamps Report, the Chief of Defence Staff issued orders – Operation HONOUR – that aimed to eliminate sexual misconduct and support survivors.⁶³

In 2017, the message was reinforced in the newly published Defence Policy – SSE, stating the CAF was committed to “providing a workplace free from harassment and discrimination.”⁶⁴ SSE highlighted the important elements of Operation HONOUR: “understanding the issue of harmful and inappropriate sexual behaviour; responding more

⁶⁰ Ibid.

⁶¹ United Nations Human Rights: Office of the High Commissioner, *Sexual and Gender-Based Violence in the Context of Transitional Justice*, (Geneva: 2014), https://www.ohchr.org/documents/issues/women/wrgs/onepagars/sexual_and_gender-based_violence.pdf.

⁶² Department of National Defence, *The Operation HONOUR Manual*. (Ottawa: Department of National Defence, 2019), 11.

⁶³ Chief of Defence Staff, *CDS OP ORDER - OP HONOUR*, (Ottawa: Department of National Defence, 2015), 3.

⁶⁴ Department of National Defence, *Strong, Secure, Engaged: Canada's Defence Policy*. Ottawa: Department of National Defence, 2017) <http://dgpapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>, 27.

decisively to incidents; supporting survivors more effectively; and preventing incidents from occurring.”⁶⁵ All of these efforts were aimed to provide the framework for institutional culture change and promote “a culture of leadership, respect, and honour.”⁶⁶ In 2018, the Auditor General of Canada conducted an examination of Operation HONOUR’s progress. Despite steady advancements in implementing new directives and initiatives, the report concluded that the CAF had not “yet fully accomplished what it intended to respond to and support [survivors] and to understand and prevent inappropriate sexual behaviour.”⁶⁷ The CAF acknowledged its shortcomings in the implementation of Operation HONOUR with the 2020 publication of a new policy entitled *The Path to Dignity and Respect (The Path)*.⁶⁸ Whereas Operation HONOUR focused on “stopping harmful behaviours and improving support to [survivors],”⁶⁹ *The Path*’s aim is more holistic in nature. Unlike previous instructions, this document is a “more comprehensive and sustained institutional approach focused on changing those aspects of CAF culture that contributed [sic] to a permissive environment that allowed incidents of sexual misconduct to occur.”⁷⁰

The publication of this new approach gives hope for change. Two critical improvements are an emphasis on how leadership will drive the required organizational change and a discussion of the importance of survivor support as part of shifting an overly sexualized culture. Further, the policy details increasing support to Commanding

⁶⁵ Ibid., 28.

⁶⁶ Ibid., 27.

⁶⁷ The Auditor General of Canada.. *Report 5 - Inappropriate Sexual Behaviour - Canadian Armed Forces*, (Ottawa: Officer of the Auditor General, 2018).

⁶⁸ Department of National Defence, *The Path to Dignity and Respect: The Canadian Armed Forces Sexual Misconduct Response Strategy*, (Ottawa: Department of National Defence, 2020).

⁶⁹ Ibid., 7.

⁷⁰ Ibid., 7.

Officers and makes efforts to ensure that chains of command are enabled and empowered to support their subordinates. It is evident that a great deal of research has been conducted on how to effectively change organizational culture. *The Path* also notes “there are no models [within the research] that identify the individual factors that constitute and influence the culture of a military organization.”⁷¹ Thus, the CAF has developed an approach that centres on existing “military ethos: operational excellence and dignity and respect for all persons.”⁷² Unfortunately, this focus misses the mark in two areas:

- Culture change. Culture Change needs to occur and much of the research is tied to how an organization can change its culture. *The Path* however does not seem to address the nuances and needs for changing a masculinist culture. Much like the needs of a military culture are specific, so are the needs of the survivors, perpetrators and institution that is plagued with such hostility and inappropriate behaviour; and
- Leadership. *The Path* reinforces that leadership is the key for long-lasting change, but the style of leadership needs to be defined. There appears to be no analysis if the current CAF leadership model will enable this change and eliminate gender-based violence. Further, one may question, if the current leadership continues to struggle with leading this change, then would it not be presumptuous to believe that the suggested path outlined in the policy, will effectively enable a leadership core that currently struggles.

⁷¹ Ibid., 13.

⁷² Ibid., 13.

In sum, these policies have defined the problem and the solution; however, there continues to lack a description of how all of this will be achieved. The age old saying “actions speak louder than words” is now, more than ever, relevant for the CAF.

Ongoing CAF Concerns

Despite policies and efforts to eradicate violence and improve the military culture, systemic gender-based violence persists. In 2018, a Statistics Canada survey noted that “approximately 900 Regular Force members were [survivors] of sexual assault [in the preceding 12 months, which is]... not statistically different from 2016, when the survey was conducted for the first time.”⁷³ Demonstrating a worsening trend, a survey conducted in 2019 across the Canadian military colleges showed that 68 percent of all future leaders “witnessed or experienced unwanted sexualized behavior.”⁷⁴ Even though five years have passed since senior leadership declared efforts to eliminate these human rights violations, the safety and well-being of members remains tenuous. In light of continued systemic issues with gender-based violence, perhaps the execution of culture change was approached incorrectly. In Chapter 5, a different approach is suggested in order to truly move the yardstick forward.

The Deschamps Report determined that “the occurrence of sexual harassment and sexual assault are integrally related, and that to some extent both are rooted in cultural norms that permit a degree of discriminatory and harassing conduct within the

⁷³ Adam Cotter, *Sexual Misconduct in the Canadian Armed Forces Regular Force*, (Ottawa: Statistics Canada, 2018) <https://www150.statcan.gc.ca/n1/pub/85-603-x/85-603-x2019002-eng.html>.

⁷⁴ Ashley Maxwell, *Experiences of Unwanted Sexualized and Discriminatory Behaviours and Sexual Assault Among Students at the Canadian Military Colleges*, (Ottawa: Statistics Canada, 2019) <https://www150.statcan.gc.ca/n1/pub/85-002-x/2020001/article/00011-eng.html>.

organization.”⁷⁵ Considering the central tie that culture has with gender-based violence, and the lack of changing statistics, it seems clear that leadership overpromised and under delivered in eliminating sexual misconduct. Once again, history is repeating itself. The Deschamps Report claimed “that the CAF ha[d] not achieved its goal of maintaining the high standard of conduct that the Canadian public expects leaders to maintain.”⁷⁶ No change in 1998, 2015, or 2019. With no improvement, CAF is failing not only its members, but also Canada.

In summary, gender-based violence is a persistent issue globally, nationally, and within the CAF. Its existence not only threatens the CAF’s ability to remain strong, secure and engaged, but also highlights the challenges facing an institution seeking cultural reform. Although many policies and initiatives have been established, the fact remains that the problem is not going away quickly and now more than ever leadership is required to not only transition the culture, but also heal the institution and its members.

⁷⁵ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 13.

⁷⁶ *Ibid.*, 21.

CHAPTER 3 – ROOT OF THE PROBLEM

The CAF has a rich history of women serving in uniform; for over 130 years, women have served Canada with pride.⁷⁷ Since the late 1980s, our country boasts being one of a few states to not only “allow women to serve on the front lines in combat,”⁷⁸ but is also “a world leader in terms of the proportion of women in its military.”⁷⁹ Despite these accomplishments, the journey of integrating women in the CAF has not been easy.

The most significant events that saw the greatest change occurred between 1970 and 1990. Following a review conducted in 1971 by the Royal Commission on the Status of Women, the CAF began to expand the occupations of women in uniform. Employment opportunities beyond support trades such as nursing and logistics began to open. Women were permitted to serve as mechanics, military police, and firefighters.⁸⁰ Following Parliament’s passing of the Canadian Human Rights Act and the Canadian Charter of Rights and Freedoms in the early 1980s, the CAF once again reviewed personnel policies. It was not until a human rights complaint was filed in 1988 and the CAF received a Canadian Human Rights Tribunal ruling in 1989 that all “occupations, including combat roles, [opened] to women.”⁸¹ Positioned as an equal opportunity employer, the CAF could have become a leader in gender equality. Over the coming decades, this opportunity would be missed. One could assume that now as an equal

⁷⁷ Department of National Defence, “Women in the Canadian Armed Forces,” *Forces.ca*, accessed February 7, 2021. <https://forces.ca/en/women-in-the-caf/>.

⁷⁸ Canadian Human Rights Commission, *Equal rights for Men and Women in Combat*, accessed February 7, 2021. <https://www.chrc-ccdp.gc.ca/eng/content/equal-rights-men-and-women-combat>.

⁷⁹ Department of National Defence, “Women in the Canadian Armed Forces,” *Forces.ca*, accessed February 7, 2021. <https://forces.ca/en/women-in-the-caf/>.

⁸⁰ *Ibid.*

⁸¹ Canadian Human Rights Commission, *Equal rights for Men and Women in Combat*, accessed February 7, 2021. <https://www.chrc-ccdp.gc.ca/eng/content/equal-rights-men-and-women-combat>.

opportunity employer the CAF would be a leader in gender equality. Once again, this assumption would be incorrect.

Today gender equality and inclusion continue to be areas for improvement in the day-to-day experiences of all members in uniform. Alongside the struggles with gender inequality, human right violations of personal violence continue to plague the forces.⁸²

What could be the driving force behind why the inequality persists?

This chapter comprises four parts to examine the existence of gender inequality in the CAF and the associated manifestation of gender-based violence. The first part defines the presence of hegemonic masculinity in the military. The second part describes power relations within the CAF and illustrates how the combination of a masculinist culture and the imbalances of power have both further encouraged gender-based violence and gender inequality. The third part examines the current *CAF Code of Ethics and Values* to determine if inconsistencies exist. It compares current CAF policies with the Code's principles to determine if the CAF is positioned not only to fulfill its commitments to the country, but also to provide an environment of inclusion and respect for all members of the profession of arms. The chapter concludes with an analysis of current training and

⁸² NDDN - Standing Committee on National Defence, *Meeting No. 15*, February 19, 2021, (Ottawa) <https://parlvu.parl.gc.ca/Harmony/en/PowerBrowser/PowerBrowserV2/20210219/-/1/34792?Language=English&Stream=Video>; NDDN - Standing Committee on National Defence, *Meeting No. 16*, February 22, 2021, (Ottawa) <https://parlvu.parl.gc.ca/Harmony/en/PowerBrowser/PowerBrowserV2/20210222/-/1/34829?Language=English&Stream=Video>; NDDN - Standing Committee on National Defence, *Meeting No. 17*, February 26, 2021, (Ottawa) <https://parlvu.parl.gc.ca/Harmony/en/PowerBrowser/PowerBrowserV2/20210226/-/1/34867?Language=English&Stream=Video>; and NDDN - Standing Committee on National Defence, *Meeting No. 18*, March 3, 2021, (Ottawa) <https://parlvu.parl.gc.ca/Harmony/en/PowerBrowser/PowerBrowserV2/20210303/-/1/34874?Language=English&Stream=Video>.

education and examines if there are any gaps that precipitate ongoing struggle with inequality and the presence of gender-based violence.

Masculinity in the Military

The World Health Organization defines gender as the characteristics that are socially constructed for men, women, girls and boys that can vary for each society, and change over time.⁸³ Within Canadian society, the terms masculine and feminine are often gendered. When discussing masculinity, the discussion tends to imply that masculine attributes belong to men – strong, aggressive, and confident. In the same vein, femininity is associated with women – caring, nurturing, and kind. These assumptions limit the ability to see men as caring and women as strong. They further suggest additional negative stereotypes that when men exhibit feminine traits they are weak and when women exhibit masculine traits are seen as “trying too hard” or “one of the boys.” This framework does not grant one the space to consider gender fluidity where either gender can exhibit any of these traits at any time. As well, by restricting the point of view, the opportunity to embrace and accept differences is denied.

Such binary understandings of gender and gendered characteristics are further reinforced within the CAF. The Forces is an institution that stereotypically idealizes the more masculine expression of traits. When one thinks of a soldier, they picture a strong warrior who fights for liberties and protects others. International Relations scholar and gender theorist R.W. Connell has conducted various studies on hegemonic—or idealized—masculinity. Her research describes patriarchal societal systems that privilege one males and masculinities over females and femininities. In patriarchal societies,

⁸³ World Health Organization, *Gender and Health*, accessed April 13, 2021, https://www.who.int/health-topics/gender#tab=tab_1.

hegemonic masculinity enables men's position of domination over women.⁸⁴ The research conducted by Connell and James Messerschmidt has concluded that "masculinity is not a fixed entity embedded in the... personality traits of individuals. Masculinities are configurations of practice that are accomplished in social action."⁸⁵ Simply put, you are not born masculine, but rather learn through socialization how to express masculinity. Karley Richard and Sonia Molloy, researchers in the field of gender and the military from Pennsylvania State University, have applied these concepts as part of their research in examining emerging military adult men within the United States military. They found that "the institution of the military lends itself to creating, confirming, reinforcing, and maintaining hegemonic masculinities that maintain power and domination over others."⁸⁶

Militarized Masculinity

Many scholars have further researched and analyzed masculinity and the military. In relation to the Canadian military, political scientist Sandra Whitworth notes that characteristics such as aggression, conformity to discipline, and violence are fundamental to an institution built on managing and applying violent actions.⁸⁷ These essential attributes provide the building blocks for militarized masculinity. Aggression and violence are critical to warfighting; however, when directed within the force such actions, behaviours, and attitudes propagate gender-based violence.

⁸⁴ R.W. Connell and James W. Messerschmidt, "Hegemonic Masculinity: Rethinking the Concept," *Gender & Society* (Sociologists for Women in Society) 19, no. 6 (2005) <https://journals-sagepub-com.cfc.idm.oclc.org/doi/pdf/10.1177/0891243205278639>, 839.

⁸⁵ *Ibid.*, 836.

⁸⁶ Karley Richard and Sonia Molloy, "An Examination of Emerging Adult Military Men: Masculinity and U.S. Military Climate," *Psychology of Men & Masculinities* 21, no. 4 (2020): 687.

⁸⁷ Sandra Whitworth, *Men, Militarism & UN Peacekeeping: A Gendered Analysis*, (Boulder, Colorado: Lynne Rienner Publishers, Inc., 2004), 16.

There are other factors that contribute to masculinist culture. Researchers from the Dallaire Centre of Excellence for Peace and Security, Vanessa Brown and Alan Okros, attribute the CAF's 'gender neutral' approach and the efforts of "assisting women... to fit into the existing culture"⁸⁸ as influencing the institution's masculinist culture.

The result is that there is virtually no safe space for the discussion of gender in the military, no encouragement to engage in critical self-analysis, no discussion of the dark side of the masculine combat warrior identity, and strong practices of professional closure that prevent external critical perspectives to be voiced (let alone heard).⁸⁹

Thus, by opening the doors of all trades to everyone, but not opening discussion about its gendered culture, the CAF set conditions for inclusion in name but not in practice. In declaring gender neutrality, feminine attributes have been eclipsed in favour of existing masculine attributes. A culture that does not acknowledge and embrace the differences of others cannot adopt the spirit of inclusion. Such a culture does not integrate it assimilates.⁹⁰ A culture that identifies with the masculine and diminishes the feminine, will express actions, thoughts, and feelings in an aggressive manner that can lead to violence. Professor Nancy Taber has researched the manifestation of masculinity and femininity in the CAF and found that

that CAF's social practice of militarized hyper masculinity, supported by leadership and entrenched in policy, has set the ground for the sexual harassment and sexual assault of those who are perceived as not performing the correct type of masculinity, as well as for the difficulty of members who experience these behaviours to come forward and report their experiences.⁹¹

⁸⁸ Vanessa Brown and Alan Okros, "Dancing around Gender: Changing Identity in Canada's Post-Deschamps Military," in *Culture and the Soldier: Identities, Values and Norms in Military Engagements*, (UBC Press, 2019), 35.

⁸⁹ Ibid., 35.

⁹⁰ Ibid., 36.

⁹¹ Nancy Taber, "After Deschamps: Men, Masculinities, and the Canadian Armed Forces." *Journal of Military, Veteran and Family Health* 4, no. 1 (2018): 102, <https://jmvfh.utpjournals.press/doi/pdf/10.3138/jmvfh.2017-0005>.

Her research highlights that in the CAF, the prevalent masculinist culture has resulted in aggressive and often violent behavior against those viewed as feminine, whether male or female.⁹²

In the last few years, the CAF has acknowledged the need for culture change. Following the Deschamps Report's declaration that CAF culture was "hostile to women,"⁹³ senior leadership had little choice but to begin addressing the need to improve the overall environment. Senior leaders acknowledged the responsibility to change the culture. The change commenced with an order from the CDS to respect one another.⁹⁴ The intent was clear. The CAF was diverse and needed to be inclusive and safe for all.

As outlined in *The Path*, research was conducted on how to effectively change culture, but as Brown and Okros outline to truly affect culture change "it is about the message received, not about the signals sent."⁹⁵ When attempting to change culture and to embrace the minority, in this case femininity, the burden cannot be placed on the minority to win hearts and minds. Taber also notes, "masculinization must be challenged as a route to successful military membership just as feminization must be challenged as a way to devalue and objectify people."⁹⁶ Increasingly, over the last few years, the emphasis to reduce the degree of hostility towards women has been placed on shifting the

⁹² Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>.

⁹³ *Ibid.*, 1.

⁹⁴ Department of National Defence, *The Operation HONOUR Manual*. (Ottawa: Department of National Defence, 2019).

⁹⁵ Vanessa Brown and Alan Okros, "Dancing around Gender: Changing Identity in Canada's Post-Deschamps Military," in *Culture and the Soldier: Identities, Values and Norms in Military Engagements*, (UBC Press, 2019), 37.

⁹⁶ Nancy Taber, "After Deschamps: Men, Masculinities, and the Canadian Armed Forces." *Journal of Military, Veteran and Family Health* 4, no. 1 (2018): 105, <https://jmvfh.utpjournals.press/doi/pdf/10.3138/jmvfh.2017-0005>.

minds of the masses (the masculine) to embrace to their feminine counterparts.

Frequently women are called upon to teach the men of the institution how to behave. This approach further implicates women as the problem, rather than challenging gender inequality, idealized military masculinities and the devaluing of femininity.

To shift the culture and embody the spirit of inclusion, recognizing the differences of each person is only half of the equation. Indisputably, the CAF should continue to celebrate inclusion victories. The efforts made to stress the importance of International Women's Day, and the creation of policies that integrate gender perspectives into operations are only two examples of a long list of successes.⁹⁷ There also needs to be recognition and discussions about the root of the problem. As noted by Brown and Okros, "the real issue, of course, is that the focus of study and understanding should actually be placed on masculinity in the military and specifically on the particular forms of idealized and sexualized masculinities."⁹⁸ Instead of only demanding respect for one another, more efforts should be placed on educating members on the origins of a masculinist culture, how to embrace femininity, and how to balance and effectively employ these attributes.

The CAF must look at stepping outside the parameters of ordering change and embrace innovative methods to truly evolve. At the grassroots level, changing the discourse and the language will work to eliminate the mistaken assumption that the soldier is gender neutral, this assumption only reinforces a masculinist culture.

Additionally, through the acceptance and the understanding of each other's differences,

⁹⁷ Department of National Defence, *Integrating Gender Perspectives in Operations*, (Ottawa: Department of National Defence, 2019).

⁹⁸ Vanessa Brown and Alan Okros, "Dancing around Gender: Changing Identity in Canada's Post-Deschamps Military," in *Culture and the Soldier: Identities, Values and Norms in Military Engagements*, (UBC Press. 2019), 39.

the force will better embrace inclusion.⁹⁹ To understand and accept one another requires a degree of empathy and compassion. Both appear to be foreign concepts internal to the forces, but when employed will balance and strengthen the force overall.

Imbalance of Power

As they are the foundation of the institution, the members of the CAF have the power to evolve the culture; however, for uniformed members this is easier said than done. Collectively there is an expectation that sailors, soldiers, and aviators will place the service of their country and needs of the institution ahead of their own.¹⁰⁰ The forces rely on leadership to fulfill this expectation. To provide order and united direction, the military utilizes a chain of command. CAF leadership doctrine states that what “leaders are responsible for must be accomplished through others.”¹⁰¹ Ultimately, without the influence on others, leaders lack the ability to move teams and individuals forward to achieve missions. Within doctrine, influence is considered social power and is further segregated into positional and personal power.¹⁰² The authority of one’s rank or position within the chain of command demonstrates positional power, whereas personal power reflects the leader’s personal qualities and core values. Regardless of the source, whether positional or personal, power is an inherent element of the chain of command.

The influence of leaders is an essential element of the military, but so is the willingness of subordinates to follow command. As part of military socialization, service personnel are taught to obey lawful orders. When a masculinist culture combines with the

⁹⁹ Ibid., 41.

¹⁰⁰ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009), 10.

¹⁰¹ Department of National Defence, *Leadership in the Canadian Forces: Conceptual Foundations*, (Ottawa: Department of National Defence, 2005), 58.

¹⁰² Ibid., 58.

misapplication of power it gives rise to not only an opportunity for the abuse of power, but also an abuse of power that can be tainted with negative masculine attributes such as aggression, competition, dominance, and violence. When power dynamics such as these are established, a landscape for gender-based violence is created.

Dynamics of Gender Inequality

As previously established, gender-based violence has been linked to the presence of gender inequalities in societies.¹⁰³ In relationships, whether intimate or with co-workers, an imbalance of power is often a contributing factor to persistent gender-based violence. Power inequalities are important factors that perpetuate the cycle of inequality. For example, British lecturer and public health expert Alex Scott-Samuel designed a simplified representation, Figure 1, of how gender inequalities are developed and sustained globally.

¹⁰³ Margaret Abraham & Evangelia Tastsoglou, "Addressing Domestic Violence in Canada and the United States: The Uneasy Co-habitation of Women and the State," *Current Sociology Monograph* 64, no. 4 (2016), and Stephanie Bonnes, "Service Women's Responses to Sexual Harassment: The Importance of Identity Work and Masculinity in a Gendered Organization," *Violence Against Women* 26, no. 12-13 (2019).

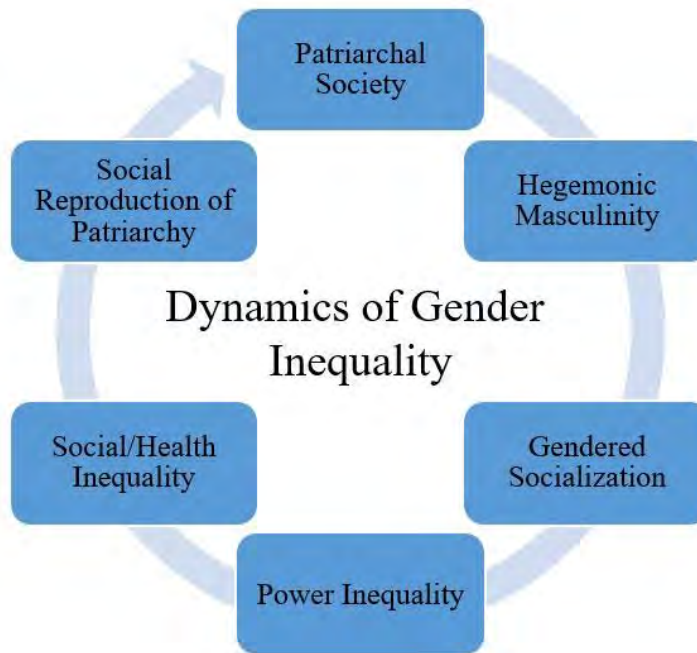


Figure 1 - Dynamics of Gender Inequality

Source: Alex Scott-Samuel, *Patriarchy, Masculinities and Health Inequalities*, 160.

His model outlines how a cycle that commences with a patriarchal society and embodies traits of a hegemonic masculinist culture leads to systemic inequalities in terms of both health and gender.¹⁰⁴ He further identifies that when a hegemonic masculinist culture dominates, the members exhibit both negative and positive traits. For example, members demonstrate attributes considered more negatively such as “toughness, aggressiveness, excessive risk-taking, [and] suppression of emotions... [and more positively as] strength, protectiveness, decisiveness, [and] courage.”¹⁰⁵ When considering the injustice caused by gender inequalities, it can be easy to forget the positive functions all attributes have within culture. Connell and Messerschmidt’s research also suggests that as gendered cultures are socially constructed, they are ever evolving and subject to change over

¹⁰⁴ Alex Scott-Samuel, "Patriarchy, Masculinities and Health Inequalities," *Health Policy and Public Health* 23, no. 2 (2009) <https://scielosp.org/pdf/gs/2009.v23n2/159-160/en>, 159.

¹⁰⁵ *Ibid.*, 159.

time.¹⁰⁶ This does not necessarily suggest that a culture is either right or wrong, good or bad, but rather illustrates that there can be both positive and negative attributes that contribute to the cyclical nature of the system. It is upon the members of that society, especially those with the power, to examine what behaviours, thoughts, and beliefs need to be adjusted in order to break the cycle and create equality.

Scott-Samuel's model also parallels the systemic nature of CAF gender inequality. The starting point in this cycle is created by accepting Canada's existing reputation as a patriarchal society and by incorporating Connell's description of a hegemonic masculine military culture. Socialization through the lens of militarized masculinity then further perpetuates the cycle. The inherent imbalance of power within the CAF establishes the conditions for gender inequality. Once established the cycle continues. The result of this cyclical problem is a masculinist culture, with an embedded warrior identity, that proves difficult to change.

Although the CAF cannot dissolve the need and application of power dynamics, it can improve gender equality. Leaders at all levels must recognize the power they have to influence and create inclusive environments. This power does not have to be articulated on the basis of gender and by breaking the cycle of gender inequality, the persistence of gender-based violence will inherently reduce.

Military Values

The CAF warrior culture is also shaped by values, beliefs, and Canadian expectations. As previously identified, the *CAF Code of Values and Ethics* forms the

¹⁰⁶ R.W. Connell and James W. Messerschmidt, "Hegemonic Masculinity: Rethinking the Concept," *Gender & Society* (Sociologists for Women in Society) 19, no. 6 (2005) <https://journals-sagepub-com.cfc.idm.oclc.org/doi/pdf/10.1177/0891243205278639>.

framework to which each member is expected to adhere in the conduct of military operations. Scholars Donna Winslow and Jason Dunn interpreted CAF policy to read “it is important that the [CAF] be integral to the society it serves, not isolated from it.”¹⁰⁷ This applies to not only our composition, but also our values. The work of the members of the profession of arms “is essential to Canada’s and Canadians’ well-being, as well as to the enduring strength of the Canadian democracy and the protection of its territory and its sovereignty, [and] contribute[s] to upholding the public trust.”¹⁰⁸ It is therefore essential that CAF members not only defend these values, but also behave at all times in accordance with these values, as these principles are the building blocks of trust.

CAF policy and doctrine illustrate the understanding and the importance of aligning CAF values and ethics with those of the greater public. CAF policy claims that Canadian values are the “democratic ideal, the concept of peace, order and good government, the rule of law, and the strength to be drawn from diversity.”¹⁰⁹ When comparing these interpretations of values to those of the CAF, one understands why CAF values focus on respect, service before self, obedience to orders, integrity, loyalty, courage, stewardship, and excellence;¹¹⁰ however, are democracy, peace, rule of law, and diversity the only principles that Canadians value?

Respect and Compassion

¹⁰⁷ Donna Winslow and Jason Dunn "Women in the Canadian Forces: Between Legal and Social Integration," *Current Sociology* 50, no. 5 (2002): 645.

¹⁰⁸ Government of Canada, *Department of National Defence and Canadian Forces Code of Values and Ethics*, accessed November 10, 2020. <https://www.canada.ca/en/department-national-defence/services/benefits-military/defence-ethics/policies-publications/code-value-ethics.html>.

¹⁰⁹ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009), 31.

¹¹⁰ Government of Canada, *Department of National Defence and Canadian Forces Code of Values and Ethics*, accessed November 10, 2020. <https://www.canada.ca/en/department-national-defence/services/benefits-military/defence-ethics/policies-publications/code-value-ethics.html>.

What importance do values such as safety, health, fairness, and inclusion hold within the set of CAF values and ethics? If one reads the full text within CAF policy on what “respecting the dignity of all persons” entails, one would find some of these terms associated with expected behaviour.¹¹¹ The question is, are these values interpreted as a part of the act of respecting others, or are they in fact subordinate concepts to the overarching principle? What message is sent by placing the values in the ordinary text and do these ideas fully capture what respect is. One definition of respect is “the process of honouring someone by exhibiting care, concern, and consideration for their needs or feelings.”¹¹² It is therefore difficult to show respect without a degree of understanding, empathy, and compassion.

Further disconnects arise when various CAF policies overlap. Currently, the “Code of Values and Ethics describes the common values and expected behaviours that guide [members].”¹¹³ Contrary actions committed by members may result in administrative and/or disciplinary measures.¹¹⁴ The *Code* is not the only overarching document that guides members and the forces. When comparing the *Code* with the defence policy there are inconsistencies that surface. SSE refers to compassion and inclusion as essential Canadian values that must be upheld by CAF members. Conversely, there is no mention of compassion within the *Code of Values and Ethics*, which may suggest that compassion is not essential in the execution of our duties. These

¹¹¹ When reading a larger document, people tend to read the headings and bolded text. Often the regular text is skimmed or overlooked. For a greater understanding, the reader should read the details for additional context and descriptions.

¹¹² Wikipedia, *Respect*, accessed February 13, 2021, <https://en.wikipedia.org/wiki/Respect>.

¹¹³ Government of Canada, *Department of National Defence and Canadian Forces Code of Values and Ethics*, accessed November 10, 2020. <https://www.canada.ca/en/department-national-defence/services/benefits-military/defence-ethics/policies-publications/code-value-ethics.html>.

¹¹⁴ Ibid.

circumstances and the statistics of gender-based violence, gender inequality, and hateful conduct in the CAF suggest that perhaps the omission of compassion in CAF values and ethos requires consideration.¹¹⁵

Equality and Recognition

Equality is another core Canadian value. As defined in section 15 of the Charter of Rights and Freedoms, “every individual is equal before and under the law and has the right to the equal protection.”¹¹⁶ Canadians strongly value equality, specifically gender equality. A 2017 survey, conducted by a multinational market research and consulting company Ipsos, found that “nearly [all Canadians] (93%) say they believe in equal opportunities for men and women – that women should be treated equally to men in all areas based on their competency and not their gender.”¹¹⁷ The notion of Canadians valuing gender equality is captured within SSE, but is not reinforced in other CAF policy and doctrine.¹¹⁸ For example, why is the only mention of equality in the *CAF Code of Values and Ethics* a reference to “values [listed] hav[ing] equal weight?”¹¹⁹ The expectation is that members must honour all values equally, but there is no obligation to embrace and value others as equals. This is contrary to national values and conflicts with the notion that the CAF is a reflection and protector of said values.

¹¹⁵ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>.

¹¹⁶ Department of Justice, *The Canadian Charter of Rights and Freedoms* (Ottawa: 2020), sec 15.

¹¹⁷ Ipsos, *Seven in Ten Canadians (69%) Believe there are Unequal Rights for Women in Canada*, March 7, 2017, accessed February 18, 2021. <https://www.ipsos.com/en-ca/news-polls/seven-ten-canadians-69-believe-there-are-unequal-rights-women-canada>.

¹¹⁸ Department of National Defence, *Strong, Secure, Engaged: Canada's Defence Policy*. Ottawa: Department of National Defence, 2017) <http://dgpapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>, 86.

¹¹⁹ Government of Canada, *Department of National Defence and Canadian Forces Code of Values and Ethics*, accessed November 10, 2020. <https://www.canada.ca/en/department-national-defence/services/benefits-military/defence-ethics/policies-publications/code-value-ethics.html>.

In the absence of equality, the *Code* however does discuss the necessity of valuing diversity. As an equal opportunity employer, CAF members do represent a diverse group of people. Diversity however is not equality. As indicated by Kimberley Hutchinson, Senior Policy and Research Analyst at WAGE, “diversity is a fact. Inclusion is a choice.”¹²⁰ Treating others as equals involves the act of inclusion. Similar to equality, inclusion is also not incorporated in the *Code*.

As the CAF aims to increase the diversity of its service people, what message is received when the driving principles only demand acknowledgement of said diversity, but not recognition and inclusion of the people who comprise the force? The *Code* does state that members must respect the different strengths each person brings to the team;¹²¹ however, acknowledging these strengths is different from accepting and embracing others. There is also no mention of respecting how others face challenges and need help. Based on socialization practices, I argue that there is an expectation that everyone is the same and must equally contribute to the force. The very nature of this expectation conflicts with the reality that the CAF is diverse and that inequalities persist. Without clear direction on the importance of equality, the *Code* inadvertently creates ambiguity on how to embrace and recognize others. The vagueness of equality perhaps allows space for an over masculinist culture to exploit and reinforce inequality, specifically gender inequality.

¹²⁰ "Diversity is a Fact. Inclusion is a Choice," FEDTalk video, 18:52, Posted by Canada School of PS, December 23, 2019. <https://www.youtube.com/watch?v=rpNbSd0ka90>.

¹²¹ Government of Canada, *Department of National Defence and Canadian Forces Code of Values and Ethics*, accessed November 10, 2020. <https://www.canada.ca/en/department-national-defence/services/benefits-military/defence-ethics/policies-publications/code-value-ethics.html>.

In this same Ipsos survey, “seven in ten Canadians agree there is currently an inequality between women and men in terms of social, political or economic rights in Canada.”¹²² Despite valuing equality, Canada struggles to ensure everyone is treated equally. These statistics are also witnessed in the CAF. Regardless of its position as an equal opportunity employer, the CAF struggles with equal representation. According to a 2019 Statistics Canada survey, only 1 in 7 members of the CAF are women and this proportion of the membership reported higher levels of stress than their male counterparts.¹²³ Further analysis should be conducted to determine what the driving force behind the experienced stress is. Is this stress related to inequality or, worse still, related to sexual misconduct given that gender inequality is the root from which gender-based violence stems?¹²⁴

When analyzing a subsection of military society, the recent statistics of gender-based violence experienced amongst students at Canadian military college depict an environment where not only 68% of the student body witnessed or experienced sexual misconduct, but also 40% witnessed or experienced discriminatory behaviours.¹²⁵ These experiences highlight a culture, which should embody respect for all persons, yet by seemingly failing to embody the value of equality allows a toxic, and arguably stressful,

¹²² Ipsos, *Seven in Ten Canadians (69%) Believe there are Unequal Rights for Women in Canada*, March 7, 2017, accessed February 18, 2021. <https://www.ipsos.com/en-ca/news-polls/seven-ten-canadians-69-believe-there-are-unequal-rights-women-canada>.

¹²³ Statistics Canada, *Men and Women in the Canadian Armed Forces, 2019*, December 4, 2019, accessed February 19, 2021, <https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2019072-eng.htm>.

¹²⁴ Jacquelyn Knoblock, "Gender and Violence: A Reflective Sociology of How Gender Ideologies and Practices Contribute to Gender Based Violence," *Human Architecture: Journal of the Sociology of Self-Knowledge* 6, no. 2 (2008): 91-102. <https://search-proquest.com.cfc.idm.oclc.org/docview/210197548/16EDD583433040D6PQ/2?accountid=9867>, 92.

¹²⁵ Ashley Maxwell, *Experiences of Unwanted Sexualized and Discriminatory Behaviours and Sexual Assault Among Students at the Canadian Military Colleges*, (Ottawa: Statistics Canada, 2019) <https://www150.statcan.gc.ca/n1/pub/85-002-x/2020001/article/00011-eng.htm>.

environment to exist. The report further articulates that the “most common form of discrimination that was witnessed or experienced at the Canadian military colleges was the suggestion that a man does not act like a man is supposed to act.”¹²⁶ A hypothetical example would be that due to someone interests and capabilities they are seen as less than a man if they are not exhibiting the expected norms of masculinity. This observation illustrates that gender inequality is not limited to man versus woman, but now permeates the battle of the genders and creates an ‘us versus them’, which favours masculinity, which is the essence of patriarchy and inequality.

The colleges included in the survey teach leadership to young and impressionable cadets. At these institutions the future CAF leadership learns the values of the institution, and how to lead and care for subordinates, but what are the impacts of being socialized in an environment that is rife with inequality day in and day out? The report further highlights that most “students chose not to intervene, seek help or take other action when they witnessed unwanted sexualized or discriminatory behaviours, often because they did not think the situation was serious enough...or [because] they felt uncomfortable.”¹²⁷ Passing the fault because of ignorance or fear demonstrates that the normative approach of these future leaders in dealing with gender inequality and gender-based violence is to put one’s head down and march forward. This not only increases the disparity between the expectations of the *Code of Values and Ethics* and the actual behaviour of our members, but also reinforces inequality.

For the Forces to embrace equality as a value, they must also consider the need for recognition. Danish professor Soren Juul, whose research focuses on the conditions

¹²⁶ Ibid.

¹²⁷ Ibid.

for social cohesion in culturally diverse societies, claims “recognition is a universal condition for the human being to develop a socially well-functioning identity.”¹²⁸ When recognized, individuals gain self-confidence, self-respect, and self-esteem.¹²⁹ Arguably, then, an empowered service person is more likely to apply themselves, reach their full potential, and give back to an organization where they feel belonging and recognition. As discussed later in Chapter 5, compassionate leadership can support the dualism of recognition, of both the members and the needs of the institution.

The CAF expects each member to recognize the need for conformity and adherence to the values and beliefs of the CAF. These values form the basis of military ethos and as described in *Duty with Honour*, “are essential to military effectiveness.”¹³⁰ The existing doctrinal demands placed on CAF members limit recognition to a one-way street. What is lacking in this concept is the understanding that for members to promote institutional solidarity and embody the values of the CAF, the individual need for recognition and equality must be recognized.

The key to creating a cohesive force postured for mission success is an even exchange of recognition. Based on the research of Soren Juul and CAF doctrine, *Duty with Honour*, it is possible to propose a model, as depicted in Figure 2 that demonstrates a cyclical reinforcement of how the equal exchange of recognition leads to fulfillment for both the institution and the individual. Members are empowered when CAF leadership recognizes their uniqueness, validates their needs, and celebrates and promotes the

¹²⁸ Soren Juul, "Solitariness and Social Cohesion in Late Modernity: A Question of Recognition, Justice and Judgement in Situation." *European Journal of Social Theory* 13, no. 2 (Sage Publications: 2010): 258.

¹²⁹ *Idib.*, 258.

¹³⁰ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009), 34.

differences that each member brings to the team. Through empowerment, individual self-confidence and self-realization increases. Each member's contributions strengthen the unity of purpose within the institution. As each individual's sense of belonging and commitment to the institution improves, the organization's needs are recognized and upheld. In the case of the CAF, organizational needs relate to values and duties. As institutional solidarity is increased so does the cohesiveness of the team. As inferred by *Duty with Honour's* description of the importance of military ethos, when the team is cohesively valuing the same principles then mission success is achievable.¹³¹ On the completion of the mission, whether it be deployed or completion of administrative reviews, leadership recognizes the value of the team and individuals as part of the overall accomplishments. Through recognition of an individual's contributions the cycle continues.

¹³¹ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009), 34.

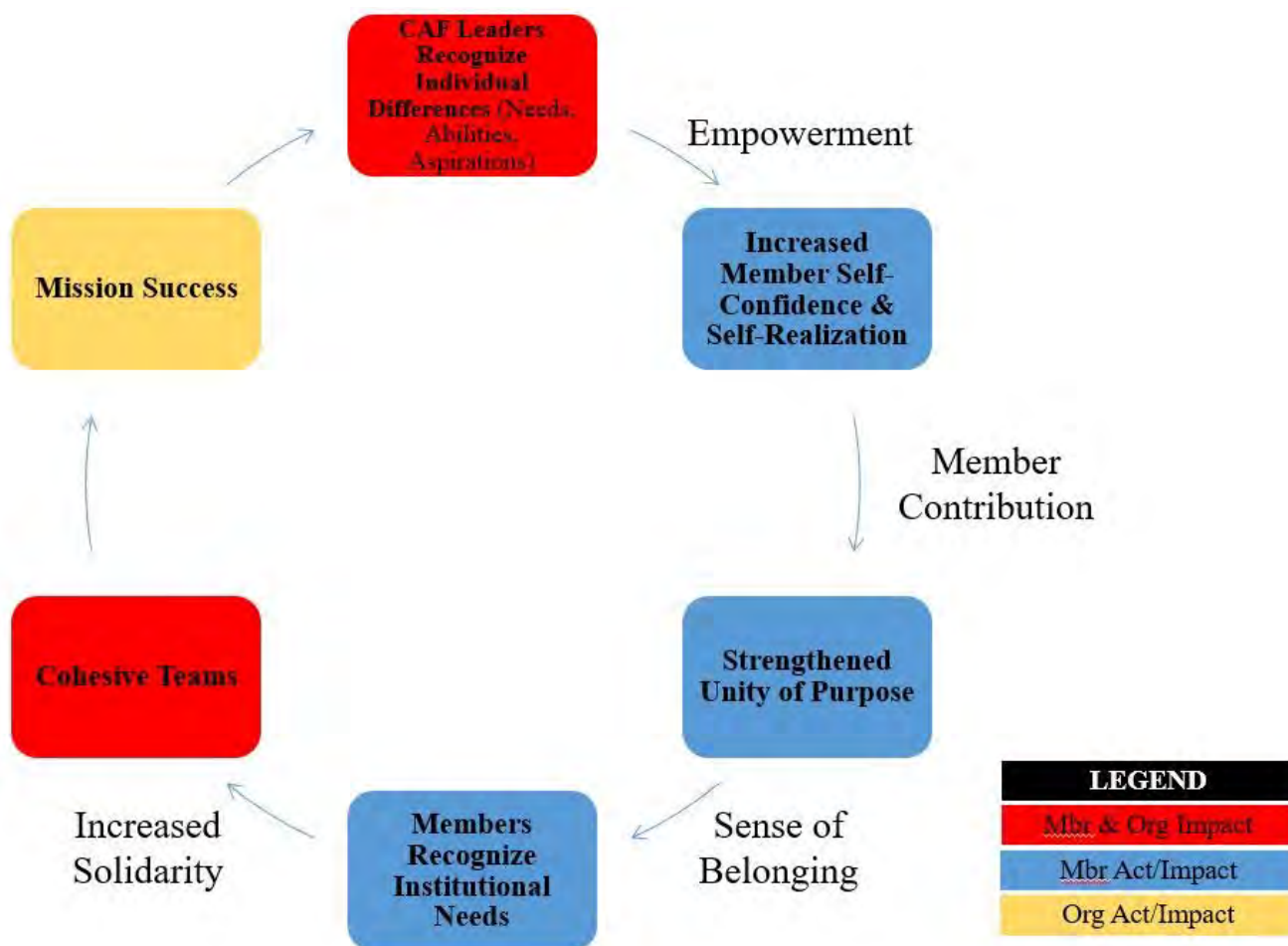


Figure 2 - Model for Recognition in the CAF¹³²

This concept is not new and is part of the notion of military ethos. As stated in *Duty with Honour*:

professional armed forces pre-eminently rely on the human dimension for success. Functioning on this basis, the ethos defines and establishes the desired institutional culture of the Canadian Forces. Reflecting national values and beliefs leads to a unique Canadian style of military operations one in which CF members perform their mission and tasks to the highest professional standards, meeting the expectations of Canadians at large. The result is a Canadian Forces that performs its duty with a warrior's honour.¹³³

¹³² Author derived this model based on the research of Soren Juul and CAF doctrine *Duty with Honour*.

¹³³ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009), 36.

As stated above, the Forces rely on the human dimension for success and must reflect national values and beliefs to be effective. The description of military ethos however lacks the inclusion of the importance of recognizing the individuals that constitute CAF diversity. As well, according to these conditions the disregard of equality as a value suggests that the existing military ethos may be the root cause of the Forces ineffectiveness in achieving gender equality and eliminating gender-based violence.

The *CAF Code of Values and Ethics* is the cornerstone of military ethos. This *Code* includes a series of principles that are intended to guide warriors' thoughts, feelings, and behaviours in execution of their duties and in their commitment to Canada. As stated in *Duty with Honour*, the *Code* must reflect national values to ensure the members of the Forces act not only in the best interest of Canada, but also as expected by Canadians.¹³⁴ The current *Code*, however, lacks the inclusion of compassion and equality as core Canadian values. With ongoing injustices of gender-based violence, the time has arguably come to evolve the *Code* to not only adequately reflect Canadian values, but also position the Forces to eliminate gender-based violence and embrace a more inclusive culture.

Training and Education

Through training and education, the Canadian Armed Forces develops the warrior identity in its sailors, soldiers and aviators. In order to become a member of the profession of arms, each member commences their socialization and learning at the same entry point whether they are an infanteer, a pilot, a nurse, a technician, or a clerk. Non-

¹³⁴ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009), 1.

commissioned members and officers attend either Basic Military Qualification (BMQ) or Basic Military Officer Qualification (BMOQ) respectively. The aims of these courses are to graduate members

who are focused, physically robust, mentally resilient, and able to function effectively as a member of [or lead as an officer] a small team in basic operations in both garrison/home based and austere field conditions, and who understand their duties within the Profession of Arms in Canada.¹³⁵

Basic Training is the CAF's opportunity to set the expectations of behaviour, reinforce CAF values and ethics, instill a sense of belonging, and establish the groundwork for individual resiliency.

Upon a close analysis of these courses, one sees that there are significant gaps in the training and education of resiliency, leadership, and even the *Code of Values and Ethics*. These courses consist of performance objectives and subordinate enabling objectives, which require the learning of certain knowledge and skills in order to perform expected tasks. Classes that teach, train, and reinforce resiliency, values, ethics, and leadership are very limited on these courses, as detailed in Table 1.

Table 1 - Training and Education of New CAF Members on Resiliency, Values, Ethics, and Leadership (RVEL)

Training and Education of New CAF Members on Resiliency, Values, Ethics, and Leadership (RVEL)			
	Total Training (Trg) (mins)	RVEL Trg (mins)	% RVEL Trg
BMQ	20310	1920	9%
BMOQ	25900	6190	24%

¹³⁵ Department of National Defence, Canadian Forces Leadership and Recruit School, *Training Plan: Basic Military Qualification (BMQ)*, (St Jean, QC: Department of National Defence, 2020):1-4 and Department of National Defence, Canadian Forces Leadership and Recruit School, *Training Plan: Basic Military Qualification (BMOQ)*, (St Jean, QC: Department of National Defence, 2020): 1-1.

The time allocated for resiliency, values, ethics and leadership is less than a quarter for BMOQ and less than 10% for BMQ. The training plans direct that candidates are taught using methods either through physical exertion, resiliency, or via lecture, for remaining topics. A non-commissioned member or non-commissioned officer delivers these classes.¹³⁶ In essence, there is a reliance on existing members to teach new members what is expected of them. This methodology relies on the aptitudes and attitudes of those delivering the training to ensure effective development; however, the existing membership belong to a culture that is not only hostile to women, but also masculinized and oversexualized.¹³⁷

As a new generation enters the military, one drawn from a society that values equality, there is potential for inclusion and new attitudes to be brought into the CAF's culture. Winslow and Dunn concluded their research in 2002 on the integration of women in the CAF by claiming "the young men who will enroll in the [CAF] of the future will be more at ease with women as colleagues and, hopefully, more supportive of them in the new roles, than are many current middle-aged members of the [CAF]."¹³⁸ Conflicts arise though as the current responsibility of training resilience, values, ethics, and leadership rest in the hands of 'current middle-aged members.' Arguably, little hope exists for breaking the cycle of gender inequality and promoting a culture of inclusion if the current culture is teaching and mentoring the future generations.

¹³⁶ Department of National Defence, Canadian Forces Leadership and Recruit School, *Training Plan: Basic Military Qualification (BMQ)*, (St Jean, QC: Department of National Defence, 2020):2-4-2-5.

¹³⁷ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 1.

¹³⁸ Donna Winslow and Jason Dunn "Women in the Canadian Forces: Between Legal and Social Integration," *Current Sociology* 50, no. 5 (2002): 663.

The key to effective change must therefore rely on the leadership to navigate. Winslow and Dunn further stress that in the interim of evolutionary change “leadership must do everything possible to create a climate of tolerance and acceptance.”¹³⁹ Leadership is recognized both in academia and within the military as the key to culture change and realization of gender equality;¹⁴⁰ yet archaic methods of training continue to perpetuate the already existing problem.

In summary, this chapter first explored the origins of masculinity in the military and how when combined with imbalances of power, gender inequality persists. Next, this chapter analyzed the *Code of Values and Ethics*, and suggested that amendments are required for the development of the concept of inclusion both in military ethos and in achievement of effective military operations. Respect for the dignity of all persons exists as a core principle, but to execute respect without compassion will only continue to reinforce the acknowledgement of differences and never fully embrace the uniqueness each member brings to the CAF. This chapter has shown that equality as a core Canadian value is absent from the *Code*. Omission of such a strong national value not only fails to recognize the importance placed on it by Canadians, but also fails to recognize the interconnected relationship between the institution and its members. With the addition of compassion and equality to the *Code of Values and Ethics*, the CAF can begin to embrace diversity such that the spirit of inclusion may be achieved.

¹³⁹ Ibid., 663.

¹⁴⁰ Department of National Defence, *The Path to Dignity and Respect: The Canadian Armed Forces Sexual Misconduct Response Strategy*, (Ottawa: Department of National Defence, 2020), and Steve Denning, "How Do You Change An Organizational Culture?" *Forbes*, July 23, 2011, accessed February 5, 2021. <https://www.forbes.com/sites/stevedenning/2011/07/23/how-do-you-change-an-organizational-culture/?sh=3e25ccb139dc>.

Lastly, this chapter highlighted the current limitation of training and education courses for delivering curriculum concerning basic resiliency, leadership, values and ethics. The institution heavily relies on members of the existing culture to lead and socialize new members; however, the result is that these members are socialized in a culture that arguably does not value compassion and equality to the degree expected by Canadians today. In a culture that “continues to value traits associated with militarized masculinity, like valour and strength... change is still possible,... [but] it will be limited and slow; and change may also be cosmetic.”¹⁴¹

In the words of Albert Einstein, “we cannot solve our problems with the same thinking we used when we created them.” The CAF acknowledges the need for cultural transformation in order to improve gender equality and eliminate gender-based violence.¹⁴² Is this achieved by balancing the masculinity and femininity of the force and its membership? Is this achieved through the amendment of values and ethics and the improvement of training? Whichever approach is taken, “true institutional culture change requires a long-term and generational leadership commitment and occurs when individual beliefs and attitudes align with the values of the desired organizational culture.”¹⁴³ Leadership is the heart of any transformation. If the culture needs more compassion and needs to value equality then leadership must also lead with compassion for all.

¹⁴¹ Rachel Johnstone and Bessma Momani, "Organizational Change in Canadian Public Institutions: The Implementation of GBA+ in DND/CAF," *Canadian Public Administration* 62, no. 3 (2019): 515.

¹⁴² Department of National Defence, *The Path to Dignity and Respect: The Canadian Armed Forces Sexual Misconduct Response Strategy*, (Ottawa: Department of National Defence, 2020).

¹⁴³ *Ibid.*, 28.

CHAPTER 4 - CONSEQUENCES OF CULTURE

Sexual assault is not about . . . presence in the military, it is about power and violence. The offenders that commit these crimes take away an individual's trust, faith, and their judgment. It does not stop there; it negatively influences the cohesion and readiness of an organization, placing others in harm's way.

- MAJ Wendy Brinson, U.S. Army

Duty with Honour states that CAF culture is defined and established by military ethos.^{144 145} By honouring and upholding the expected values and ethical principles outlined in the *Code of Values and Ethics*, the institution expects its members to generate an honourable culture. As illustrated in Chapter 2, various contributing factors have created a divergence between the written expectations in doctrine and the reality of existing CAF culture. A culture that is expected to represent and uphold Canadian values, such as respect, integrity, and loyalty, is consistently struggling with endemic gender-based violence.¹⁴⁶

In 2015, the Deschamps Report found that CAF has a hypersexualized and masculinist culture.¹⁴⁷ Through initiatives such as Operation HONOUR and the newly published *The Path*, the Forces are making strides to change the existing toxic culture. The intention is to create a transition in culture that is more inclusive of members and their contribution to the institution. This change is long overdue and will require strong leadership to execute and succeed.

¹⁴⁴ A fuller discussion of the concepts embedded in ethos follows later in this chapter

¹⁴⁵ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009), 36.

¹⁴⁶ Adam Cotter, *Sexual Misconduct in the Canadian Armed Forces Regular Force*, (Ottawa: Statistics Canada, 2018) <https://www150.statcan.gc.ca/n1/pub/85-603-x/85-603-x2019002-eng.htm> and Ashley Maxwell, *Experiences of Unwanted Sexualized and Discriminatory Behaviours and Sexual Assault Among Students at the Canadian Military Colleges*, (Ottawa: Statistics Canada, 2019) <https://www150.statcan.gc.ca/n1/pub/85-002-x/2020001/article/00011-eng.htm>.

¹⁴⁷ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 1 & 17.

Leadership is required for culture reform, and there is an increasing need for leaders to ‘pick up the pieces’ of the gender-based violence aftermath. The Path acknowledges that there is a requirement for leadership to lead this change. Leaders can tend to the wounds inflicted on CAF members and can repair trust among the Canadian public, by enacting sincerity, wisdom, intention, care, and compassion in their leadership practices. There are survivors of gender-based violence who are greatly impacted at the hands of others who need care and encouragement from leaders to empower and facilitate healing.

This chapter discusses the various consequences of an overly sexualized and masculinist culture that permits widespread gender-based violence throughout the ranks. The first part outlines the effects of gender-based violence on the members, the survivors and perpetrators, and their families. The second part focuses on leadership and its contribution to the degradation of trust from both CAF members and the public. It outlines impacts to the organization from leaders who have been perpetrators of sexual and gender-based violence in the past and considers what continuing effects their actions have on their ability to effectively lead today. The third part concentrates on the institutional damage that professional misconduct, particularly by senior leaders creates including: a destabilized military ethos; threats to the sustainment of a healthy force; and, diminished operational effectiveness.

Members

The effects of gender-based violence on CAF members far exceeds the initial impact on survivors’ physical and mental health. The aftermath of such violence can lead

to ongoing health problems that range from anxiety to PTSD and moral injury.¹⁴⁸ In addition to survivors, military family members and even perpetrators are negatively impacted. CAF doctrine and concepts describe members as the foundation of the institution, yet the institution has struggled to adequately care for its people despite the creation of additional programs and policy. For example, following the release of the Deschamps Report in 2015, the CAF has increased focus on the well-being of affected members.¹⁴⁹ In 2018, Lieutenant General Christine Whitecross, who spearheaded the roll out of Operation HONOUR, identified that the CAF motto ‘mission first, people always’ would change to ‘people first, mission always’ “to ensure we first take the needs of our people into consideration.”¹⁵⁰ These symbolic changes in the CAF motto, as well as additional support systems enabled by Operation HONOUR and The Path have not been able to address the systemic problem of gender-based violence in the CAF. Sexual violence continues to negatively affect our members in large numbers, and continuous reports of sexual misconduct by CAF senior leadership runs counter to the message ‘people first, mission always.’ The remainder of this section will show that despite these policies and pronouncements CAF has not experienced desired culture change.

Health and Mental Health Well-being

Research has suggested that gender-based violence has significant impact on survivor’s physical health. For example, one can understand how military sexual trauma,

¹⁴⁸ Frederick Rivara *et al*, "The Effects of Violence on Health." *Health Affairs*, 38 no. 10 (2019): 1623.

¹⁴⁹ Department of National Defence, *The Operation HONOUR Manual*. (Ottawa: Department of National Defence, 2019) and Department of National Defence, *The Path to Dignity and Respect: The Canadian Armed Forces Sexual Misconduct Response Strategy*, (Ottawa: Department of National Defence, 2020).

¹⁵⁰ Lieutenant General Christine Whitecross, "Keynote Address: Vimy Gala," Speech, November 4, 2018, with permission, 7.

i.e. trauma which includes “sexual assault and sexual harassment in military settings [committed] by intimate partners and active duty personnel,”¹⁵¹ can cause “immediate physical harm resulting from the assault itself, increased risks of sexually transmitted illnesses, pregnancy, and chronic health problems.”¹⁵² Less obvious health problems, such as anxiety, may be infrequently attributed to sexual misconduct and could be wrongly attributed to the stress and demands of day-to-day military duties. Table 2 depicts the various consequences that such violence can have on the survivors’ health. The possible consequences may be demonstrated as one symptom, but symptoms may also overlap and co-exist. As outlined in Chapter 2, there is not a direct correlation between the type of violation and the impact on the survivor.¹⁵³ The response to the violation is personal and not easily predictable.

¹⁵¹ Sharon Valente and Callie Wight, "Military Sexual Trauma: Violence and Sexual Abuse," *Military Medicine* 172, no. 3 (2007) <https://search-proquest-com.cfc.idm.oclc.org/docview/217048812?pq-origsite=summon>, 259.

¹⁵² Rosemarie Skaine, *Sexual Assault in the U.S. Military: the Battle Within America's Armed Forces*, (ABC-CLIO, LLC, 2015) <https://ebookcentral.proquest.com/lib/cfvlibrary-ebooks/detail.action?docID=4188092>, 94.

¹⁵³ Frederick Rivara et al, "The Effects of Violence on Health." *Health Affairs*, 38 no. 10 (2019): 1623.

Table 2 - Possible Adverse Effects of Sexual Misconduct¹⁵⁴

Possible Adverse Effects of Sexual Misconduct	
Physical Health	<ul style="list-style-type: none"> - Multiple injuries – sprains, fractures, and lacerations - Somatic problems (migraines, nausea, fatigue) - Loss of appetite - Eating disorders - Gynecological and menstrual pain - Greater use of health care - Amnesia, sleep disturbances - Difficulty concentrating
Psychological	<ul style="list-style-type: none"> - Shame, guilt, - Denial - Anger, sadness - Fear, Anxiety, Social Anxiety - Suicidal ideation, attempts, completion - Mood disorders – i.e. Post-Traumatic Stress Disorder, Depression - Drug and substance abuse - Self-mutilation - Minimizing (comparing misconduct to others and feeling “it’s not that bad” - Dissociation, flashbacks - Anesthesia (to numb the feeling of feelings of pain) - Sense of helplessness
Relational and Social	<ul style="list-style-type: none"> - Less trusting of others - Withdrawal, Isolation - Fear of Intimacy - Difficulty establishing and maintaining healthy boundaries

In extreme cases, survivors of gender-based violence “rarely spontaneously report sexual abuse but tend to seek treatment for an array of physical problems related to the violence.”¹⁵⁵ Worse still, “sexual assault [survivors] are more likely to experience post-

¹⁵⁴ Table of consequences compiled from a number of sources including: Quebec Institut National de Sante Publique, *Media Kit on Sexual Assault: Consequences*, accessed February 23, 2021, <https://www.inspq.qc.ca/en/sexual-assault/understanding-sexual-assault/consequences>; Rosemarie Skaine, *Sexual Assault in the U.S. Military: the Battle Within America's Armed Forces*, (ABC-CLIO, LLC, 2015) <https://ebookcentral.proquest.com/lib/cfvlibrary-ebooks/detail.action?docID=4188092>, 94; and Sharon Valente and Callie Wight, "Military Sexual Trauma: Violence and Sexual Abuse," *Military Medicine* 172, no. 3 (2007) <https://search-proquest-com.cfc.idm.oclc.org/docview/217048812?pq-origsite=summon>, 261.

¹⁵⁵ Sharon Valente and Callie Wight, "Military Sexual Trauma: Violence and Sexual Abuse," *Military Medicine* 172, no. 3 (2007) <https://search-proquest-com.cfc.idm.oclc.org/docview/217048812?pq-origsite=summon>, 259.

traumatic stress disorder symptoms; even years after the assault took place.”¹⁵⁶ In the case of the CAF, where sexual misconduct has been connected with a longstanding overly sexualized culture, one can assume that survivors who may not have demonstrated health related problems years ago, may in fact be suffering today as a result of past experiences.

In a study conducted in 2017, defence scientists Dr. Stacey Silins and Dr. Manon Leblanc interviewed survivors of sexual misconduct within the CAF. Their research found that “two-thirds of the participants had experienced more than one incident of sexual misconduct, and many described these incidents as occurring throughout the length of their career in the CAF, beginning in basic training.”¹⁵⁷ It seems disingenuous that an institution built upon a foundation of loyalty, integrity, and service is witness to persistent sexual violence perpetrated by members of the profession. For those survivors of gender-based violence, they have been “violated within a small community by someone who should be trustworthy.”¹⁵⁸ Survivors also cannot rid themselves of the exposure to the perpetrator as they “often know their assailant and work or live in the same environment.”¹⁵⁹ This can have lasting effects on one’s health as “assault [and sexual misconduct are] incompatible with the independent and self-sufficient spirit needed to thrive in the military.”¹⁶⁰ Some survivors are not only violated by fellow comrades, but

¹⁵⁶ Quebec Institut National de Sante Publique, *Media Kit on Sexual Assault: Consequences*, accessed February 23, 2021, <https://www.inspq.qc.ca/en/sexual-assault/understanding-sexual-assault/consequences>.

¹⁵⁷ Stacey Silins and Manon Leblanc, *Experiences of CAF Members Affected By Sexual Misconduct: Perceptions of Support*, (Scientific Letter, Ottawa: Department of National Defence, 2020) <https://www.canada.ca/content/dam/dnd-mdn/documents/op-honour/drdc-rddc-2020-1046-scientific-letter-en.pdf>, 4.

¹⁵⁸ Rosemarie Skaine, *Sexual Assault in the U.S. Military: the Battle Within America's Armed Forces*, (ABC-CLIO, LLC, 2015) <https://ebookcentral.proquest.com/lib/cfvlibrary-ebooks/detail.action?docID=4188092>, 94.

¹⁵⁹ *Ibid.*, 94.

¹⁶⁰ *Ibid.*, 94.

also by someone in a position of authority. Rosemary Skaine, an American author and sociologist, describes that:

When someone from within the chain of command assaults a service member,... the [survivors] may have no way to escape, thus may remain vulnerable to repeated assaults and other abuses. Possible significant negative influence on career trajectories may occur, and retention may decline.¹⁶¹

The consequences of gender-based violence when leadership is involved will be discussed later in this chapter.

Sexual violence in the CAF does not discriminate by sex or gender and has a deep relationship to gendered dominance and power. As such, the consequences of this form of violence can be particularly acute for survivors. For example, the Deschamps Report found that:

Male [survivors] of sexual assault by other men also appear to suffer dramatically and are even less likely to report the offensive conduct. Indeed, the [external review authority] heard of incidents of violent sexual attack by men against their male peers, including gang rape... These incidents reveal the extent to which incidents of sexual assault may be more about the abuse of power to demonstrate dominance and control, and to ostracize the [survivor] from the group, rather than about sexual attraction. The shame of being viewed as weak, and potentially as gay (in a culture that continues to be affected by strains of homophobia), may inhibit male [survivors] of assault from reporting.¹⁶²

As described in Chapter 3, power imbalances due to imposed hierarchies in the CAF can enable and reinforce gender-based violence. They can also lead to increased suffering for members of lesser status following acts of sexual misconduct. For instance, “power imbalances based on rank structure might create barriers for survivors trying to recover

¹⁶¹ Ibid., 94.

¹⁶² Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 31.

after an incident of sexual misconduct, especially for those in junior ranks.”¹⁶³ Despite the creation of the Sexual Misconduct Response Centre and policies such as DAOD 9005-1 – Sexual Misconduct Response, “considerations should also be given to how rank structures and the chain of command may impact survivors’ ability to advocate for themselves and each other when seeking support, particularly in occupational settings.”¹⁶⁴ In this context, it is difficult for a survivor to come forward; survivors of sexual misconduct feel violated, powerless, and feel that they lack a voice.¹⁶⁵ When faced with a chain of command that is perceived as not supportive and potentially predatory, the recovery process is not only stalled but survivors continue to suffer in silence.¹⁶⁶

Dr. Silins and Dr. Leblanc also discovered that the consequences at times extended past the health and mental health of the survivors. Several participants expressed that they endured consequences related to “repercussions for their career, and negative impacts on their relationships with peers and family.”¹⁶⁷ Participants expressed that “if you speak up in the Forces...you’re the problem, not the person who did something wrong.”¹⁶⁸ This sense of injustice can have further long-lasting impacts on the members’ health.

¹⁶³ Stacey Silins and Manon Leblanc, *Experiences of CAF Members Affected By Sexual Misconduct: Perceptions of Support*, (Scientific Letter, Ottawa: Department of National Defence, 2020) <https://www.canada.ca/content/dam/dnd-mdn/documents/op-honour/drc-rddc-2020-1046-scientific-letter-en.pdf>, 12.

¹⁶⁴ *Ibid.*, 12.

¹⁶⁵ Author’s personal experience and one shared across support circles as a sentiment post-violence.

¹⁶⁶ Murray Brewster and Kirsten Everson, "Top Female Officer Quits Canadian Forces, Says She's 'Sickened' by Reports of Sexual Misconduct," *CBC New*, March 16, 2021, accessed 17 March 2021. <https://www.cbc.ca/news/politics/eleanor-taylor-canadian-forces-sexual-misconduct-1.5952618> and Alexandra Auclair, interview by Mercedes Stephenson, March 14, 2021, *The West Block - Episode 25, Season 10*, <https://globalnews.ca/news/7695641/the-west-block-episode-25-season-10/>.

¹⁶⁷ *Ibid.*, 9.

¹⁶⁸ *Ibid.*, 9.

An emerging field of study related to survivors of gender-based violence in the military is surrounding moral injury. Moral injury has been related to “trust; feelings of betrayal; conflict with fellow military members, command, or the military institution; and loss of self-confidence.”¹⁶⁹ Knowing that “military service emphasizes loyalty and community, [sic] the [survivor] may experience a heightened sense of shock and betrayal when a colleague commits the offense.”¹⁷⁰ Research projects are underway to investigate the relationship of sexual violence in the CAF and moral injury. As this is a new area of inquiry, it will be important to incorporate insights and recommendations from this research into CAF policy and programs as they emerge.¹⁷¹

Domestic Violence

For perpetrators, the boundaries of violence are not limited to the work environment. In the CAF, “it is officially mandated that men cannot display their frustration in the workplace, but no such restrictions apply to home life.”¹⁷² In *Men, Militarisms, and UN Peacekeeping*, Sandra Whitworth explains that the soldier perceptions of personal power and control can bleed into personal and familial relationships.¹⁷³ For example, when a member has been deployed for a period of time, the spouse and children develop their own rhythm and learn to function without the member.

¹⁶⁹ Danielle M. Pike, *The Soul Wounds of Women Warriors: An Existential Phenomenological Examination of Moral Injury in Female Veterans*, (Dissertation, The Chicago School of Professional Psychology 2019) <https://search-proquest-com.cfc.idm.oclc.org/docview/2178374084?pq-origsite=summon>, 51-52.

¹⁷⁰ Rosemarie Skaine, *Sexual Assault in the U.S. Military: the Battle Within America's Armed Forces*, (ABC-CLIO, LLC, 2015) <https://ebookcentral.proquest.com/lib/cfvlibrary-ebooks/detail.action?docID=4188092>, 94.

¹⁷¹ Danielle M. Pike, *The Soul Wounds of Women Warriors: An Existential Phenomenological Examination of Moral Injury in Female Veterans*, (Dissertation, The Chicago School of Professional Psychology 2019) <https://search-proquest-com.cfc.idm.oclc.org/docview/2178374084?pq-origsite=summon>.

¹⁷² Sandra Whitworth, *Men, Militarism & UN Peacekeeping: A Gendered Analysis*, (Boulder, Colorado: Lynne Rienner Publishers, Inc., 2004): 163.

¹⁷³ *Ibid.*, 164.

Returning home, the member “may feel threatened and may respond by reasserting their control through physical violence and psychological abuse.”¹⁷⁴ Indeed, studies have shown that domestic abuse is prevalent in military families.¹⁷⁵ In the United States in the mid-nineties it was reported that an average of one child or spouse die[d] each week at the hands of a relative in uniform.¹⁷⁶ Only as recently as 2019 was domestic violence recognized as a “crime under the Uniform Code of Military Justice”¹⁷⁷ in the United States military. The US Military has identified that military spouses often lack their own support networks, are unfamiliar with local resources, and often feel isolated.¹⁷⁸ These conditions “make domestic violence possible, more dangerous, and persistent.”¹⁷⁹

Whitworth argues that the prevalence of domestic abuse in armed forces is related to the construction of militarized masculinist cultures and the possibility of power appointments within the organization.¹⁸⁰ Often these are empty promises and not each soldier is empowered to exert their self-perceived level of power. The military structure leaves soldiers feeling controlled. This lack of power translates to applying control, often violently, at home.¹⁸¹ With violence at home, military spouses and families also become

¹⁷⁴ Ibid., 164.

¹⁷⁵ Alla Skomorovsky and Manon Mirelle LeBlanc, "Intimate Partner Violence in the Canadian Armed Forces: Psychological Distress and the Role of Individual Factors Among Military Spouses," *Military Medicine* 182, no. 1/2 (2017) and Harriet Gray, "Domestic Abuse and The Public/Private divide in the British Military," *Gender, Place & Culture* 23, no. 6 (2016) <https://www.tandfonline.com/cfc.idm.oclc.org/doi/full/10.1080/0966369X.2015.1034247>.

¹⁷⁶ Eric Schmitt, "Military Struggling to Stem an Increase In Family Violence," *New York Times* (1994) <https://www.nytimes.com/1994/05/23/us/military-struggling-to-stem-an-increase-in-family-violence.html>.

¹⁷⁷ Leo Shane III, "Is Military Domestic Violence a 'Forgotten Crisis'?" *Military Times* (2019) <https://www.militarytimes.com/news/pentagon-congress/2019/09/18/is-military-domestic-violence-a-forgotten-crisis/>.

¹⁷⁸ Ibid.

¹⁷⁹ Ibid.

¹⁸⁰ Sandra Whitworth, *Men, Militarism & UN Peacekeeping: A Gendered Analysis*, (Boulder, Colorado: Lynne Rienner Publishers, Inc., 2004): 166.

¹⁸¹ Ibid., 165.

survivors. What is conventionally identified as the strength behind the uniform – the spouse – now becomes broken and that strength begins to falter?

Perpetrators

The effectiveness of the CAF relies on the health of all its members. Gender-based violence negatively affects survivors and this erodes the effectiveness of the victimized member and the team overall. What is not often discussed is how the perpetrator is also negatively impacted. This is not to suggest that one should feel pity for the perpetrator; however, it is important to note that in the case of gender-based violence everyone suffers.

The perpetrator can also experience negative feelings such as guilt and shame, which can diminish self-actualization and overall team cohesion. Psychology professor Robin Kowalski conducted a study in 2000, which observed the effects of teasing on both the survivor and the perpetrator and found that “relative to [survivors], perpetrators . . . reported higher feelings of guilt.”¹⁸² Kowalski determined that the “perpetrators’ knowledge of the negative feelings induced by the teasing may have facilitated the feelings of guilt that perpetrators reported.”¹⁸³ These feelings were not only immediate but also contributed to a feeling of embarrassment even years later.¹⁸⁴ Although the study focused on teasing, it demonstrates that perpetrators of violence or harassing behaviours can be negatively impacted by their own inappropriate behaviour. In CAF culture, teasing

¹⁸² Robin M. Kowalski, “I was Only Kidding”: Victims’ and Perpetrators’ Perceptions of Teasing,” *Personality and Social Psychology Bulletin* 26, 2, (2000) <https://journals-sagepub-com.cfc.idm.oclc.org/doi/pdf/10.1177/0146167200264009>, 237.

¹⁸³ *Ibid.*, 238.

¹⁸⁴ *Ibid.*, 239.

and harassment exist widely.¹⁸⁵ Given that those who honourably join the military to serve their country, I argue that these perpetrators, much like those studied by Kowalski, would experience some degree of shame and guilt for treating a comrade with such disrespect. With all members negatively affected, the team and the overall organization suffers. As these studies illustrate, when it comes to sexual and gender-based violence in the CAF, everyone loses from survivors to perpetrators, families to teams.

In sum, as more reports become known about experiences of sexual violence in the CAF, leaders must not forget that the impacts are wide and enduring. “The impact of [gender-based violence] on the military is great and is negative. [Violence] affects negatively the accused and the accuser, but it harms the military’s mission by undermining a unit’s readiness, cohesion, and morale.”¹⁸⁶ One can conclude that normative approaches of ‘suck it up’ or ‘get on with it’ that still exist within the military do not help members and cannot not strengthen the institution. The CAF requires a different approach to leading people through contexts of sexual violence, one that enables healing. Leadership that draws on empathy and compassion to support members will support members’ health and wellbeing who affected by persistent gender-based violence.

¹⁸⁵ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, Robin M. Kowalski, "I was Only Kidding": Victims' and Perpetrators Perceptions of Teasing," *Personality and Social Psychology Bulletin* 26, 2, (2000) <https://journals-sagepub-com.cfc.idm.oclc.org/doi/pdf/10.1177/0146167200264009>, Sherene H. Razack, *Dark Threats & White Knights*, (Toronto: University of Toronto Press. 2004), <https://ebookcentral.proquest.com/lib/cfvlibrary-ebooks/detail.action?docID=3296820#>, and Sandra Riener Publishers, Inc., 2004).

¹⁸⁶ Rosemarie Skaine, *Sexual Assault in the U.S. Military: the Battle Within America's Armed Forces*, (ABC-CLIO, LLC, 2015) <https://ebookcentral.proquest.com/lib/cfvlibrary-ebooks/detail.action?docID=4188092>, 101.

Leadership

Leadership is crucial within a military setting. CAF “leaders build and maintain trust through their decisions, actions, and interactions.”¹⁸⁷ Leadership, however, does not only consist of giving orders. There is a requirement to support members and develop strong relationships in order to achieve the given mission. When leaders offer meaningful support to their teams, trust strengthens between leaders and subordinates.¹⁸⁸ These “trust relationships take time to develop [and] can be easily broken by a significant breach of the expectations that [followers] hold.”¹⁸⁹ This section will explore the consequences of gender-based violence for CAF leadership. Primarily, it discusses the degradation of trust on behalf of the member, as well as the public. Additionally, this section identifies how leaders who were perpetrators in the past can be impacted and how their previous behaviours can affect their ability to lead today. Lastly, this section will discuss the devastating institutional effects that come from leaders who do not believe or act in accordance with the direction that they themselves promulgate and preach.

Degradation of Trust

This paper previously established that “gender-based violence undermines trust, cohesion, confidence and morale... [and] is contrary to the values and ethical principles set out in the [sic] Code of Values and Ethics.”¹⁹⁰ Further eroding trust within the CAF are the actions and inactions of leadership when allegations of gender-based violence are

¹⁸⁷ Department of National Defence, *Leadership in the Canadian Forces: Conceptual Foundations*, (Ottawa: Department of National Defence, 2005): 73.

¹⁸⁸ *Ibid.*, 73.

¹⁸⁹ Department of National Defence, *Leadership in the Canadian Forces: Conceptual Foundations*, (Ottawa: Department of National Defence, 2005): 73.

¹⁹⁰ Department of National Defence, *DAOD 9005-1, Sexual Misconduct Response*. (Ottawa: Department of National Defence, 2020) <https://www.canada.ca/en/department-national-defence/corporate/policies-standards/defence-administrative-orders-directives/9000-series/9005/9005-1-sexual-misconduct-response.html>.

made. Queen's University professor Allan English has described the insincere and deceitful conduct of leaders, both demonstrated in the Deschamps report and since its publication in 2015, as the basis of corruption within the ranks.¹⁹¹ These transgressions have sullied public trust in the chain of command.

Silins and Leblanc's research found that after experiences of gender-based violence, trust in the chain of command played a significant role in not only the member's well-being, but also in their healing progress. Yet, they note: "In fact, the overwhelming majority of participants described feeling unsupported by at least one supervisor or leader because of their reactions or responses to these incidents."¹⁹² Many survivors who participated in the study "stated that their supervisors were either unsure how to respond to these incidents, or failed to respond supportively in an attempt to remain neutral; however, these interactions were ultimately not seen as supportive from the standpoint of the participants."¹⁹³ This lack of support was the most common obstacle for survivors to cope with and reinforced their lack of trust.¹⁹⁴ When analyzing the Deschamps Report published in 2015 and the Silins and Leblanc research conducted less than five years later, it is clear that there exists a "lack of trust in the chain of command to prevent inappropriate sexual conduct from occurring, or to resolve incidents of sexual harassment and assault."¹⁹⁵

¹⁹¹ Allan English, "Corruption in the Canadian Military? Destroying Trust in the Chain of Command," *Canadian Foreign Policy Journal* 23, no. 1 (2017), <https://www-tandfonline-com.cfc.idm.oclc.org/doi/full/10.1080/11926422.2016.1250654>.

¹⁹² Stacey Silins and Manon Leblanc, *Experiences of CAF Members Affected By Sexual Misconduct: Perceptions of Support*, (Scientific Letter, Ottawa: Department of National Defence, 2020) <https://www.canada.ca/content/dam/dnd-mdn/documents/op-honour/drdc-rddc-2020-1046-scientific-letter-en.pdf>, 8.

¹⁹³ *Ibid.*, 8.

¹⁹⁴ *Ibid.*, 12.

¹⁹⁵ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020.

The erosion of trust is not restricted to the relationship with the members' immediate chain of command. A perception that senior leadership of the CAF condone sexually inappropriate conduct also exists.¹⁹⁶ This opinion is no longer restricted to the views of those victimized by gender-based violence. For example, within the first two months of 2021, both the previous and current CDS were placed under investigation for allegations of sexual misconduct, including the abuse of power.¹⁹⁷ This not only affects the level of trust within the ranks of the CAF, but also tarnishes the reputation of the CAF leadership with parliamentarians and the public.¹⁹⁸ In 2015, the Deschamps Report stated "that addressing inappropriate sexual conduct [was] not a priority for CAF leaders. Senior leaders [were] perceived as 'burying the issues' and as being 'desensitized'."¹⁹⁹ Today, what is witnessed and believed by some is that most senior ranks, including the former CDS who was known as the 'Champion of Operation HONOUR'²⁰⁰, are not

<https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 21.

¹⁹⁶ Ibid., 18.

¹⁹⁷ Lee Berthiaume, "Military Reeling As New Defence Chief Steps Aside Amid Allegations of Misconduct," *CTV News*, February 25, 2021. <https://www.ctvnews.ca/canada/military-reeling-as-new-defence-chief-steps-aside-amid-allegations-of-misconduct-1.5323576>.

¹⁹⁸ NDDN - Standing Committee on National Defence, *Meeting No. 15*, February 19, 2021, (Ottawa) <https://parlvu.parl.gc.ca/Harmony/en/PowerBrowser/PowerBrowserV2/20210219/-/1/34792?Language=English&Stream=Video>; NDDN - Standing Committee on National Defence, *Meeting No. 16*, February 22, 2021, (Ottawa) <https://parlvu.parl.gc.ca/Harmony/en/PowerBrowser/PowerBrowserV2/20210222/-/1/34829?Language=English&Stream=Video>; NDDN - Standing Committee on National Defence, *Meeting No. 17*, February 26, 2021, (Ottawa) <https://parlvu.parl.gc.ca/Harmony/en/PowerBrowser/PowerBrowserV2/20210226/-/1/34867?Language=English&Stream=Video>; and NDDN - Standing Committee on National Defence, *Meeting No. 18*, March 3, 2021, (Ottawa) <https://parlvu.parl.gc.ca/Harmony/en/PowerBrowser/PowerBrowserV2/20210303/-/1/34874?Language=English&Stream=Video>.

¹⁹⁹ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 18.

²⁰⁰ As the CDS, General Jonathan Vance ordered Operation HONOUR and was colloquially known to champion gender equality, and the prevention and elimination of sexual misconduct in the CAF.

immune to disgraceful behaviour, and may have benefitted from a system that ‘buried the issue.’ At the time of writing, allegations have not led to formal charges and the investigations into these reports are ongoing; regardless, trust in CAF leadership has already been broken in the court of public opinion and will need to be rebuilt. If the “Deschamps report established that the actions of some CAF leaders had destroyed trust in the chain of command,”²⁰¹ what does the news of the recent possible transgressions do to an already suffering relationship but break that trust even further?

The lack of trust affects more than morale, cohesion, and member well-being. Untrustworthy leadership also influences perceptions about reporting gender-based violence and may enable the persistence of such violence. The Deschamps Report found that “[survivors] expressed concern about not being believed, being stigmatized as weak, labeled as a trouble-maker, subjected to retaliation by peers and supervisors, or diagnosed as unfit for work.”²⁰² Further contributing to under reporting:

Many participants expressed the view that the chain of command is mostly interested in protecting itself from the negative effect of a complaint on the reputation of leaders in the unit, and is less concerned with protecting the well-being of complainants. These difficulties translate into a leadership problem.²⁰³

Poor leadership by some leaders, results in the erosion of trust, which “adversely affects the health and wellbeing of members, and... weakens the bonds of trust between the

²⁰¹ Allan English, "Corruption in the Canadian Military? Destroying Trust in the Chain of Command," *Canadian Foreign Policy Journal* 23, no. 1 (2017), <https://www-tandfonline-com.cfc.idm.oclc.org/doi/full/10.1080/11926422.2016.1250654>, 40.

²⁰² Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, iii.

²⁰³ *Ibid.*, 32.

military profession and the society it serves.”²⁰⁴ It is imperative that leaders understand their responsibility to maintain trust within the profession and by Canadian society.

Conversely, a small minority of survivors “reported having an overall positive experience in seeking support.”²⁰⁵ Survivors felt that a supportive chain of command was, “important to their recovery after an incident of sexual misconduct.”²⁰⁶ Their sentiments highlight the importance of not only supportive leadership, but also leaders who are perceived as caring, compassionate, and empathetic to the needs of their subordinates.

Leaders of Today are the Perpetrators of the Past

“We say, ‘Good leaders will always accomplish the mission.’ Yet, history provides many examples of poor leaders who accomplished the mission... We cannot sustain an army at peak operational capability by focusing solely on mission accomplishment.”

*- Colonel Peter J. Varljen, U.S. Army
“Leadership: More than Mission Accomplishment”²⁰⁷*

This chapter has demonstrated the negative effects of gender-based violence on survivors and on trust within the chain of command, but one must also consider the impact on the leaders who have personally transgressed. As part of the Silins and Leblanc research “participants reported that their perpetrators were CAF members of higher rank, and many were in the participants’ direct chain of command.”²⁰⁸ Table 3 depicts the

²⁰⁴ Allan English, "Corruption in the Canadian Military? Destroying Trust in the Chain of Command," *Canadian Foreign Policy Journal* 23, no. 1 (2017), <https://www-tandfonline-com.cfc.idm.oclc.org/doi/full/10.1080/11926422.2016.1250654> Allan English, "Corruption in the Canadian Military? Destroying Trust in the Chain of Command," *Canadian Foreign Policy Journal* 23, no. 1 (2017), <https://www-tandfonline-com.cfc.idm.oclc.org/doi/full/10.1080/11926422.2016.1250654>, 43-44.

²⁰⁵ Stacey Silins and Manon Leblanc, *Experiences of CAF Members Affected By Sexual Misconduct: Perceptions of Support*, (Scientific Letter, Ottawa: Department of National Defence, 2020) <https://www.canada.ca/content/dam/dnd-mdn/documents/op-honour/drdc-rddc-2020-1046-scientific-letter-en.pdf>, 6.

²⁰⁶ *Ibid.*, 12.

²⁰⁷ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009).

²⁰⁸ Stacey Silins and Manon Leblanc, *Experiences of CAF Members Affected By Sexual Misconduct: Perceptions of Support*, (Scientific Letter, Ottawa: Department of National Defence, 2020) <https://www.canada.ca/content/dam/dnd-mdn/documents/op-honour/drdc-rddc-2020-1046-scientific-letter-en.pdf>, 4.

characteristics of sexual misconduct experienced by those in the Silins and Leblanc study. According to the study, someone in an authority position, someone that led others, and someone to be trusted, violated approximately 63 percent of survivors. These transgressions affect the survivors and team cohesion, but what effect do these misbehaviors have on the leaders personally and by extension their ability to lead effectively?

Table 3 - Characteristics of Sexual Misconduct Experiences

Characteristics	Frequency (<i>n</i>)	Proportion (%)
Frequency (2 missing)		
Single incident	23	35.4%
Multiple incidents	42	64.6%
Perpetrator characteristics (7 missing)		
Lower rank	2	3.3%
Peer	15	25.0%
Higher rank (in CoC)	25	41.7%
Higher rank (not in CoC)	13	21.7%
Civilian	2	3.3%
Foreign Military	2	3.3%
Unknown	1	1.7%
Incident(s) – timeline (1 missing)		
< 2015	50	75.8%
≥ 2015	9	13.6%
Before and after 2015	7	10.6%

Source: Stacey Silins & Manon Leblanc, *Experiences of CAF Members Affected by Sexual Misconduct: Perceptions of Support*, 16.

Those who lead in the military are assumed to not only be drawn to service of their country, but also service and support of the comrades they lead. CAF leadership doctrine, describes that concern for members' overall well-being is one of three key elements for mission success.²⁰⁹ When overlaying previously discussed concepts of perpetrator guilt with CAF leadership concepts of leading people, one can reasonably

²⁰⁹ Department of National Defence, *Leadership in the Canadian Forces: Conceptual Foundations*, (Ottawa: Department of National Defence, 2005): 20.

assume that those leaders who have sworn to take care of their people would struggle with guilt and shame if they have in fact hurt fellow members.

These leaders must reconcile how their actions have violated *the Code of Values and Ethics* and the *Code of Service Discipline*.²¹⁰ As outlined in DAOD 9005-1 there are various administrative and disciplinary procedures for chains of command to follow when faced with instances of sexual misconduct.²¹¹ As a leader who may have committed such violations constant reminders of CAF ethos might further reinforce degrees of guilt and shame. Considering the severity of consequences, many transgressors may not disclose their inappropriate decisions and behaviours. It is therefore necessary for these leaders to process these feelings at their own individual level and not allow any additional stressors to affect their ability to continue to lead. Not only do leaders struggle with reconciling their responsibilities, the current disciplinary system is not fully responsive. As identified in the Silins and Leblanc study,

Most of the participants noted that their perpetrators were not punished for these incidents (to the best of their knowledge), and in some cases the perpetrators had since been promoted within the CAF, often at higher relative levels than the [survivors].²¹²

As seen in February 2021 in national news, some senior leaders may have committed offenses in the past and prior to the publication of Operation HONOUR, SSE, and DAOD

²¹⁰ Gender-based violence are acts of disrespect that lack integrity, honest, and loyalty which constitutes violations of the Code of Values and Ethics. There are also numerous offenses related to inappropriate sexual behaviour contrary to the Code of Service discipline and may be found at: https://www.oag-bvg.gc.ca/internet/English/parl_oag_201811_05_e_43203.html.

²¹¹ Department of National Defence, *DAOD 9005-1, Sexual Misconduct Response*. (Ottawa: Department of National Defence, 2020) <https://www.canada.ca/en/department-national-defence/corporate/policies-standards/defence-administrative-orders-directives/9000-series/9005/9005-1-sexual-misconduct-response.html>.

²¹² Stacey Silins and Manon Leblanc, *Experiences of CAF Members Affected By Sexual Misconduct: Perceptions of Support*, (Scientific Letter, Ottawa: Department of National Defence, 2020) <https://www.canada.ca/content/dam/dnd-mdn/documents/op-honour/drdc-rddc-2020-1046-scientific-letter-en.pdf>, 9.

9005-1.²¹³ Allegations against these individuals indicate that inappropriate behaviours and abuse of power occurred when these members were of lower ranks and the violations were not dealt with at the time. Now these leaders, who have achieved higher ranks and appointments within the institution, not only face the reality and potential consequences of investigations, but may also lose credibility and trust. A professor at the Royal Military College of Canada, Daniel Lagacé-Roy writes:

Leaders at the institutional level are challenged in the way they lead. Leading by personal example is a value in itself, however it becomes a cliché when leaders don't grasp the concept of self-awareness and self-regulation. The challenge of the self is a matter of considerable personal maturity and ethics. Senior leaders are in a unique position to embody ethics as a force multiplier. They have the legitimate authority to create an ethical climate within a more transformational leadership approach, with which CF members could identify themselves and buy-in with their espoused vision. In that ethical climate, CF members are not means but ends to achieve mission success. This sense of duty or obligation towards CF members is the foundation upon which leaders build their ethical climate. In that context, members of all ranks will do what is right and will go beyond their own self-interests for the good of the institution.²¹⁴

Based on this research, leaders who transgress and do not live up to these expectations of the profession of arms would be less of a 'force multiplier' and potentially more of a 'force divider'. It is therefore reasonable to conclude that these leaders need to 'face their own demons' or the members will see through their message, which in turn will create a climate of ineffective leadership.

Leadership and Lip Service

²¹³ Mercedes Stephenson, Marc-Andre Cossette, and Amanda Connolly.. "Former Top Soldier Gen. Jonathan Vance Facing Allegations of Inappropriate Behaviour With Female Subordinates: Sources," *Global News*, February 3, 2021, <https://globalnews.ca/news/7614063/jonathan-vance-sexual-misconduct-operation-honour/> and Lee Berthiaume, "Military Reeling As New Defence Chief Steps Aside Amid Allegations of Misconduct," *CTV News*, February 25, 2021. <https://www.ctvnews.ca/canada/military-reeling-as-new-defence-chief-steps-aside-amid-allegations-of-misconduct-1.5323576>.

²¹⁴ Daniel Lagace-Roy, "Institutional Leader Ethics," in *Institutional Leadership in the Canadian Forces: Contemporary Issues*, (Winnipeg: Department of National Defence, 2007), 118.

In 2018 during her Vimy Award acceptance speech, Lieutenant General Christine Whitecross said in relation to sexual misconduct that “leaders from our most junior to our most senior ranks must truly believe what we are stating loudly is crucial to operational effectiveness and to sustaining our forces.”²¹⁵ In that same year, in his address to the Standing Senate Committee on National Security and Defence, General Vance stated “Leaders need to drive change by providing vision and a consistent personal example that empowers and inspires subordinates to set the conditions for the elimination of sexual misconduct.”²¹⁶ General Vance was right, and as the Champion and instigator of Operation HONOUR, his words and actions were crucial for the CAF that was then beginning to open the closeted doors of an overly sexualized culture. In recent news, our most senior leaders have allegedly acted contrary to this direction. What is the impact to CAF culture and its members when that same highest-ranking leader is the subject of a sexual misconduct investigation only three years after making the previous statement? A sense of betrayal is arising across the Forces, and the credibility of the message and the understanding of respect as a value for all CAF members is being questioned. During her courageous interview about allegations that she brought against former CDS Jonathan Vance, Major Kellie Brennan recalls how General Vance encouraged her to join the Heyder Beattie class action lawsuit against the CAF/DND by sexual misconduct survivors. She claimed that he stated that he had designed the claiming process such that

²¹⁵ Lieutenant General Christine Whitecross, "Keynote Address: Vimy Gala," Speech, November 4, 2018, with permission, 8. The Vimy Award laureate is awarded to an individual who has made a “significant and outstanding lifetime contribution to Canadian security and defence and the preservation of our democratic values,” <https://cdainstitute.ca/vimy-award/>.

²¹⁶ Department of National Defence, *The Operation HONOUR Manual*. (Ottawa: Department of National Defence, 2019).

survivors did not have to name their assailants and ‘could be paid off’.²¹⁷ The inconsistency of his words and his questionable and contradictory conduct, illustrate that effective leaders cannot simply ‘tow the party line’ as the truth can come forward and the risk to both the leader and the institution goes far beyond personal disgrace. In the case of the CAF as an institution of national security, the risk is detrimental to overall effectiveness, esprit de corps, and is an issue of national security if used as a means of extortion.

The discussion in this section has demonstrated that taking care of one’s subordinates is arguably not only the greatest honour, but also the most important role of a leader. To do this, the leader must support and provide guidance to their members. Additionally, it is important that they believe in the message and the direction they provide, and that they act accordingly. CAF Leadership doctrine states, “three major personal qualities are critical to the development of trust in leaders: leader competence, the care and consideration for others displayed by a leader, and leader character (integrity, dependability, and fairness).”²¹⁸ If leaders do not lead with sincerity, care, and compassion, then leadership becomes ineffective.

Institutional

The CAF is reliant on the health of both CAF personnel and leaders. When both groups suffer from the negative effects of persistent gender-based violence, then it is not surprising that institution-wide problems arise. With the endemic nature of CAF sexual misconduct, the Forces struggle with promoting gender equality and thus run the risk of

²¹⁷ Major Kellie Brennan, interview by Mercedes Stephenson, February 21, 2021, *The West Block - Episode 22, Season 10*.

²¹⁸ Department of National Defence, *Leadership in the Canadian Forces: Conceptual Foundations*, (Ottawa: Department of National Defence, 2005): 73.

also becoming operationally ineffective. This section demonstrates how gender inequality and gender-based violence is destabilizing military ethos, threatening operational effectiveness, and stressing the CAF's capacity to grow and maintain a healthy fighting force.

Destabilizing Military Ethos

Duty with Honour describes military ethos as “the foundation upon which the legitimacy, effectiveness and honour of the [CAF] depend.”²¹⁹ This foundation relies on all members of the profession of arms to act in accordance with guiding ethical principles and values identified in the *Code of Values and Ethics*. As previously discussed in this chapter, a military without a strong ethos risks destroying the trust of both its members and society.

The Deschamps Report revealed that with the persistence of a sexualized culture, not all members were maintaining the respect for the dignity of all persons.²²⁰ As a result of this culture the CAF is not “achiev[ing] its goal of maintaining the high standard of conduct that the Canadian public expects.”²²¹ Worse still, “the leaders are failing to ensure that members conduct themselves in a professional manner.”²²² The toxic combination of weak leadership and a masculinist institutional culture has resulted in broken and insecure members and the destabilization of military ethos.

Threats to a Sustainable Force

²¹⁹ Department of National Defence, *Duty With Honour: The Profession of Arms*. (Ottawa: Department of National Defence, 2009), 26.

²²⁰ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 8.

²²¹ *Ibid.*, 8.

²²² *Ibid.*, 8.

Earlier sections outlined the direct effects of gender-based violence on CAF members. The erosion of their health also has negative effects on the institution. Force sustainment requires the recruitment of talented and motivated men and women. Since 2015, the CAF has committed to increasing the percentage of women in uniform from 15 to 25 percent by 2026;²²³ however, despite various recruiting campaigns Regular and Reserve Force female representation has only increased to 16 percent.²²⁴ Although, the CAF is an institution that affords equal opportunity to all of its members, military culture may deter some women from committing to uniformed service. The CAF's recent recruiting strategies have been "very male-dominant with few women... leaving the impression that there are few roles available."²²⁵ This recruiting strategy feeds into a longstanding culture that "continues to hold negative attitudes about the presence of women in the military."²²⁶ Combining the public's microscopic interest in CAF culture and the persistence of masculine dominance, the attempt to recruit a more diverse force has been less successful.

Masculinist culture not only discourages women from enrolling, but also affects their lived experience and ultimately retention in the CAF. Women who join often feel pressured to assimilate and adopt attributes that are more masculine to fit in, to avoid

²²³ Department of National Defence, *Strong, Secure, Engaged: Canada's Defence Policy*. Ottawa: Department of National Defence, 2017) <http://dgpaapp.forces.gc.ca/en/canada-defence-policy/docs/canada-defence-policy-report.pdf>, 12.

²²⁴ Statistics Canada, *Statistics of Women in the Canadian Armed Forces*. (Ottawa: Statistics Canada, 2020) <https://www.canada.ca/en/department-national-defence/services/women-in-the-forces/statistics.html>.

²²⁵ Paxton Mayer, *What's in a Soldier? How to Rebrand the Canadian Armed Forces*. (Calgary: Canadian Global Affairs Institute, 2020) https://d3n8a8pro7vhmx.cloudfront.net/cdfai/pages/4510/attachments/original/1602010135/Whats_in_a_Soldier_How_to_Rebrand_the_Canadian_Armed_Forces.pdf?1602010135, 7.

²²⁶ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 18.

harm, and to be successful in their career.²²⁷ The Deschamps Report stated that “women members of the CAF should not be required to act like men, or to tolerate discriminatory conduct, in order to belong to the organization or be promoted through the ranks.”²²⁸

While women have broken through the ‘glass ceiling’ for opportunities in all trades, they are still challenged with deciding between adopting either a masculine or a feminine military identity as part of their journey to success. Canadian Forces College Professor Grazzia Scoppio and a team of researchers, compared the experiences of students and found that due to perceived gender inequalities “women officer cadets attending CMCs have a less positive experience compared to men and that both [men and women] officer cadets at CMCs have a less positive educational and social experience than those attending civilian universities.”²²⁹ Their findings suggest that the presence of a masculinist culture and persistent gender-based violence have created an environment where negative experiences are more common than one would expect from a culture that likewise promotes teamwork and comradery.

The Forces’ masculinist culture also tends to devalue the display of emotions and leans more to physical and mental resiliency as attributes for success. “The need and expectation to be strong often cause[s] women to grow frustrated when they are emotionally affected by gender-based violence, manifesting in shame,... self-blame,...

²²⁷ Andrea Lane,. "Women in the Canadian Armed Forces." In *Canadian Defence Policy in Theory and Practice*, by Thomas Juneau, Phillippe Lagasse and Srdjan Vucetic, (Gewerbestrasse: Springer Nature Switzerland AG, 2020): 361.

²²⁸ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 23.

²²⁹ Grazzia Scoppio et al, "Experiences of Officer Cadets in Canadian Military Colleges and Civilian Universities: A Gender Perspective," *Armed Forces & Society* (2020) <https://journals-sagepub-com.cfc.idm.oclc.org/doi/10.1177/0095327X20905121>, 17.

and self-doubt,”²³⁰ These feelings contribute to the nature of under reporting of instances of violence. Many affected members suffer in silence and as previously discussed their health and well-being suffer. As health erodes, members become more likely to release. Given that “medical attrition rates have been higher for women than men for at least the past 15 years,”²³¹ additional research is required to determine if a proportion of these members are leaving the Forces as a result of diminishing health effects from gender-based violence.

Operational Effectiveness

A strong military ethos and healthy fighting force are imperative for operational success. Following the publication of the Deschamps Report in 2015, CAF senior leadership acknowledged the vulnerability of operations. In 2016, the CDS issued Operation HONOUR orders stating that:

Harmful and inappropriate sexual behaviour grievously erodes the confidence that members need to successfully carry out military duties. It is from this perspective that harmful and inappropriate sexual behaviour involving members of the CAF is an operational readiness issue, incongruent with our ethics and values, potentially in violation of the law, and wrong.²³²

Not only did leadership recognize the negative impact that gender-based violence has on operations, but they also acknowledged that successful operations require the inclusion of gender perspectives in operational planning. Laurel Stone’s research suggests that “women’s participation [in missions] carrie[s] a significant and positive impact on

²³⁰ Laura Sinko and Denise Saint Arnault, "Finding the Strength to Heal: Understanding Recovery After Gender-Based Violence" *Violence Against Women* 26, no. 12-13 (2019): 1623.

²³¹ Lynne Serre and Michelle Straver, "Attrition Patterns on Women in the Canadian Armed Forces." *Res Militaris*, 8 no. 2, (2018): <http://resmilitaris.net>, 14.

²³² Chief of Defence Staff, *CDS OP ORDER - OP HONOUR*, (Ottawa: Department of National Defence, 2015), 2.

peace”²³³ as “they address issues relating to the causes and effects of conflict and frequently marry the three pillars of... human rights, security, and development in their approach.”²³⁴ In 2019, *Integrating Gender Perspectives in Operations* was published by the CAF to assist in the “assess[ment] and develop[ment] of capabilit[ies] against gender-based threats.”²³⁵ Acknowledgement of policy that supports gender equality are essential foundations for eliminating gender-based violence within the ranks and on operations. As previously discussed, the lack of improvement in statistics on gender-based violence in the CAF demonstrates that this recognition and doctrine have not positively affected change. Policy and public addresses will only begin to set the tone for improvement, it is the actions of an institution’s members and leaders that will solidify evolution and change.

Effective operations are not only successful due to proper planning, policy, and healthy personnel. Sufficient financial resources are also critical. Although no statistics exist for the costs associated with gender-based violence in the CAF, there can be many direct and hidden costs. Funds used to address these problems could be better used elsewhere in the Forces if gender-based violence were eliminated. As outlined in Chapter 2, in 2009 it was determined by the Department of Justice that spousal abuse cost Canada approximately \$7.4 billion dollars.²³⁶ Indeed, the CAF incurs significant resource and

²³³ Laurel Stone, "Annex II, Qualitative Analysis of Women's participation in Peace Processes." In *Reimagining Peacemaking: Women's Roles in Peace Processes*, by Marie O'Reilly, Andrea O Suilleabhain and Thania Paffenholz (New York: International Peace Institute, 2015). <https://www.ipinst.org/wp-content/uploads/2015/06/IPI-E-pub-Reimagining-Peacemaking.pdf>, 34.

²³⁴ *Ibid.*, 6.

²³⁵ Department of National Defence, *Integrating Gender Perspectives in Operations*. (Ottawa: Department of National Defence, 2019), 11.

²³⁶ Department of Justice, Estimation of Economic Impact 2009, https://www.justice.gc.ca/eng/rp-pr/cj-jp/fv-vf/rr12_7/p0.html#sum.

financial costs as a result of gender-based violence. Table 4 compares the common civilian economic cost factors to those areas associated with the CAF.

Table 4 - Cost Factors Associated with Gender-Based Violence

Civilian Economic Cost Factors	CAF Costs Factors
Police Services	Military/NIS Services
Criminal Prosecution	Military Justice System/Unit Investigations
Correctional System / Enforcement of Legislation	Military Justice System/Unit Enforcement (Administrative Measures, Postings, Administrative Reviews/Releases)
Lost Wages (survivor and their loved ones)	Members on sick leave (lost productivity)
Health Care	Medical Services (Physical rehabilitation, Mental Health – in house & contracted)
Lost productivity (survivors and their loved ones)	Lost productivity (survivors and their supporting staff at unit devoted to investigations, administrative work)
Survivor compensation programs	Class Action Lawsuits (awarded by Canada of \$900 million – Sexual Misconduct; \$110 million – LGBT Purge)

Source: Quebec Institut National de Sante Publique, *Media Kit on Sexual Assault: Consequences*, <https://www.inspq.qc.ca/en/sexual-assault/understanding-sexual-assault/consequences>.²³⁷

Without concrete gender-based violence expense statistics for all areas outlined in Table 4 for the CAF, one cannot fully appreciate the true severity of the situation. The costs, however, associated with only survivor compensation, as part of Heyder Beattie (sexual misconduct and discrimination) and LGBT Purge (targeted members for their sexual

²³⁷ Author responsible for the CAF cost comparison.

orientation and gender identity) class action lawsuits, amount to 1.01 billion dollars.²³⁸

This is a significant cost to Canada for actions that should have been avoided where the funds could have been allocated to other programs that would benefit the CAF and its members.

This chapter has shown that the CAF as an institution is negatively impacted by gender-based violence. The cascading effect of the destabilization of military ethos and diminishing health of members not only threatens recruiting and retention of capable and driven personnel, it also has significant impacts for CAF operational effectiveness.

Unless the majority of members begin to demonstrate a clear understanding of how to respect others, to be more inclusive, to care, and to be compassionate toward our own comrades, then the policy direction is not worth more than the paper it is written on. In addition, these problems have consequences for domestic and international obligations: “if there is not respect and protection within a unit, the ability to deliver respect and protection for the local [and global] population can and will be questioned.”²³⁹ Gender-based violence causes deep suffering and disrespect throughout the CAF. The survivors are not the only ones to suffer. Distress extends to their families, the perpetrators, the leadership and the institution as a whole. This reality has created a strain on the warrior’s fighting spirit. The energy that was once reserved for the battlefield has

²³⁸ Murray Brewster, "Court Clears \$900M Settlement for Military and Civilian Victims of Sexual Misconduct," *CBC News*, November 25, 2019, accessed March 5, 2021. <https://www.cbc.ca/news/politics/national-defence-armed-forces-sexual-assault-settlement-1.5372919>; *CAF-DND Sexual Misconduct Class Action Settlement*, accessed November 8, 2020. <https://www.caf-dndsexualmisconductclassaction.ca/>; Government of Canada, *Voted Appropriations*, accessed March 31, 2021, <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/proactive-disclosure/supplementary-budget-b-2019-2020/supp-est-b-items/voted-appropriations.html>; and LGBT Purge Class Action, accessed March 31, 2021. <https://lgbtpurge.com/>.

²³⁹ Charlotte Isaksson, "Fighting for Gender Equality: Why Security Sector Actors Must Combat Sexual and Gender-Based Violence" *The Fletcher Forum of World Affairs*, 38 no. 2 (2014): 59.

now become dedicated to combatting the battles within. In this scenario, the remedy for these wounds must be compassionate leadership.

CHAPTER 5 - THE WAY FORWARD – COMPASSIONATE LEADERSHIP

The Deschamps Report called for culture change throughout the CAF. As

Too many [members] express... that the chain of command is mostly interested in protecting itself from the negative effect of a complaint on the reputation of leaders in the unit, and is less concerned with protecting the well-being of complainants. These difficulties translate into a leadership problem.²⁴⁰

Despite its perennial challenges with sexual misconduct, the CAF has many well-intentioned and competent leaders who want to make a difference. Rather than the product of a few bad apples, the leadership problem Deschamps refers to could be connected to a failure of the institution to provide leaders with adequate frameworks and tools to effectively respond to unprofessional behaviour and to lead organizational change. Operation HONOUR and *The Path* highlight the necessity and importance of strong leadership and culture change at this time; however, “no concrete details are given about the specifics of this change or how it might address the source of inappropriate sexual behavior in the CAF: the underlying sexualized culture of the CAF.”²⁴¹

In 2018, the Auditor General reported that the approach being applied through Operation HONOUR had created subject fatigue within the CAF.²⁴² Silins and Leblanc’s research explains that the Auditor General’s “findings reiterate[d] the importance of good leadership in protecting the effectiveness of future briefings, training, and messaging.”²⁴³

²⁴⁰ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/department-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 31.

²⁴¹ Allan English, "Corruption in the Canadian Military? Destroying Trust in the Chain of Command," *Canadian Foreign Policy Journal* 23, no. 1 (2017), <https://www.tandfonline.com/cfc.idm.oclc.org/doi/full/10.1080/11926422.2016.1250654>, 39.

²⁴² The Auditor General of Canada, *Report 5 - Inappropriate Sexual Behaviour - Canadian Armed Forces*, (Ottawa: Officer of the Auditor General, 2018).

²⁴³ Stacey Silins and Manon Leblanc, *Experiences of CAF Members Affected By Sexual Misconduct: Perceptions of Support*, (Scientific Letter, Ottawa: Department of National Defence, 2020)

In this way, addressing subject fatigue requires a new and reinvigorated leadership approach with focus on effective communication. Such an approach could allow the organization to deal more effectively with professional conduct, change management and the need to care for members, rebuild institutional credibility, and trust.

What is ‘good leadership’? As “leadership is about people”²⁴⁴ and more specifically leading people, good leadership involves being good to people, balancing the needs of the people and the organization unselfishly, and having the wisdom to act in the best interests of both. These actions comprise the essence of compassionate leadership.

This chapter outlines how the use of compassion as a leadership approach, not only enables leaders to empower survivors of gender-based violence, but also provides a framework to support culture change and organizational success. The chapter consists of three parts. First, the relationship between compassion and gender-based violence is described by defining compassion and demonstrating how to exercise compassion when responding to incidents of sexual misconduct. This section concludes by highlighting how the CAF has taken first steps to meet these needs, but still has room to grow. The second part demonstrates how compassionate leadership is the solution to CAF’s negligence in responding to sexual misconduct and is the avenue for culture change. This section describes the traits of a compassionate leader and the associated benefits of this leadership approach. In addition, the process by which leaders can develop people focused skills and demonstrate compassionate leadership is outlined. The chapter concludes by arguing that compassion and strength are not mutually exclusive.

<https://www.canada.ca/content/dam/dnd-mdn/documents/op-honour/drdc-rddc-2020-1046-scientific-letter-en.pdf>, 12.

²⁴⁴ Jon S. Rennie, "The Four C's of Leadership," *Jon S. Rennie: Leadership is a People* (blog) January 06, 2017, accessed March 17, 2021, <https://jonsrennie.com/2017/06/01/the-four-cs-of-leadership/>.

Incorporation of this leadership style is needed to transform CAF culture, positively impact operations, and to facilitate the healing of many wounds.

Compassion and Gender-Based Violence

Sexual misconduct is an expression of gender-based violence and demonstrates one's lack of respect and compassion for another. To truly support survivors of these violations leaders need to offer care and compassion.

What is Compassion?

Simply put, compassion is the “sympathetic consciousness of others’ distress together with a desire to alleviate it.”²⁴⁵ It includes awareness and “having positive intentions and real concern for others.”²⁴⁶ Offering compassion is more than kindness. To be compassionate one needs to be curious, empathetic, and prepared to support.²⁴⁷ Most importantly, compassion requires presence.²⁴⁸ When leaders provide compassion they are present, not for self-benefit, but for the person in need.²⁴⁹

Some may argue that compassion is reserved for those soft at heart. Perhaps those who feel this way would be surprised that even Charles Darwin, popularly known for his theory regarding the ‘survival of the fittest,’ also believed in the power of compassion. In his book *The Descent of Man, and Selection in Relation to Sex*, Darwin suggests that survival in fact favours those who demonstrate compassion as “those communities, which

²⁴⁵ Merriam-Webster, *Compassion*, accessed March 17, 2021, <https://www.merriam-webster.com/dictionary/compassion>.

²⁴⁶ Rasmus Hougaard, Jacqueline Carter, and Nick Hobson, "Compassionate Leadership is Necessary - but Not Sufficient," *Harvard Business Review*, December 4, 2020, accessed March 8, 2020. <https://hbr.org/2020/12/compassionate-leadership-is-necessary-but-not-sufficient>.

²⁴⁷ Krista Tippett, "Reconnecting with Compassion," TED Talk, 15:53, November 2010, https://www.ted.com/talks/krista_tippett_reconnecting_with_compassion.

²⁴⁸ Ibid.

²⁴⁹ Ibid.

included the greatest number of the most sympathetic members, would flourish best.”²⁵⁰

What Darwin considered sympathy at the time encompasses empathy and compassion today. Drawing from his work, while the strongest individual might survive, shared compassion ensures that a community not only survives, but also thrives.

Exercising Compassion

When we listen with the intent to understand rather than reply, we begin true communication and relationship building. Then the chance to speak openly and be understood comes naturally.

– Stephen R. Covey

As previously described, the oversexualized and masculinist culture noted in the CAF has had grave effects on its people. Recent allegations have come to light of how some of CAF’s most senior leaders have disturbing histories of committing sexual misconduct. These allegations have also illuminated how senior leadership has condoned such behaviours by working to keep them hidden rather than effectively addressing them.²⁵¹ For example, a distinguished female senior officer, Lieutenant Colonel Eleanor Taylor ‘resigned in disgust’ over leadership’s handling of endemic sexual misconduct in the CAF. Her letter of resignation explained that she could no longer defend the organization and its systemic “cycle of silence.”²⁵² Taylor’s resignation demonstrates that leadership failures persist and highlights that as the current approach has failed a different approach is required.

Such an approach could valuably start with exercising compassion and listening to survivors. As illustration, “experiencing sexual [violence] is a disempowering

²⁵⁰ Charles Darwin, *The Descent of Man, and Selection in Relation to Sex*, (New York: Appleton & Co, 1871), 130.

²⁵¹ Murray Brewster and Kirsten Everson, "Top Female Officer Quits Canadian Forces, Says She's 'Sickened' by Reports of Sexual Misconduct," *CBC New*, March 16, 2021, accessed 17 March 2021. <https://www.cbc.ca/news/politics/eleanor-taylor-canadian-forces-sexual-misconduct-1.5952618>.

²⁵² Ibid.

experience that often silences its [survivors].”²⁵³ Therefore, listening to survivors and offering compassion for their needs empowers their healing and enables them to “regain a sense of power and control, and develop meaningful connection to others.”²⁵⁴ Research has found that healing from adulthood sexual assault trauma is related to expressing emotion and sharing stories about the assault, receiving supportive reactions from others, and developing strategies to regain feelings of power and control.²⁵⁵ Survivors of sexual assault state that validation and having supportive people listening to their stories gives them their voice back.²⁵⁶ Through validation, they begin to regain power, control, trust, and confidence. **Error! Reference source not found.** below demonstrates how a leader’s compassionate behaviour empowers survivor healing.²⁵⁷ The key is to listen “as though listening was the only thing... to do.... Look into [the] person's eyes and make [them] feel [their] story is worth telling. Tell [them they are] brave and that you care about [them].”²⁵⁸ By, “confiding... aspects [their stories] to others who exhibit caring attitudes

²⁵³ Charlotte Strauss Swanson and Dawn M. Szymanski, "From Pain to Power: An Exploration of Activism, the #MeToo Movement, and Healing From Sexual Assault Trauma," *Journal of Counseling Psychology* 67, no. 6 (2020) <https://psycnet-apa-org.cfc.idm.oclc.org/fulltext/2020-20388-001.pdf?sr=1>, 657.

²⁵⁴ Ibid., 664.

²⁵⁵ Ibid., 654; John H. Harvey *et al*, "Coping with Sexual Assault: The Roles of Account-Making and Confiding," *Journal of Traumatic Stress* 4, no. 4 (1991) <https://onlinelibrary-wiley-com.cfc.idm.oclc.org/doi/abs/10.1002/jts.2490040406>, 530.

²⁵⁶ Christine Ristaino, "Just Listening is What Turns a Victim into a Survivor," *The Guardian*, October 21, 2013, accessed March 15, 2021, <https://www.theguardian.com/commentisfree/2013/oct/21/listening-turns-victim-survivor>.

²⁵⁷ These suggested behaviours were compiled by the Michigan Government. The author has created this visual in order to clearly outline the actions and outcomes of offering compassion to survivors of gender-based violence. Further, the author contends that as a survivor, the most empowering message received from a leader is ‘I believe you.’ These three words offer a sense of confidence and trust in the relationship with the leader, and a sense of relief that part of the burden of gaining a voice again is alleviated.

²⁵⁸ Christine Ristaino, "Just Listening is What Turns a Victim into a Survivor," *The Guardian*, October 21, 2013, accessed March 15, 2021, <https://www.theguardian.com/commentisfree/2013/oct/21/listening-turns-victim-survivor>.

and behaviors, [leaders] may enhance [survivors'] recovery from sexual assault over time."²⁵⁹

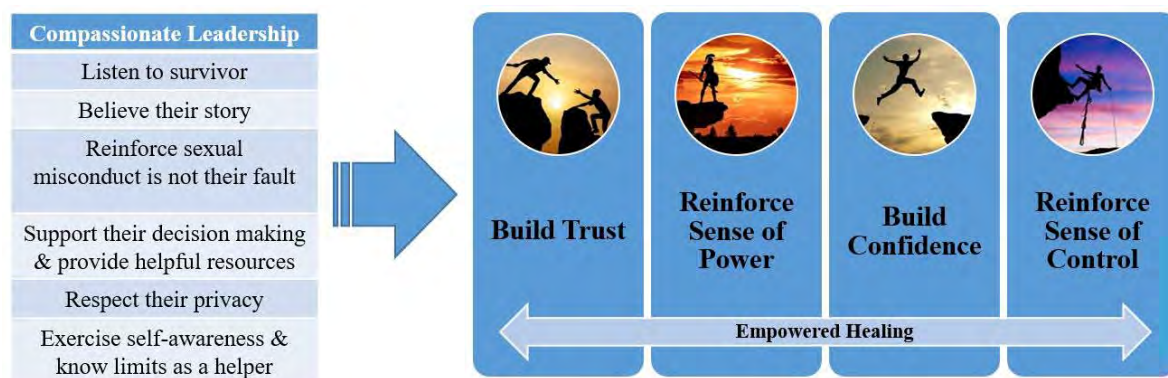


Figure 3 - Leaders Empowering Healing

Source: *How to Help and Empathetic Responses*, https://www.michigan.gov/voices4/0,9249,7-378-87517_87607---,00.html.

Another critical component to exercising compassion when supporting survivors of gender-based violence is to ensure the surrounding narrative strengthens the image of the person affected as a survivor and not as a survivor. Research conducted by professor Valerie Wieskamp in 2018, found that “because sexual violence objectifies and disempowers ‘[survivors],’ it is essential for narratives to counteract that trauma by rehumanizing and empowering survivors.”²⁶⁰

CAF’s Version of Compassion

The CAF has made efforts to support the survivors of gender-based violence. Although some could describe Operation HONOUR as an overly systematized and prescriptive approach to preventing and eradicating sexual misconduct, the intention was

²⁵⁹ John H. Harvey *et al*, "Coping with Sexual Assault: The Roles of Account-Making and Confiding," *Journal of Traumatic Stress* 4, no. 4 (1991) <https://onlinelibrary-wiley-com.cfc.idm.oclc.org/doi/abs/10.1002/jts.2490040406>, 530.

²⁶⁰ Valerie N. Wieskamp, "'I'm Going Out There and I'm Telling This Story': Victimhood and Empowerment in Narratives of Military Sexual Violence," *Western Journal of Communication* 83, no. 2 (2018), <https://www-tandfonline-com.cfc.idm.oclc.org/doi/full/10.1080/10570314.2018.1502891>, 147.

to create a safer environment and to support those affected by inappropriate and disrespectful behaviour. The follow-on policy *The Path* takes Operation HONOUR a step further by comprehensively outlining the strategic direction needed for changing CAF culture. This document establishes the intent to support survivors, to respond to allegations, and to prevent occurrences of sexual misconduct.²⁶¹ Although the policy is a good starting point, it is not complete. *The Path* identifies that leadership is essential for the transformation of CAF culture and outlines the methods for monitoring and tracking improvement. Yet, the policy lacks explanations of ‘how’ leaders ought to pursue this change. *The Path* underscores that a ‘toolbox is needed to build the foundation’ for organizational change, yet there is no description of what tools leaders need. With the increasing onus on leaders to carry culture change and to support survivors and other members of the CAF, leaders need adequate frameworks and skills in order to help.

Currently, DAOD 9005-1 – Sexual Misconduct Response is an administrative order that includes direction to leaders on what actions to take in response to sexual misconduct. Considering the complexity of these incidents, well-articulated direction is essential for all leaders and this document stresses the importance of following procedures and outlines the specifics of what to do. Supporting those affected is emphasized numerous times throughout the document; however, a description of ‘how to’ support survivors is once again missing. Largely, the mention of support is subsumed by the need to ‘follow checklists.’ The document implicitly suggests that the Sexual Misconduct Response Centre (SMRC) should provide support. Notwithstanding the important role of the SMRC in support of survivors, as often the first point of contact

²⁶¹ Department of National Defence, *The Path to Dignity and Respect: The Canadian Armed Forces Sexual Misconduct Response Strategy*, (Ottawa: Department of National Defence, 2020), 59-66.

leaders require frameworks and skills that determine how to engage with and be compassionate toward those needing help.

The CAF is accountable for preventing and addressing gender-based violence within the institution. As such, leaders at all levels are responsible for supporting and exercising compassion for those affected. One positive step that the CAF recently undertook was offering an official apology to all survivors of military sexual violence. The Forces recognized that an apology was “important for [survivors] of military sexual abuse to heal and have their experiences acknowledged.”²⁶² Survivor advocates also note that an “apology has the ability to disarm others of their anger and to prevent further misunderstandings.”²⁶³ When offered sincerely, an apology can “allow individuals to move on and grow.”²⁶⁴

In January 2021, as part of his inaugural speech as the new CDS, Admiral Art McDonald offered an apology. He said:

I apologize to you my teammates, our teammates who have experienced racism, discriminatory behaviour and — or — hateful conduct. I am deeply sorry. I want you to know I will do all that I can to support you; to stop these unacceptable acts from happening; and to put into practice our guiding principle: Respect and dignity for all persons.²⁶⁵

²⁶² The Canadian Press, "Canadian Armed Forces to Formally Apologize to Victims for Sexual Misconduct" *CTV News*, November 23, 2020, accessed November 23, 2020. <https://www.ctvnews.ca/mobile/politics/canadian-armed-forces-to-formally-apologize-to-victims-for-sexual-misconduct-1.5200913?fbclid=IwAR1Ge5GIK5TuL5UNJtV2E3Ony0rEt5f51xeVzrHduHuHOcHSUrPCrYa0aFE>.

²⁶³ Beverly Engel, "The Power of Apology: How to give and receive an apology. And it's worth it, on both ends" *Psychology Today*, June 9, 2016, accessed November 23, 2020. <https://www.psychologytoday.com/ca/articles/200207/the-power-apology>.

²⁶⁴ Hershey H. Friedman, "The Power of Remorse and Apology." *Journal of College and Character* 7 no. 1 (2006). <https://doi-org.cfc.idm.oclc.org/10.2202/1940-1639.1510>, 10.

²⁶⁵ Murray Brewster, "A Sea Change: Canada's New Top Military Commander apologies to Victims of Racism," *CBC News*, January 14, 2021, accessed March 4, 2021. <https://www.cbc.ca/news/politics/military-command-mcdonald-vance-1.5873473>.

Although this apology lacked explicit mentioning of sexual misconduct, the sentiments of remorse demonstrated a step in the right direction. CAF members and the public perceived that this apology was the first step for enacting lasting change;²⁶⁶ however,

organizational leaders must also focus on the extent to which they are willing—and able—to change the [institution’s] behavior. If they [cannot] or [do not] want to do things differently in the future, the case for making an apology is weak, because it will sound hollow and unconvincing.²⁶⁷

Unfortunately for the CAF, within a month of making the apology two consecutive CDSs, General Vance and Admiral McDonald himself, faced allegations of sexual misconduct and Canadian media outlets ran numerous stories implying the abuse of power and poor leadership within the CAF. In light of these circumstances, McDonald’s apology may be perceived as disingenuous, and has further diminished public trust in the CAF and the credibility of the organization. The CAF directs leaders to support survivors; however, vague policy, incomplete direction and empty apologies have demonstrated the need for improvement. Compassionate leadership and its tenets can provide the necessary framework and tools for leaders to support survivors and realize beneficial institutional change.

What is Compassionate Leadership

“A true leader has the confidence to stand alone, the courage to make tough decisions, and the compassion to listen to the needs of others.”

- General Douglas MacArthur, U.S. Army General²⁶⁸

One of history’s greatest military leaders, General Douglas MacArthur, recognized the importance for leaders to demonstrate compassion. As a leader, he

²⁶⁶ Ibid.

²⁶⁷ Maurice Schweitzer et al., "The Organizational Apology." *Harvard Business Review*, (September 2015), accessed November 2020, 23. <https://hbr.org/2015/09/the-organizational-apology>.

²⁶⁸ Jon S. Rennie, "The Four C's of Leadership," *Jon S. Rennie: Leadership is a People* (blog) January 06, 2017, accessed March 17, 2021, <https://jonsrennie.com/2017/06/01/the-four-cs-of-leadership/>.

understood the skills leaders needed to win the battle and the emotional intelligence leaders needed to care for their warriors fighting that same battle.²⁶⁹ Although understood by leaders of WWII, it would appear that exercising compassion is only now beginning to reemerging as a recognized leadership approach.

Compassionate leadership is not focused on the short-term or instant gratification; rather, it is focused on [what is] best for the individual, the team, the organization and it considers other factors that may influence or impact the situation at hand... Today, leaders are expected to treat their people with a greater sense of caring and humanity and to respect the unique attributes and qualities each person brings to the team and organization.²⁷⁰

The CAF could embrace this style of leadership to mend the trust that has been broken, regain the credibility that has been lost, and to restore and reframe the spirit of the warrior. Since the voluntary ‘side-step’ of Admiral McDonald as CDS, the Government of Canada’s Standing Committee on National Defence has probed deep into the allegations of sexual misconduct brought against senior leaders. In addition to the requirement for cultural change, abuse of authority is a reoccurring theme emergent in committee meetings. Additionally, numerous witnesses have outlined the negative effects of power imbalances throughout the CAF.

As discussed in Chapter 3, the CAF requires a chain of command to remain operationally effective, yet, this structure creates imbalances of power. This characteristic of the chain of command is not strictly negative, but power without compassionate leadership can cause damaging and negative effects which disproportionately favour the

²⁶⁹ Tony Woodall, "QOD-182: 3 Traits of a True Leader - General Douglas MacArthur," *Goal Getting Podcast* (blog), January 18, 2016, accessed March 17, 2021, <http://www.goalgettingpodcast.com/qod-182-3-traits-true-leader-general-douglas-macarthur/>.

²⁷⁰ Joanne Trotta, "What does it Mean to Be a Compassionate Leader?" *Emergentics International*, accessed March 9, 2021, <https://www.emergetics.com/blog/compassionate-leader/>.

‘powerful’. In 2009, British physician and parliamentarian Lord David Owen studied the effects of power for leaders and discovered that “the possession of power, particularly power which has been associated with overwhelming success, held for a period of years”²⁷¹ can have adverse effects on the brain. Owen named this personality trait development the Hubris Syndrome. He noted that some in professions leaders such as politicians, business executives, and leaders within the military and academia “dismiss hubris as an occupational hazard... [which is] an unattractive but understandable aspect of those who crave power.”²⁷² This syndrome can “lead to a false sense of invulnerability... and a dangerous mix of ego, pride, delusion, resistance to criticism, and (in the case of a company or institution) groupthink.”²⁷³

In the military, hubris syndrome may be compounded by a strong and toxic masculinist culture and with an organizational hierarchy that struggles with imbalances of power. The crux of the issue could be that leaders are not made aware of what constitutes an abuse of power, the consequences of such abuses, and importantly, they are not provided with the necessary frameworks and tools to prevent abuses of power. As Owen suggests, leaders require “a combination of common sense, humour, decency, skepticism and even cynicism that treats power for what it is – a privileged opportunity to influence, and

²⁷¹ David Owen and Jonathan Davidson, "Hubris Syndrome: An Acquired Personality Disorder? A Study of US Presidents and UK Prime Ministers Over the Last 100 Years" *Brain: A Journal of Neurology* 132 (2009) https://watermark.silverchair.com/awp008.pdf?token=AOECAHi208BE49Ooan9khhW_Ercy7Dm3ZL_9Cf3qfKAc485ysgAAQEWggKdBgkqhkiG9w0BBwagggKOMIICigIBADCCAOmGCSqGSIb3DQEHAATAeBglghkgBZQMEAS4wEQQMgSAytIR0QkpQijLdAgEQgIICVLLm9_sk8XoW_BylTI7JogKZNRQ61S4A5RVMdHADrg8-ImQS, 1397.

²⁷² Ibid., 1396.

²⁷³ David Owen, "Hubris Syndrome," *Enterprise Risk* (2016), 23.

sometimes to determine, the turn of events.”²⁷⁴ Future research is recommended to explore the impact of compassion as a framework for balancing the effects of the hubris syndrome.

Compassion maybe key to balancing the intoxication of power. Leadership expert Rasmus Hougaard and a team of researchers conducted a survey in 2018 of 1000 leaders. They found that “91% said compassion is very important for leadership, and 80% would like to enhance their compassion but do not know how.”²⁷⁵ They found for these leaders:

that power [makes] people want to be less empathetic; that taking on greater responsibilities and pressure can rewire [their] brains and, through no fault of [their] own, force [them] to stop caring about other people as much as [they] used to. But... it can also be reversed... While empathy is the tendency to feel others’ emotions and take them on as if you were feeling them, compassion is the *intent* to contribute to the happiness and well-being of others. Compassion, therefore, is more proactive, which means [it can be made a] habit. Compassion is clearly a hugely overlooked skill in leadership training.... Compassion is something we create by applying it to every interaction we have. In that way, it can become the compass that directs your intentions, attention, and actions.²⁷⁶

With the ongoing allegations of sexual misconduct and abuse of power, professional development that focuses on compassionate leadership could deeply benefit the CAF. Instilling compassion as a valued leadership approach could increase feelings and experiences of compassion for all members, especially those affected by military sexual violence, hateful and unprofessional conduct. Additionally, with compassion directing our ‘compass,’ leaders would be better positioned to steer culture change.

²⁷⁴ Ibid., 20. Interestingly Owen also captures the root of hubris and power to date back to ancient Greece. “Such dishonouring behaviour was strongly condemned in ancient Greece. Nemesis is the name of the goddess of retribution, and often in Greek drama the gods arrange nemesis because a hubristic act is seen as one in which the perpetrator tries to defy the reality ordained by them. The hero committing the hubristic act seeks to transgress the human condition, imagining himself to be superior and to have powers more like those of the gods. But the gods will have none of that, so it is they who destroy him. The moral is that we should beware of allowing power and success to go to our heads.”

²⁷⁵ Rasmus Hougaard, Louise Chester, and Jacqueline Carter, "Power Can Corrupt Leaders. Compassion Can Save Them," *Harvard Business Review*, February 15, 2018, accessed March 8, 2021. <https://hbr.org/2018/02/power-can-corrupt-leaders-compassion-can-save-them>.

²⁷⁶ Ibid.

In 2012, researchers Shimul Melwani, Jennifer S. Mueller, and Jennifer R. Overbeck conducted a study of personality traits and their effect on the perception of leaders. Both contempt and compassion were examined. Those individuals who expressed contempt, i.e. dominance and self-aggrandizing behaviours were seen as leaders in name. However, those who expressed compassion were more likely to be seen as a leader in practice. They explain that:

Someone who is concerned for others, and who intends to help, is also seen as more likely to be a leader. This more positive view, which allows for a more sensitive inter-personal style, reassures us that perceivers are considering more than just dominance in their judgments of potential leaders, and offers the opportunity for those seeking leadership to reach it without compromising their caring for others.²⁷⁷

The balance of this section will describe the various traits of a compassionate leader, the impacts of this style of leadership, and how to cultivate compassionate leadership.

Traits of a Compassionate Leader

Compassionate leaders are focused on others rather than self. Psychologist Sherrie Campbell describes compassionate leaders as being profoundly ethical and possessing high levels of integrity. Campbell explains that compassionate leaders “guide, acknowledge and support team members to combine their efforts, skills, talents, insights, passion, enthusiasm and commitment to work together for the greater good.”²⁷⁸ For a military leader, these traits are essential as operational pressures can be extremely

²⁷⁷ Shimul Melwani, Jennifer S. Mueller, and Jennifer R. Overbeck, "Looking Down: The Influence of Contempt and Compassion on Emergent Leadership Categorizations," *Journal of Applied Psychology* 97, no. 6 (2012) https://klm68f.media.zestyio.com/looking-down--the-influence-of-contempt-and-compassion-on-emergent-leadership-categorizations_3.pdf, 1182.

²⁷⁸ Sherrie Campbell, "7 Inspiring Traits of Compassionate Leadership," *Entrepreneur*, March 15, 2018, accessed March 9, 2021. <https://www.entrepreneur.com/article/310391>.

demanding and require a team effort of service before self. **Error! Reference source not found.** describes 16 traits associated with compassionate leaders. The reader should note these are all independent traits.

Table 5 - Traits of a Compassionate Leader²⁷⁹

Traits of a Compassionate Leader			
Engaging & Listens with Intent	Trustworthy	Communicates Mindfully	Inspiring Collaboration
Creates Environment of Commitment	Humble – seeks feedback to grow team and one’s self	Inspiring People to Connect to one Another	Removes Barriers within Chain of Command
Unselfish (Non-Careerist)	Sets and Maintains Boundaries	Holds Self to High Standards and Ethics	Seeks Influence, Not Authority
Encouraging & Supportive	Competent	Passionate	Committed to Learning

For some, there may be a perception that these traits are incompatible with ideals of the warrior, and that the notion of kindness and care could create weakness and vulnerability within the fighting force. This perception however is at:

odds with reality. We are not living in medieval times. Twenty first century leadership demands that leaders establish an emotional connection with their followers [as they] crave validation, appreciation, and empathy... [It also demands leaders to} be humble... Humility is a fundamentally feminine trait. It is also one that is essential to be a great a great leader. Without humility it will be very hard for anyone in charge to

²⁷⁹ These traits were compiled from various sources including: Tomas Chamorro-Premuzic and Cindy Gallop, "7 Leadership Lessons Men Can Learn from Women," *Havard Business Review*, April 1, 2020, accessed March 8, 2021. <https://hbr.org/2020/04/7-leadership-lessons-men-can-learn-from-women>; Joanne Trotta, "What does it Mean to Be a Compassionate Leader?" *Emergenetics International*, accessed March 9, 2021, <https://www.emergenetics.com/blog/compassionate-leader/>; Sherrie Campbell, "7 Inspiring Traits of Compassioante Leadership," *Entrepreneur*, March 15, 2018, accessed March 9, 2021. <https://www.entrepreneur.com/article/310391>.

acknowledge their mistake, learn from experience, take into account other people's perspectives, and be willing to change and get better.²⁸⁰

Compassionate leaders are not superhuman, but take the time to be present, acknowledge, listen, and make decisions in the best interest of the individual, the team, and the organization. Reframing the warrior identity in the CAF as one that is founded firmly on compassion could serve to challenge more toxic and traditionally masculinist constructions of leadership that may enable abuses of power and professional misconduct in the organization.²⁸¹

Benefits of Compassionate Leadership

Exercising compassionate leadership benefits more than those receiving compassion. Psychologist Maria Brown, Head of Research for Management Research Group,²⁸² notes that the person receiving compassion, the organization that witness's compassionate acts and the person offering compassion all positively benefit from this leadership approach. Researcher and psychologist Joshua Schultz's research suggests that "an employee who feels their needs are taken care of will want to reciprocate by taking care of the organization's needs and the needs of their coworkers."²⁸³ Conversely, "when employees see their organizations as represented by cold and unsupportive individuals,

²⁸⁰ Tomas Chamorro-Premuzic and Cindy Gallop, "7 Leadership Lessons Men Can Learn from Women," *Harvard Business Review*, April 1, 2020, accessed March 8, 2021. <https://hbr.org/2020/04/7-leadership-lessons-men-can-learn-from-women>.

²⁸¹ Concurrent to this research, the author co-developed and co-facilitated an eight-part conversational series with Beth Sturdevant called *Redefining the Warrior*. Each session encourages participants to examine their perspectives and understandings of the traditional warrior mindset through self-reflection, group discussions, and mindfulness practices. Topics include masculinity, femininity, emotional resiliency, balance, guiding principles, and compassion. An outline of the conversational series may be found at Appendix 1 – Redefining the Warrior.

²⁸² A management-consulting firm specialising in researching and performing assessments of various aspects (leadership, professional development, sales and service strategy etc.) of an organization.

²⁸³ Joshua Schultz, *Becoming the Leader You Value: An Act Coaching Intervention for Compassionate Leadership*, (Dissertation, Ann Arbor: 2020), 10.

they see their organizations as cold and unsupportive.”²⁸⁴ **Error! Reference source not found.** presents the various benefits associated with compassionate leadership and the reader should note that the benefits are grouped in columns independent of the other columns.

²⁸⁴ Ibid., 10.

Table 6 - Compassionate Leadership Benefits²⁸⁵

Subordinate Impact	Organizational Impact	Leadership Impact
Heal – physical & psychological	Increased Employee Commitment	Gain prosocial identity
Reduce anxiety & stress	Stronger interpersonal connections	Seen as a stronger leader
Sense of being valued	Increased drive toward professional development	Connect in meaningful ways
Tendency to shed a positive light on events	Reduction in punitive actions toward others	Seen as more competent
Increase commitment & loyalty	Openness to receiving help	Improved mental health (when exercising self-compassion as a precursor to compassionate leadership)
Feel supported	Organization-wide resilience	Life satisfaction
Raises level of trust	Attract & retain talented and motivated personnel	Sense of purpose & meaning
Life satisfaction	Creates psychological safety for employees	
Sense of purpose & meaning	Pride in organization	

²⁸⁵ Maria D Brown, "Compassionate Leadership: Leaders to Turn Empathy into Action," accessed March 9, 2021. <https://www.slideshare.net/mrgwebinars/compassionate-leadership-coaching-leaders-to-turn-empathy-into-action-145863061>, 10-11; Jan E. Dutton and Kristina M. Workman, "Commentary on 'Why Compassion Counts!': Compassion as a Generative Force," *Journal of Management Inquiry* 20, no. 4 (2011) https://journals-sagepub-com.cfc.idm.oclc.org/doi/full/10.1177/1056492611421077?utm_source=summon&utm_medium=discover-y-provider; Raine Eisler, "A Conversation with Monica Worline and Jane Dutton: Compassion in the Work Place," *Interdisciplinary Journal of Partnership Studies* 4, no. 2 (2017) <https://pubs.lib.umn.edu/index.php/ijps/article/view/161/155>; Rasmus Hougaard, Jacqueline Carter, and Nick Hobson, "Compassionate Leadership is Necessary - but Not Sufficient," *Harvard Business Review*, December 4, 2020, accessed March 8, 2020. <https://hbr.org/2020/12/compassionate-leadership-is-necessary-but-not-sufficient>; Joshua Schultz, *Becoming the Leader You Value: An Act Coaching Intervention for Compassionate Leadership*, (Dissertation, Ann Arbor: 2020), 13.

The creation of a psychologically safe environment, the feeling of being supported, and increased relationships of trust are a few areas highlighting the benefits of compassionate leadership approaches to an organization and its members. In the context of sexual misconduct in the CAF, these benefits could create a culture where survivors of gender-based violence are more likely to feel empowered and to heal. Additionally, compassionate CAF leaders could receive mental health and social benefits as they make meaningful connections with their team. Such benefits might serve to better address and prevent gender-based violence and other cultural issues in the CAF as described in earlier chapters.

Strengthening Compassion

The art of influencing relies on a leader's ability to connect on an emotional level. Effective leaders compel their audiences through emotions and should ensure their motives are not self-serving but with different motives. One can suggest that using a compassionate leadership approach requires a commitment to influencing team members "for collective, rather than individual gain."²⁸⁶

Compassion is not a skill that comes naturally. The skill of exercising compassion can however be cultivated through various methods. Schultz proposes that the first step is to undergo a 360-degree analysis and subsequent coaching based on the results.²⁸⁷ More research is suggested in order to adapt 360 analyses to the pan-CAF context as this

²⁸⁶ Joshua Schultz, *Becoming the Leader You Value: An Act Coaching Intervention for Compassionate Leadership*, (Dissertation, Ann Arbor: 2020), 9.

²⁸⁷ An analysis that surveys the leader from all perspectives: themselves, subordinates, peers, and superiors: *Ibid.*, 30.

framework could offer leaders at all levels feedback to grow and develop additional leadership tools.^{288 289}

With or without this specific method of analysis, through behaviour changes leaders can still improve their ability to express compassion. **Error! Reference source not found.** provides examples of behaviours, practices, and actions that can enhance one's ability to lead with compassion.

²⁸⁸ Ibid., 30

²⁸⁹ Currently, 360 analyses and mentorship is offered for students of the Joint Command and Staff Program (Residential). This practice could be used pan-CAF in order to offer the analysis to all leaders.

Table 7 - Compassionate Leadership Practices

Compassionate Behaviours, Practices, & Actions	Description
Exercise Self-Compassion	<p>Having genuine compassion for others starts with having compassion for oneself. If one is overloaded and out of balance, it is impossible to help others find their balance.</p> <p>Self-compassion includes:</p> <ul style="list-style-type: none"> - getting quality sleep - taking breaks during the day - letting go of obsessive self-criticism - cultivating positive self-talk - reframing setbacks as a learning experience
Check Intention	<p>A leader should view the situation from the point of view of the follower.</p> <p>Ask oneself: How can I best be of benefit to this person or these people?</p>
Adopt a Daily Compassion Practice	Compassion is a trainable skill through regular practice.
Practice Candid Transparency	<p>Leaders are responsible for providing the guidance that people need.</p> <p>Feedback should be:</p> <ul style="list-style-type: none"> - candid - specific - clear - direct - transparent
One Daily Direct Interaction	Adopt a habit of having at least one daily direct and candid interaction with a person.
Adopt a Daily Mindfulness Training	When individuals practice mindfulness, they gain greater wisdom and leadership competence. Mindfulness allows the leader to remain present with the individual, situation, and problem.

Source: Rasmus Hougaard *et al*, *Compassionate Leadership is Necessary – but Not Sufficient*

Leaders seeking to exercise more compassion do not need to change all behaviours at once; those requiring immediate modification will be addressed in the remainder of this section.

As ‘compassion breeds compassion’, a logical starting point for leaders is to increase their own self-compassion.²⁹⁰ Schultz’s research suggests that “self-compassion entails feeling a connection to other human beings, the acceptance of one’s flaws and limitations, and a realization that mistakes and suffering are inevitable parts of the human experience.”²⁹¹ By increasing one’s self-compassion, a leader will demonstrate compassion in the execution of their own duties, which will result in the organization as a whole integrating the concept of compassion into daily practice – i.e. leading by example.²⁹² Exercising self-compassion will also benefit survivors of gender-based violence. In 2013, Psychologist Dr. Angele Close explored the relationship of self-compassion and the negative and positive psychological states of women who were recovering from sexual trauma and found that “self-compassion may help the recovery process in its contraindication to shame.”²⁹³ She also found that the benefits of exercising self-compassion increased resilience and positive states of mind with survivors. Whereas, the absence of self-compassion left the survivor to revel in shame, and self-blame.

Chapter 4 discussed the negative consequences experienced by leaders who committed transgressions in the past. As noted, the guilt they feel can negatively affect their own mental health and their ability to effectively lead overtime. The act of self-

²⁹⁰ Joshua Schultz, *Becoming the Leader You Value: An Act Coaching Intervention for Compassionate Leadership*, (Dissertation, Ann Arbor: 2020), 11.

²⁹¹ Joshua Schultz, *Becoming the Leader You Value: An Act Coaching Intervention for Compassionate Leadership*, (Dissertation, Ann Arbor: 2020), 12.

²⁹² Joshua Schultz, *Becoming the Leader You Value: An Act Coaching Intervention for Compassionate Leadership*, (Dissertation, Ann Arbor: 2020), 11.

²⁹³ Angele Close, "Self-Compassion and Recovery From Sexual Sexual Assault," (Thesis, University of Toronto, 2013). https://central.bac-lac.gc.ca/item?id=TC-OTU-43514&op=pdf&app=Library&oclc_number=1033019668.

compassion can alleviate some of these negative consequences.²⁹⁴ Moreover, the Deschamps Report called for “better role modelling.”²⁹⁵ By coming to terms with one’s actions, both past and present, and by exercising self-compassion, leaders can become better role models.

Compared to self-compassion, offering compassion to another is perhaps more difficult than it may appear. Northwestern University professor Jane Dutton and research scientist at Stanford University Center for Compassion Monica Worline, determined a four-step process to enable leaders to exercise compassion. **Error! Reference source not found.** below is a visual representation of how to offer compassion to someone. A key element of this process is for leaders to remain mindful and present with individuals. Mindfulness is defined as “the practice of maintaining a nonjudgmental state of heightened or complete awareness of one's thoughts, emotions, or experiences on a moment-to-moment basis.”²⁹⁶ Dutton and Worline recommend the concept of mindfulness in leadership practices as it allows for:

human presence with another person who is suffering [and] is a powerful form of action. Often [one] cannot “fix” the root of suffering—and that hubris of needing or wanting to fix another person’s circumstances can hinder us from simply being with them.²⁹⁷

²⁹⁴ It is not suggested that predators need only to self-reconcile using compassion. Transgressors must still be held accountable according to Canadian laws and the Code of Service Discipline. In addition, each transgressor must also make personal amends in order to truly move forward.

²⁹⁵ Justice Marie Deschamps, *External Review into Sexual Misconduct and Sexual Harassment in the Canadian Armed Forces*, (Department of National Defence, 2015), accessed October 30, 2020. <https://www.canada.ca/en/departement-national-defence/corporate/reports-publications/sexual-misbehaviour/external-review-2015>, 24.

²⁹⁶ Merriam-Webster, *Mindfulness*, accessed April 12, 2021, <https://www.merriam-webster.com/dictionary/mindfulness>.

²⁹⁷ Jan E. Dutton and Kristina M. Workman, "Commentary on 'Why Compassion Counts!': Compassion as a Generative Force," *Journal of Management Inquiry* 20, no. 4 (2011) https://journals-sagepub-com.cfc.idm.oclc.org/doi/full/10.1177/1056492611421077?utm_source=summon&utm_medium=discover-y-provider, 9.

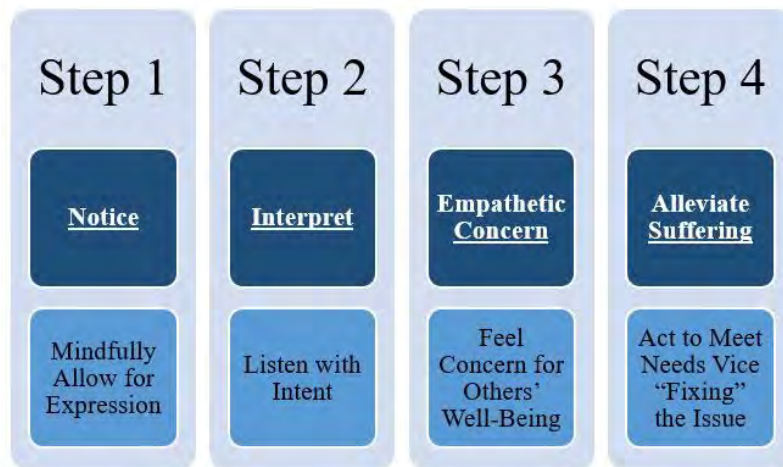


Figure 4 - Compassion as a Process

Source: Riane Eisler, *A Conversation with Monica Worline and Jane Dutton in the Work Place*, 6.²⁹⁸

Many Five Eyes militaries have started to adopt practices of mindfulness. Although, some “would say that mindfulness was never developed for war purpose, the idea is to be as faithful to compassionate and humane ideals as possible given the realities of the [operations].”²⁹⁹ Indeed, “A small but growing group of military officials support [mindfulness] techniques to heal trauma-stressed veterans, make command decisions and help soldiers in chaotic battles.”³⁰⁰ As seen above, mindfulness is a practice of compassion, both for the self and for others.

In sum, this section described the traits of a compassionate leader to include trustworthiness, competence, and humility. It also defined the benefits of compassionate leadership for the individual receiving compassion, the organization and the leader offering compassion. Considering the benefits and the potential for addressing CAF’s

²⁹⁸ The author has created a visual table representation of the work of Worline and Dutton.

²⁹⁹ Matt Richtel, "The Latest in Military Strategy: Mindfulness," *The New York Times*, April 5, 2019, accessed March 9, 2021, <https://www.nytimes.com/2019/04/05/health/military-mindfulness-training.html>.

³⁰⁰ Ibid.

persistent gender-based violence and need for culture change, this section also outlined how institutions such as the CAF can grow compassionate leaders.

Balancing Compassionate Leadership

Compassion is by nature gentle, peaceful and soft, but it is very powerful.
- Dalai Lama³⁰¹

This chapter has demonstrated the importance and benefits of compassionate leadership. The CAF could benefit from this leadership approach as it can help leaders to facilitate the empowerment and healing of survivors of gender-based violence, and support them to advance a culture in need of change. It is also important to acknowledge that as a profession of arms, leaders retain the need to lead CAF members on operations that both meet the national interest and align with national values. To do so, compassionate leadership can be exercised to increase leader wisdom and competence.³⁰² In doing so, leaders may balance the needs of the mission and institution with the needs of CAF members.

Hougaard and a team of behaviour and leadership researchers determined that the combination of compassion and wisdom achieves a necessary leadership balance. They categorized wisdom as “a deep understanding of what motivates people and how to manage them to deliver on agreed priorities.”³⁰³ Their wise compassion leadership matrix depicted at **Error! Reference source not found.** demonstrates how the combinations of wisdom and compassion can yield differing results.

³⁰¹ Tenzin Gyatso Lama: The Fourteenth Dalai, "Compassion and the Individual," *His Holiness The 14th Dalai Lama of Tibet*, accessed March 15, 2021 <https://www.dalailama.com/messages/compassion-and-human-values/compassion>.

³⁰² Rasmus Hougaard, Jacqueline Carter, and Nick Hobson, "Compassionate Leadership is Necessary - but Not Sufficient," *Harvard Business Review*, December 4, 2020, accessed March 8, 2020. <https://hbr.org/2020/12/compassionate-leadership-is-necessary-but-not-sufficient>.

³⁰³ Ibid.

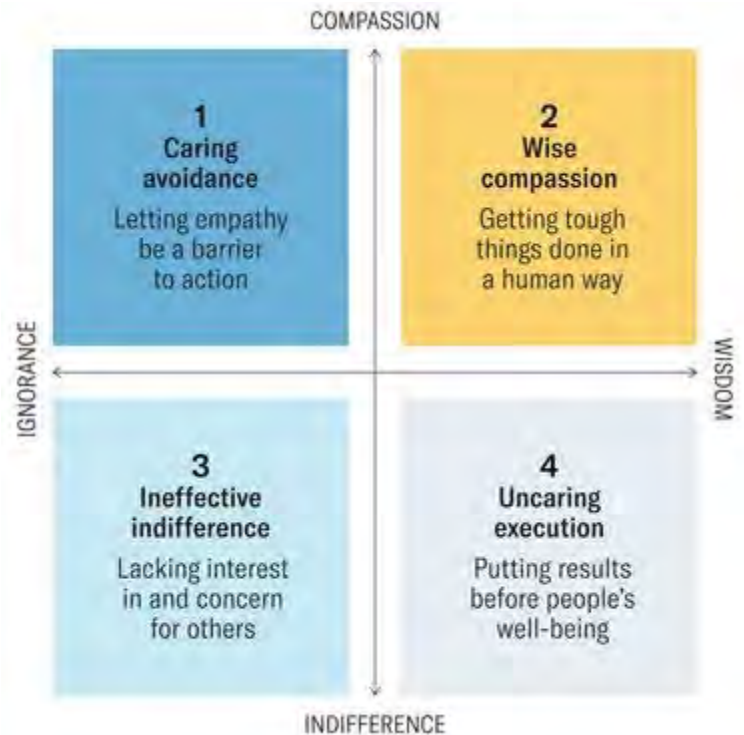


Figure 5 - The Wise Compassion Leadership Matrix

Source: Rasmus Hougaard *et al*, *Compassionate Leadership is Necessary – but Not Sufficient*.

They argued that leaders in Quadrant 1 exercise compassion but avoid giving necessary feedback when challenges arise. Quadrant 3 leaders both remain indifferent to the needs of their team and lack competence. Hougaard and his co-researchers propose, “lacking both compassion and wisdom, these leaders appear to their followers as uncaring and unprofessional.”³⁰⁴ In Quadrant 4, leaders execute their duties effectively, but do so with little compassion for their subordinates. The most effective leadership approach is captured in Quadrant 2. These leaders balance “concern for their people with the need to move [the organization] forward in an efficient, productive manner.”³⁰⁵

A significant challenge in exercising compassionate leadership within the CAF context involves breaking the myth that showing compassion is a weakness. Showing

³⁰⁴ Ibid.

³⁰⁵ Ibid.

compassion and exhibiting strength in the CAF are not mutually exclusive. Specifically, in an environment where the demonstration of emotions is discouraged, those members who exercise compassion are in fact demonstrating inner strength.³⁰⁶ When a warrior shows compassion, it is not easy to do and for some it may be extremely difficult. Yet, a leader who has the courage to show compassion despite institutional norms of stoicism demonstrates strength. Dutton and Worline argue that “rather than being ‘soft’ and ‘nice to have,’ when [leaders] look through the lens of strategic capabilities [they] see that care and compassion contribute [sic] powerfully to organizational strengths that allow an organization to succeed.”³⁰⁷ Schultz expanded this notion further by adding:

It is important to note that although emotion is an essential aspect of compassion, the compassionate process does not necessarily involve grand displays of emotion. Instead, it is often a practical interaction in which the appropriate material goods, support, or flexibility are offered.³⁰⁸

In a military context, U.S. Director of Army Staff, Lieutenant General Walter E. Piatt, described to New York Times in 2019 that he used compassion and empathy “in the face of combat in Iraq... for real advantages.”³⁰⁹ He practiced compassion and self-compassion through mindfulness to ‘bring himself on point.’ As a highly decorated military leader, who has been awarded a Bronze Star for heroism in combat, he

³⁰⁶ Vanessa Brown, *The Gendered Division of Emotional Labour and Post Pandemic Reconstruction*. Vol. 1, in *Military Psychology Response to Post-Pandemic Reconstruction*, by Samir Rawat, Ole Boe and Andrzej Piotrowski, (Jaipur, India: Rawat Publications, 2020).

³⁰⁷ Jan E. Dutton and Kristina M. Workman, "Commentary on 'Why Compassion Counts!': Compassion as a Generative Force," *Journal of Management Inquiry* 20, no. 4 (2011) https://journals-sagepub-com.cfc.idm.oclc.org/doi/full/10.1177/1056492611421077?utm_source=summon&utm_medium=discovery-provider, 5.

³⁰⁸ Joshua Schultz, *Becoming the Leader You Value: An Act Coaching Intervention for Compassionate Leadership*, (Dissertation, Ann Arbor: 2020), 14.

³⁰⁹ Matt Richtel, "The Latest in Military Strategy: Mindfulness," *The New York Times*, April 5, 2019, accessed March 9, 2021, <https://www.nytimes.com/2019/04/05/health/military-mindfulness-training.html>.

personifies the benefits of the co-existence and balance between compassion and strength.

Widespread Cause and Effect

The benefits of employing compassionate leadership in the CAF are not limited to the institution and its members alone. Leading CAF members with compassion will meet the members' and the institution's needs. As previously discussed, 'compassion breeds compassion', the more the institution and its leaders embody compassionate leadership, the more the members will as well. As a profession of arms, and on behalf of the Government of Canada, members are required to act in accordance with the Code of Ethics and Values in the execution of their duties. Specifically, gender and security expert Charlotte Isaksson argues that the military plays an essential role in the efforts to eliminate gender-based violence on a global scale "both in terms of national progress in achieving gender equality, as well as externally in delivering equal security for men and women when conducting any military operation or mission."³¹⁰ As previously outlined, leading with compassion does empower survivors of gender-based violence to heal; this healing can transcend to those the institution serves to protect. Additionally, there are various positive impacts for the members and the entire organization.

An organization that experiences such positive effects could become a more healthy and vibrant institution. Members dedicated to serving their country who are socialized in a more wholesome and inclusive culture would better represent Canadian values, such as equality and compassion, in execution of their duties. This empowered

³¹⁰ Charlotte Isaksson,. "Fighting for Gender Equality: Why Security Sector Actors Must Combat Sexual and Gender-Based Violence" *The Fletcher Forum of World Affairs*, 38 no. 2 (2014): 51.

and balanced warrior spirit could better implement mandates within UNSCR 1325 and support the military's role in Canada's National Action Plan on WPS.

An additional benefit of "expanding leadership models to be inclusive of... feminine... traits may help increase the representation of women in positions of leadership."³¹¹ Often compassion is associated with feminine qualities and leadership with more masculine attributes.³¹² By this very notion, the marrying of compassion with leadership also represents gender balance, and introduces a feminine characteristic as valuable to today's notion of CAF leadership.³¹³ Developing a more inclusive leadership approach could also strengthen and facilitate CAF inclusion initiatives.

This chapter has described the benefits of compassion and compassionate leadership in the CAF context. It illustrated that the advantages of exercising compassion reach much further than supporting the survivors of gender-based violence. When leading with compassion, leaders can strengthen trust and credibility of the institution, and create a safe environment, all of which are precursors for an effective institution. Compassionate leadership in the CAF is necessary to meet ongoing demands for culture change, the elimination of gender-based violence in the CAF, and the obligation to champion gender equality and security globally.

³¹¹ Sara Greco and Stefanie von Hlatky, "Equity, Diversity, and Inclusion: Revising the Concept of Military Professionalism in the Canadian Armed Forces," in *Rethinking Military Professionalism for the Changing Armed Forces*, (Cham, Switzerland: Springer, 2020), 194.

³¹² The Compassionate Leader, *The Compassionate Leader* (blog), accessed March 9, 2021, <https://www.thecompassionateleader.org/what-is-compassionate-leadership/>.

³¹³ Joanne Trotta, "What does it Mean to Be a Compassionate Leader?" *Emergenetics International*, accessed March 9, 2021, <https://www.emergenetics.com/blog/compassionate-leader/>.

CHAPTER 6 – CONCLUSION

With persistent gender inequality, pervasive gender-based violence, and widespread militarized masculinity and abuse of power plaguing the CAF and its culture, the CAF is in need of help. Indeed, on its own to date, the CAF has seen little to no progress addressing these concerns. Over the years, various programs, such as SHARP training and Operation HONOUR have intended to promote equality, restore justice, and provide a safe and inclusive environment for all members. Yet despite these efforts, the war within ‘friendly-lines’ rages on.

This study demonstrated that a new leadership approach is required to eliminate and prevent gender-based violence and to assist cultural transformation. To fully appreciate the scope of the problem, gender-based violence at the global, national and institutional level were outlined. This was followed by an analysis of why persistent gender-based violence has existed across the ranks of the CAF. By examining culture and institutional values it was illustrated that although the CAF is governed by strong leadership doctrine and the CAF Code of Values and Ethics these need updating to accurately reflect the values of Canadians today. It was suggested that values such as compassion and gender equality be added. The governing documents are not wrong they are simply incomplete.³¹⁴

Following the description for the root of the problem, this study then described the consequences experienced for both the member, the perpetrator, the leadership, and

³¹⁴ During a personal conversation with Vice Admiral (Retired) Darren Hawco, the principle military lead and quality assurance oversight for Canada’s Defence policy, *Strong, Secure, Engaged*, he stated that “in its framing at the time the code is correct but incomplete and is missing key values such as inclusion and equity.” Lieutenant Commander Deanna Wilson/Vice Admiral (Ret'd) Darren Hawco, *Follow up to 16 March Discussion Regarding Compassion, SSE, and the CAF*, (Ottawa, March 19, 2016).

the institution. Effects range from mental and physical health related issues for members and leadership to destabilized military ethos, threats to a sustainable force and operational effectiveness. A military force is only as strong as its membership and with the vast array of problems stemming from gender-based violence it is clear that a new approach is needed. This paper suggests that embracing and exercising compassionate leadership is a way for leaders to support culture transformations, aide themselves and membership to heal from the wounds caused by violence within the team, and to create a stronger institution. Compassionate leadership is an approach that can address and prevent gender-based violence as it enables leaders and empowers members to listen and feel heard in asking for what they need to empower their own healing. Compassionate leadership also balances the needs of the individuals and the organization, and does not ‘make one soft,’ rather strengthens leaders’ awareness, relationships, trust, credibility and effectiveness.

It was demonstrated that by regularly practicing compassionate leadership day to day, it will assist in situations where it is most needed. Some people may feel that offering compassion equates to weakness and that as warriors one must be strong, stoic, and resilient. Yet, one could argue that it is not easy for warriors to show emotions, be vulnerable and offer compassion. Thus, to demonstrate compassion is challenging and requires great strength. The demonstration of a compassionate leadership approach can enable observers to conclude that strength and compassion are not mutually exclusive and both ought to be exercised by warriors.³¹⁵ For the profession of arms, it was demonstrated that there is an importance of balancing compassionate leadership with competence and

³¹⁵ Personal correspondence with Lieutenant General (Retired) Christine Whitecross. Lieutenant Commander Deanna Wilson/Lieutenant General Christine Whitecross, *Speech*, (Ottawa, February 22, 2021)

wisdom. It is possible to be both strong and to be compassionate and empathic.³¹⁶

Exercising leadership in this way, CAF leaders and members will be empowered to excel in not only taking care of each other, but also meeting operational demands on behalf of the Government of Canada and Canadians.

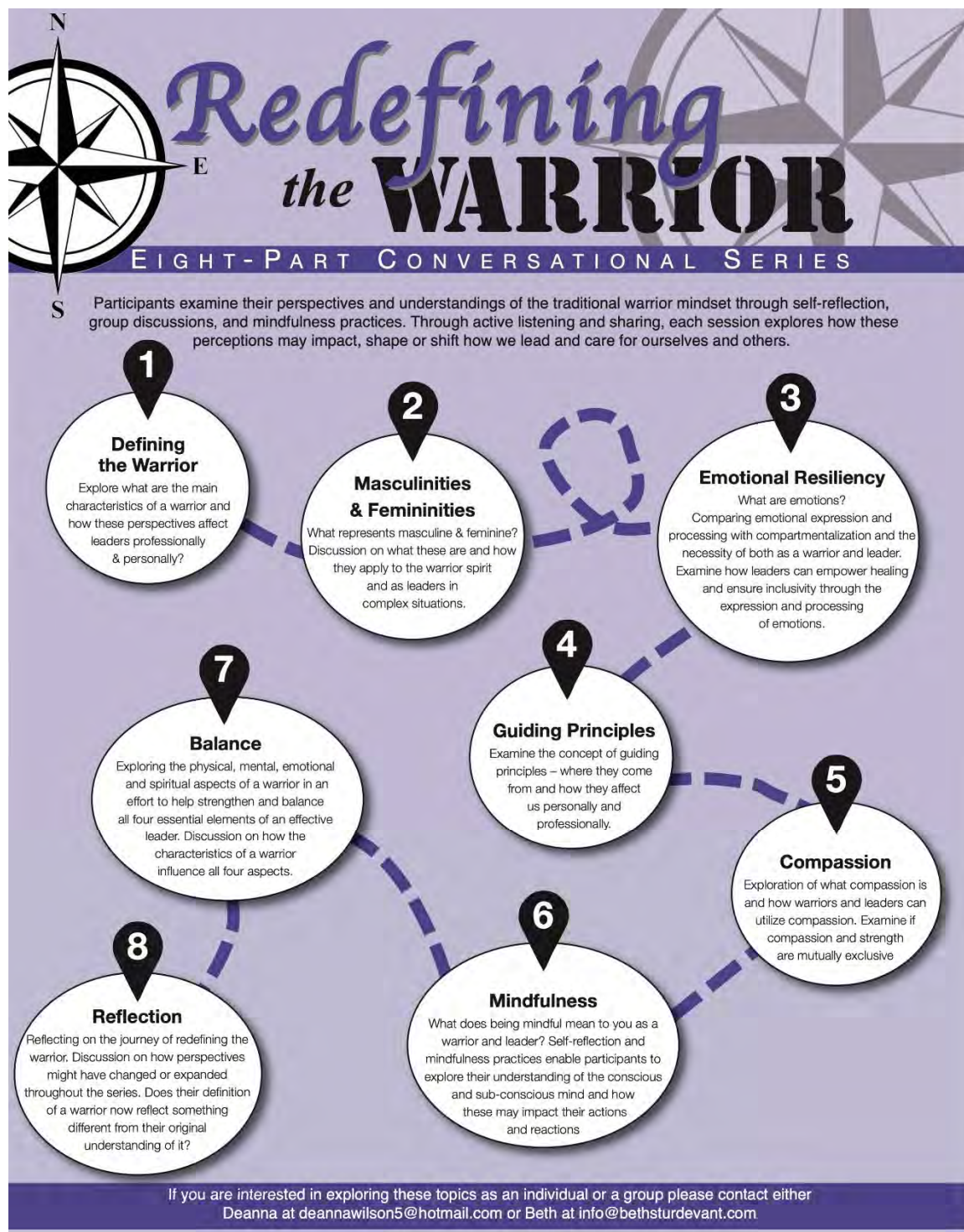
In closing, it is important that leadership take action now. With the shadow of darkness that the current culture and gender-based violence has cast on the CAF, gone are the days of ordering what to do and how to do it. To heal from the scathing wounds inflicted in large part by the past and even still serving leadership, a new approach is required. Leaders need to believe in what they are saying and act in accordance with what they say. In 2016, the then CDS General Vance attributed progress failure to the lack of accurate data and that “[leadership] was not fully aware of the situation and its impacts.”³¹⁷ Ironically, this former highest-ranking senior leader is now under investigation for sexual misconduct and abuse of power;³¹⁸ and thus, some leadership may have understood very clearly how to abuse the power afforded to them by the institution. Leaders need to listen. They need to believe there is a problem, and they need to be part of the solution. Most importantly, members, leaders, and the Canadian Armed Forces need to exercise more compassion.

³¹⁶ Lori Haskell and Melanie Randall, *The Impact of Trauma on Adult Sexual Assault Victims*, (Ottawa: Department of Justice, 2019), 27.

³¹⁷ Jonathan Vance, "The Chief of the Defence Staff, General Jonathan Vance, Addresses Sexual Misconduct in the Canadian Armed Forces," *Canadian Military Journal* 16, no. 3 (2016), <http://www.journal.forces.gc.ca/vol16/no3/page6-eng.asp>, 8.

³¹⁸ Mercedes Stephenson, Marc-Andre Cossette, and Amanda Connolly.. "Former Top Soldier Gen. Jonathan Vance Facing Allegations of Inappropriate Behaviour With Female Subordinates: Sources," *Global News*, February 3, 2021, <https://globalnews.ca/news/7614063/jonathan-vance-sexual-misconduct-operation-honour/>.

APPENDIX 1 – REDEFINING THE WARRIOR



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