

Standard

- Q1. What is the connection between Trust and military effectiveness?
 - A. Trust is built slowly, day-by-day, by a consistent commitment to developing character and competence within our teams within the Profession of Arms. As trust builds within and across the team, we tend to grow towards one another through shared understanding and shared values – normally those ethical principles and military values within the ethos, but also shared Canadian values. Trust is enhanced with sustained competence as a team in completing demanding tasks. Once trust is established, team members tend not to question, judge or doubt one another because they know and care for one another more deeply. Trust tends to build a positive climate through this caring and mutual understanding so that mission command can be effectively employed and the ability to accomplish a task or mission becomes both faster and easier. This is why trust within and across the team is so critical to military effectiveness.
- Q2. Why is commitment critical to the Profession of Arms?
 - A. Commitment is critical because effort counts twice toward success (Angela Duckworth: GRIT). Living an ethos as a daily habit of being and becoming a better exemplar of that ethos requires a daily commitment or habit to pursue self-improvement as a constant professional practice. Some people are talented and do not have to work as hard to achieve the same results, but lazy talent will always be beaten by effortful practice.
- Q3. What is professionalism?
 - Professionalism is simply the conduct and performance expected of a professional. Easy to say, but very difficult to achieve on a continuous basis.
 - Professionalism implies standards of professional conduct and performance – expectations indicate this. The expectations are set by the Profession of Arms.
- Q4. Why do you think that military professionals need to reflect Canadian values, to an appropriate degree, in all of their military activities, as well as off-duty?
 - A. There are many perspectives on this:
 - As an all volunteer force, the CAF takes in people from across all of Canada, and therefore Canadians (the voting public) expect their family that have joined the military to represent the best of the communities that they came from. (Community pride)
 - As an all volunteer force from across Canadian society, the public expects in general that military professionals will as a minimum will represent the best of Canadian society and its values, especially on the world stage. (National pride)
 - Because volunteer military professionals are entrusted with incredibly powerful and lethal means to perform the military function in the name of Canadian society and Canada, and therefore the Government and Society expect nothing less than virtuous judgement in the application (military necessity, humanity,

distinction, and proportionality) of that violence, beyond merely the law of armed conflict. (Ethical restraint in the use of military force).

- Q5. Why are the 3 ethical principles hierarchically above military values and professional expectations?
 - A. The 3 principles take primacy within the ethos because they ensure the 1st professional imperative, otherwise known as the social imperative:
 - **Societal Imperative: The PoA must remain subordinate to civil authority and must reflect, to an appropriate degree, societal values and norms.**
 - Ensure the PoA's ability to successfully fulfill their special responsibility to the community.
 - Remain responsive to the community the PoA is sworn to protect.
 - Remain subordinate and responsive to the civil authority in the performance of military duty.
 - Perform military duty in a manner reflective of Canadian values.
 - The PoA must accept the imperative of civil control of the military in the Canadian democratic political system.
 - The societal imperative requires that members of the PoA understand the political structure, the rule of law and civil-military relations in their parent society.
- Q6. What is socialization?
 - Socialization is an informal and continuing process whereby an individual acquires a personal identity, and learns the norms, values, behaviour, and social/organizational skills appropriate to their social/organizational position.
 - Socialization is largely achieved through a combination of role-modelling and discussion – an exchange of perspectives. Methods can include, but are not limited to, coaching, mentoring or simply providing feedback in the moment.
- Q7. How do you as a military professional engage with or communicate to Canadian Society writ large (to demonstrate that they perform with Canadian values in mind)?
 - A. There are many ways to communicate with society as a military professional – here are but a few:
 - Through personal example while performing military duty on domestic operations, and while commuting to and from work in uniform.
 - Through one's choices, actions and posts on social media where it is readily apparent that you are linked to the PoA. This includes Veterans. The public generally sees Veterans as representing the membership of the PoA even if they are no longer serving.
 - At public events such as Remembrance Day.

- Through interactions, while off duty and in civilian clothing, with other citizen's who know you by reputation that you are a serving member and yet you may not know that they know you are a serving member.
- As a senior officer or senior NCM when answering questions posed by a Parliamentary Committee or other Government oversight committee.
- When interviewing with any public media.
- Q8. What is inclusion?
 - A. Inclusion is the deliberate and continuous act of inviting someone into a group and ensuring that the new member's perspectives and expertise are incorporated into the group's activities.
 - It requires an open mind and growth mindset to actively include everyone into all of the team's activities and decision making processes.
 - While it may make team processes longer in the short term, as belonging, trust and cohesion increase, including those team members and their perspectives and expertise will only enhance and speed up the team's military effectiveness.
- Q9. What is character?
 - A. Character are the attributes or features that make up and distinguish an individual, group or nation leading to principled moral excellence (Trusted to Serve – 2022)
 - The concept of character can be neutral, but western nations tend to think of character in terms of morality and excellence.
 - Just as leadership can be considered neutral, again within western nations tend to view leadership within an ethical or positive lens.
 - A. Various academics describe character in similar but different ways.
 - UWO Ivey Business School (Crossan, Seijts & Gandz 2016) describes character as a combination of one's values, virtues and traits (personality), which in turn determine your choices for behaviour.
 - Fred Kiel (2015) describes individual character as "An individual's unique combination of internalized beliefs and moral habits that motivates and shapes how that individual relates to others."
 - Most research reveals that what we choose to believe in (values, virtues, traits, worldview etc) tends to shape our behavioural habits, which in turn create our character as perceived by others.

Next Level:

- Q10. Which elements in the CAF Ethos best reflect commitment?
 - A. Commitment is best reflected by the term fighting spirit – a relentless determination to see something difficult through to completion. The daily professional practice of embodying and demonstrating our ethos in our behaviour is a difficult but worthy obligation. It will require a constant fighting spirit to do so, especially when we don't feel like doing it, either due to stress, pressure or fatigue. Always doing the right thing and being the best example as a parent, let alone a military professional can be

exhausting. It is for this reason that fighting spirit best resembles the concept of commitment to both character and competence.

- Q11. Are Canadian values clearly defined and accessible to all?
 - o A. No. There is no definitive study/research on Canadian Values.
- Q12. Where does one find Canadian Values articulated?
 - o A. You can find Canadian Values articulated in the following areas:
 - The Constitution Acts, 1867 to 1982: https://laws-lois.justice.gc.ca/eng/const/const_index.html#:~:text=The%20Constitution%20Act%2C%201982%20contains,amending%20the%20Constitution%20of%20Canada.
 - The Canadian Charter of Rights and Freedoms: <https://www.justice.gc.ca/eng/csj-sjc/rfc-dlc/ccrf-ccd/>
 - Welcome to Canada: Publication for Newcomers: <https://www.canada.ca/en/immigration-refugees-citizenship/corporate/publications-manuals/publication-welcome-canada-what-you-should-know.html>
 - Canada Visa Rights and Responsibilities of Canadian Citizens: <https://www.canadavisa.com/rights-responsibilities-canadian-citizens.html>
 - Various research and survey organizations:
 - Nanos: <https://nanos.co/wp-content/uploads/2017/07/2016-918-values-populated-report-w-tabs-r.pdf>
 - Ipsos: <https://www.ipsos.com/en-ca/public-opinion-canada>
- Q13. What are the predominant Canadian Values?
 - o A. Predominant Canadian values are (but not limited to):
 - Fundamental Freedoms – religion, thought, speech, association, peaceful demonstration etc
 - Democratic Rights – vote, representative democracy
 - Mobility Rights – enter, remain in and leave Canada, live and seek work anywhere in Canada
 - Legal Rights – privacy, fair treatment in the justice system, protection against unreasonable laws/arrest, rights after arrest
 - Equality Rights – protection from discrimination to ensure the same respect, dignity and consideration for all
 - Official Language Rights – equality of status of official languages
- Q14. Why is socialization so important to professionalism?
 - o A. Professionalism is a constant professional practice much like medicine is a constant professional practice. There is always something more to learn so that one becomes a better and better professional.
 - Socialization is important to professionalism because experiential learning is where we put our newfound qualifications and credentials learned in Education and Individual Training to the test.

In fact, achieving mastery with these newfound qualifications, and credentials cannot be achieved on educational or training courses because the knowledge, skills, abilities and other attributes (KSAO – competencies) are new to us, and have only been used in an educational or training environment. Pursuit of these new competencies towards excellence can only happen with experiential (workplace or operations) learning.

- Socialization is a constant learning process that mostly happens with experiential learning, where we employ our new competencies in a “real-world” environment.
- Most people think of socialization as a process that superiors apply to their juniors. While this is true, it does not tell the full story of socialization.
- We learn through socialization from everyone around us, including those less experienced than us. We learn through observing and doing. We watch the example of others and draw conclusions from the consequences of their actions and behaviour (character and competence).
- Socialization coming from someone who is more experienced than you is a powerful tool to accelerate learning and support the development of higher levels of professionalism within our people.
- People who share their professional experience widely have an outsized effect on learning and achieving higher standards of professionalism.
- Learning does not stop in the schools and training institutions, and socialization is the key to maximizing professionalism, and therefore military effectiveness, across the CAF outside of those schools and training institutions.

- Q15. Why is professionalism so important to the Functional Imperative?

- A. The functional imperative demands military effectiveness to fulfill the Profession of Arms Responsibility to Society. Professionalism represents our collective commitment and accountability to pursue higher levels of military effectiveness.
- If we use the professional attributes of Responsibility, Ethos, Expertise and Identity, then we might say that:
 - “Military professionals pursue excellence towards higher standards of professionalism in fulfilling their Responsibility (Government assigned Role, Missions and Tasks) to society. Standards of professionalism are articulated in our Ethos and Expertise, and as we pursue higher standards of professionalism, our Identity within the Profession of Arms becomes stronger, and our military effectiveness (2nd Professional Imperative – the Functional Imperative) in fulfilling our Responsibility becomes greater.”
- In effect, by pursuing higher standards of professionalism (Ethos & Expertise) we strengthen our military Identity and contribute to fulfilling the Functional Imperative

- **Functional Imperative: The PoA must maintain its professional effectiveness for applying military force in the defence of the nation.**
 - Guarantee the necessary high quality and relevance of the PoA's systematically acquired body of knowledge.
 - The PoA must achieve the highest level of professional effectiveness.
 - In operations the military has a high degree of autonomy at the tactical level.
 - The strategic level requires further collaboration and integration at the civil-military interface.
 - Requires that the military be granted a high degree of what is referred to as rightful and actual authority over technical military matters, including those dealing with doctrine, the professional development of its members, discipline, military personnel policy, and the internal organization of units and other entities of the armed forces.
 - Self-regulation in these representative areas contributes significantly to professional effectiveness.
 - Force Generation
 - Recruiting
 - Educating
 - Individual Training
 - Experiential Learning
 - Self-Development Learning
 - Collective Training
 - Theatre Mission Specific Training
 - Force Management
 - Human Resource Management
 - Career Management
 - Force Employment
 - Missions and Operations
 - Force Development
 - Capability Development

- Q16. What are the various components that make up the concept of character?
 - A. Various academics describe character in similar but different ways.
 - UWO Ivey Business School (Crossan, Seijts & Gandz 2016) describes character as a combination of one's values, virtues and traits (personality), which in turn determine your choices for behaviour.
 - Fred Kiel (2015) describes individual character as "An individual's unique combination of internalized beliefs and moral habits that motivates and shapes how that individual relates to others."
 - Most research reveals that what we choose to believe in (values, virtues, traits, worldview etc) tends to shape our behavioural habits, which in turn create our character as perceived by others.

- Q17. Why is accountability so important for a military professional's credibility?
 - To be clear accountability is not just about being accountable for when things don't go well, it also applies to when things do go well. But it is the former context that demands strength of character to stand up to accountability's demands.
 - At its heart, accountability is about 5 inter-related concepts; honesty, integrity, humility, courage and responsibility
 - By and large military professionals regardless of rank or position, know when another military professional is not acting in an accountable manner. Junior professionals see through attempts to avoid accountability. The very act of trying to avoid accountability has twice the negative impact of simply being accountable.
 - By denying accountability military professionals are being dishonest with themselves, first and others second. This dishonesty brings into question their integrity – where thought, word and deed should align. In refusing to be accountable they are demonstrating a lack of humility in acknowledging their part in the accountability. In denying their accountability they are demonstrating a lack of courage to accept responsibility for what has happened. It is for these reasons that a denial of accountability has twice the negative impact of simply being accountable.
 - The irony is that social science research tells us that being immediately accountable when something goes wrong, depending on the significance of that error, can have the potential to strengthen the connection between the person accountable and the others involved. Immediately taking accountability demonstrates and reinforces the 5 concepts related earlier. It demonstrates the humility of the military professional in that they know they could have done better and that they need to learn. It demonstrates their honesty and integrity and courage to admit their mistakes in front of potentially their subordinates. Taking on this responsibility and admitting it to others demonstrates one's humanity to others – and it is one's humanity that connects us closer to one another, not one's omnipotence that connects us closer to one another (Brené Brown – Dare to Lead).

- Q18. What leadership behaviours do we need to privilege to better connect with and lead more diverse teams?
 - Some of the key leadership behaviours that have not been privileged in the past but which need to be privileged now include (but not limited to):
 - Collaboration- cooperative, open-minded, inter-connected (with all)
 - Humanity – empathetic, compassionate, forgiving
 - Humility – self-aware, modest, reflective, curious, respectful, grateful, vulnerable (courage)
 - Integrity – authentic, candid, transparent, principled, consistent
 - Temperance – patience, calm, composed, self-controlled, prudent (but not risk averse)
 - Inclusion
 - Accountability

- Q19. Why is inclusion important for military effectiveness?
 - Inclusion is important for military effectiveness because it leverages everyone's perspectives and expertise for the betterment of the team in terms of creating cohesion and higher standards of military effectiveness.
 - Though initially it will take more time to include everyone in team decision making and activities, the enhanced sense of belonging, caring and trust generated will only enhance military effectiveness. Remember, the moral component of war is the strongest.
 - Another way of looking at it in the current climate is this way:
 - We are currently shy some 16,000 people in the CAF (2023)
 - Left out of battle (LOB) rates in units on average run between 10-15% for various reasons
 - Why in a 100% staffed team would you marginalize or discount a few of your team members, when effective strength levels are consistently low?
 - Overcome your bias towards these people and bring them into the team and focus on their strengths and help them to improve where they need to.
 - And you also need to self-reflect on what your own areas for improvement are – apply humility and honesty to re-assess your staffing situation.

Advanced:

- Q20. Are Canadian Values sufficient for guiding military professional's conduct (character) and performance (competence)?
 - A. It depends
 - One might argue that if everyone merely followed the 1st ethical principle in every decision they make (tied to equity in Canadian values above), that would be sufficient to ensure "virtuous" or "positive" military character and competence.
 - But not everyone adheres to the first principal for innumerable reasons. – (self-interest, 28 personality disorders, impulsive emotional responses, bias, any "ism" – racism, exceptionalism, narcissism etc that is counter to the ethos)
 - So one might conclude that whether or not there is an exhaustively researched set of Canadian values that are updated annually and evolve over time, whether or not people would actually adhere to them and live them as a daily habit of being (character).
 - As Canadian values are loosely-defined in multiple documents and research establishments, they are insufficient to define all of the necessary professional behaviours that would contribute to and enhance military effectiveness. Human behaviour is too complex for a set of 15-20 Canadian values that are not necessarily focused on behaviours (focused on rights and freedoms, and not necessarily responsibilities of Canadians to Canadian society)
- Q21. Is there a set of universal (global) human values that reflect humankind's best behaviours, that might be used for enhancing military professional's effectiveness?

- A. Global or universal human values are largely found in academia with few of such studies accessible in commercial publications. Most commercial publications focus on values from a self-help perspective which tends to be focused narrowly to facilitate learning in a specific area or context.
- A. The American Psychological Association has conducted an extensive global study on defining the universal human virtues for thriving. [Character Strengths and Virtues: A Handbook and Classification - Petersen & Seligman \(2004\)](#) Their 3 year research survey spans history, faiths, ethnicity, and time to come to the conclusion that there are 6 universal (core) virtue groupings and 24 character strengths.
 - Wisdom and Knowledge
 - Creativity
 - Curiosity
 - Open-mindedness
 - Love of learning
 - Perspective
 - Courage
 - Bravery
 - Persistence
 - Integrity
 - Vitality
 - Humanity
 - Love
 - Kindness
 - Social Intelligence
 - Justice
 - Citizenship
 - Fairness
 - Leadership
 - Temperance
 - Forgiveness and Mercy
 - Humility and Modesty
 - Prudence
 - Self-regulation
 - Transcendence
 - Appreciation of Beauty and Excellence
 - Gratitude
 - Hope
 - Humour
 - Spirituality
- These individual character strengths could be used to develop a more positive model of leadership based upon a leader character approach.