Developing the Character of Trusted Army Professionals: A Review of the Relevant Literature

Throughout our history, wise thinkers and average men-on-the-street have recognized that it is character that counts. Heraclitus wrote *character is destiny*. The success or failure of character formation determines the destiny of each of us. It determines, too, the destiny of our nation. —

Tom Lickona, Eric Schaps, and Catherine Lewis (2003)

Character development ... is the great, if not the sole, aim of [education].

William James O'Shea (1932)

[C]haracter is more to be praised than outstanding talent. Most talents are to some extent a gift. [C]haracter, by contrast, is not given to us. We have to build it piece by piece - by thought, choice, courage, and determination.

John Luther (n.d.)

People act in accordance with their values; there's really no other way to act. In fact, that's how we know what people value and what they don't.

Steve Condly (2015)

What the bad man cannot be is a good ... soldier.

Sir John Hackett (1970)

The Army lacks the [ability] to identify attributes of character and to assess the success of efforts to develop character so that Army professionals consistently demonstrate their commitment and resilience to live by and uphold the Army Ethic.

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INTRODUCTION:

The purpose of this literature review is to summarize published research related to character development. The primary focus is a broad assessment of the literature on *how to develop* character – not only on *how character develops*. There are several published reviews that discuss theories and research on how people develop in character throughout their lives; and these should be understood and acknowledged. However, the Army Profession accepts the responsibility to develop and certify Soldiers **and Army Civilians as "trusted Army professionals" of character,** competence, and commitment (ADRP 1, 2015). Therefore, the issue of importance for the Army is how to do this within the process of leader and professional development – including education, training, and experience (ALDS, 2013; ADRP 6-22, 2012).

We stipulate that character must be developed through and within processes that prepare Army professionals to perform present and future duty with discipline and to standard. In other words, in concert with leader and professional development in competence and commitment. Army doctrine states that it is through simultaneous and consistent demonstration of these certification criteria (character, competence, and commitment) that we earn and strengthen mutual trust (ADRP 1, 2015). As such, the Army must understand how to develop character, as well as how to ensure it is integrated and assessed in everything we do. Further discussion of the need for an Army concept for character development and a proposal for addressing this requirement will be published in an Army White Paper on Character Development.

PREAMBLE:

Stewardship of our Army Profession and the security of our Nation require that we develop trusted Army professionals who are honorable servants – professionals of character; Army experts -- competent professionals; and stewards of the Army Profession – committed professionals. *No one automatically demonstrates these qualities. Conscientious effort is required* to develop and prepare Soldiers and Army Civilians to make right decisions and to take appropriate actions.

Professional development in the institutional, operational, and self-development domains is based on the moral principles of the Army Ethic. These include Army Values, integrated within the moral principles of the Army Ethic, and stated as: Integrity, Duty, Honor, Loyalty, Honorable Service, Respect, and Courage. The Army Ethic transcends cultural, religious, ethnic, and socioeconomic diversity – a strength of our Army and our Nation.

As such, within the process of professional development, character is an inherent, essential outcome and a professional certification criterion. The quest for character development is continuous, lifelong, and achieved within the programs that develop competence and commitment – through education, training, and experience.

The character of trusted Army professionals is revealed in their decisions and actions, in conformance with the moral principles of the Army Ethic. Therefore, Army professionals are responsible for strengthening the Army culture of trust and the Army as a profession by contributing to the character development of others through exemplary leadership, teaching, coaching, counseling, and mentoring.

In this way, all live by and uphold the Army Ethic. All contribute to building mutual trust within cohesive teams that ethically, effectively, and efficiently accomplish the mission. Trusted Army professionals live in a manner consistent with their shared calling to honorable service. All reinforce the bonds of trust with the American people.*

[*These concepts are essentially in line with *The Aspen Declaration* issued in July 1992 by thirty leaders in character education at a summit hosted by the Josephson Institute of Ethics. This Declaration was the foundation of the national Character Counts Coalition (*The Aspen Declaration on Character Education*, 1992)].

Army professionals make a conscious decision to join the profession. They take a solemn oath to support and defend the Constitution of the United States. While their individual values or value systems will vary, their character is revealed in decisions and actions that conform to the moral principles of the Army Ethic. By doctrine, Army professionals are expected to decide what is right (ethical, effective, and efficient), and demonstrate the character, competence, and commitment to act accordingly (ADRP 1, 2015).

CHARACTER AND CERTIFICATION:

For the purpose of this review, consistent with Army doctrine we describe character as **one's intrinsic,** true nature including identity, sense of purpose, values, virtues, morals, and conscience. Character, in an **operational sense, is an Army professional's dedication and adherence to the Army Ethic, including Army** Values, as consistently and faithfully demonstrated in decisions and actions (ADRP 1, 2015).

Certification is verification and validation that an Army Professional has demonstrated the character, competence, and commitment to fulfill responsibilities and successfully perform assigned duty with discipline and to standard.

Certification in the Army has two purposes. For the Army Profession, certification demonstrates to the American people that the Army is qualified to perform its expert work. For Army professionals, certification also provides motivation and a sense of accomplishment. Certification occurs throughout a career and is acknowledged through evaluations and promotions; training and education within Army schools, including branch, skill, and functional area qualifications; and centralized assignments for leadership and command positions (ADRP 1, 2015).

RELATIONSHIP OF CHARACTER TO IDENTITY AND PERSONALITY:

Celia Fisher and Richard Lerner, in *The Encyclopedia of Applied Developmental Science*, describe identity as being, "behind the answer one gives to the questions: "Who are you? What do you like doing? What do you value? and **Whom do you love?**" Identity enables one to move with direction in life, and identity gives meaning to **one's** existence **as one interacts with the surrounding context**" (Fisher & Lerner, 2005). The concept of *identity* and *identity crisis* was first used by Erik Erikson to describe what seemed to be missing in the lives of some World War II veterans suffering from post-traumatic stress disorder (PTSD). "What impressed me most was the loss in these men of a sense of identity. They knew who they were; they had a personal identity. But it was as if subjectively, their lives no longer hung together-and never would again. There was a central disturbance in what I then started to call ego identity" (Erikson, 1963).

Army doctrine does not <u>define</u> *identity* but describes it as essential to building bonds of trust and informing *Why and How* trusted Army professionals provide honorable service to the Nation. Shared professional identity proceeds from understanding of and respect for those whose legacy of exemplary service provides present inspiration and motivation. Shared identity denotes the expectation that trusted Army professionals, as honorable servants of the nation, Army experts, and stewards of the Army Profession, will **live by and uphold the moral principles of the Army Ethic. Our Army's history confirms** that well-led, disciplined organizations, embracing shared identity and purpose, succeed as a team (ADRP 1, 2015). Thus, character and inherent identity are adjudged in light of a common moral standard – the Army Ethic.

In contrast, personality is a related but different construct. Personality can be described as "the distinctive and relatively enduring ways of thinking, feeling, and acting that characterize a person's responses to life's situations." There is some debate in the literature regarding the origins of personality (genetic vs environmental) and its nature over time and circumstance (stable or susceptible to change) (Passer & Smith, 2009). Regardless, there is no professional expectation that **one's** personality be of a certain type or classification. Army professionals of all categories of personality are expected to be worthy of trust and to continuously develop within the profession, strengthening shared identity.

Since ancient times, philosophers, educators, leaders, parents, psychologists, and others have been interested in character, identity, and personality. **"Philosophers as diverse as Plato, Aristotle, St. Augustine, St. Thomas Aquinas, Spinoza, Immanuel Kant, John Stuart Mill, and John Dewey have viewed** the character of its citizens as vital to the life of society (Heslep, 1995). Socrates also considered the nature and pursuit of virtue. This focus is inherent to the stoicism of Zeno of Citium and his later adherents Seneca and Epictetus, who believed **"that the best indication of an individual's philosophy was not what** a person said but how that person **behaved"** (Sellers, 2006).

Hippocrates, the father of modern medicine, reflected on personality and postulated a persona based on four temperaments. The Greek physician Galen defined fundamental types as sanguine, choleric, melancholic, and phlegmatic **–** or mixtures of each (Kagan, 1998). The Persian polymath Avicenna included emotion, mental capacity, moral attitudes, self-awareness, movements, and dreams (Lutz, 2002). Later philosophers, like Alfred Adler, helped shape our theories of temperament (Lundin, 1989). Modern

equivalents are incorporated into David Keirsey's Temperament Sorter. Keirsey harkened back to the origin of classifications using categories suggested by Plato: Artisan, Guardian, Idealist, and Rational. These are divided into roles and role variants resulting in 16 types, which, although there are some differences, appear to **correlate with Carl Jung's taxonomy and the Myers**-Briggs Type Indicator (Keirsey, 1998).

In accessing personality**, Lewis Goldberg and others in the 1980s, coined the term "Big Five" or the five** factor model or FFM to describe these factors. These and later studies resulted in what is now variously called OCEAN.

Openness to experience - a general appreciation for art, emotion, adventure, unusual ideas, imagination, curiosity, and variety of experience.

Conscientiousness - a tendency to show self-discipline, act dutifully, and aim for achievement against measures or outside expectations.

Extraversion – a tendency to be energetically engaged in interacting with the external world, characterized by breadth of activities (as opposed to depth), "surgency" (emotional reactivity with positive affect) from external activity or situations, and energy creation from external means (Laney, 2002).

Agreeableness – a tendency to be compassionate and cooperative rather than suspicious and antagonistic towards others; it is also a measure of one's trusting and helpful nature, and whether a person is generally well-tempered or not.

Neuroticism – a tendency to experience unpleasant emotions easily, such as anger, anxiety, depression, and vulnerability; it can be referred to as the degree of emotional instability or stability and impulse control (Matthews, et al., 2003).

Some posit an integrative framework of personality. In a broad synthesis drawn selectively from traditional theories and contemporary research, McAdams and Pals (2006), described personality as an **individual's unique** variation on human nature, expressed as dispositional traits and adaptations, affected by life experiences, and exhibited within culture and social context (McAdams, D. P., 2009).

These qualities are thought to be relatively fixed, stable, and biologically-set. Many believe that personality **traits reflect "nature over nurture" and that they are more or less immune to environmental** influences and even significant variations in life **experiences. "Barring interventions or catastrophic events, personality traits appear to be essentially fixed after age 30"** (Costa, McCrae, & Siegler, 1999). However, others point out that meta-analyses provide strong evidence that personality traits change in adulthood past the age of 30 (Roberts et al., 2006; Lerner & Schmid Callina, 2015).

Clearly, within the Human Dimension, the Army Profession must understand personality and its effects on mutual trust, cohesion, and relationships. However, there is no intent to recast or conform the personality of trusted Army professionals.

PSYCHOLOGICAL FOUNDATIONS RELATED TO CHARACTER:

To assess the various models of character development, we require some understanding of psychology and how human cognition and emotion may inform an Army concept for character development.

There are a number of theories related to psychological development. Sigmund Freud focused on fundamental tensions within individuals and their innate desire for uninhibited freedom, in contrast with society's interest in behavioral conformity. Freud is known for differentiating id, ego, and super-ego or conscience and how these affect psychological development, human behavior, and relationships (both interpersonal and with society) (Freud, 2002; Gay, 1989). B. F. Skinner studied human behavior and classified personality based on traits (Skinner, 1971). Jean Piaget studied cognitive development (Piaget, 1965). Erik Erikson focused on emotional development (Erikson, 1959). Lawrence Kohlberg studied and wrote about human stages of moral development (Kohlberg, 1971). Henri Ellenberger's *The Discovery of the Unconscious: The History and Evolution of Dynamic Psychiatry* (1970) provides an encyclopedic survey of the origins and concepts of psychiatry, psychoanalysis, and psychotherapy, and theories of the relationship between the conscious and unconscious.

In the early 20th century, Eugen Bleuler coined the term *depth psychology* to refer to psychoanalytic approaches that considered the unconscious (Ellenberger, 1970). The term was accepted by Sigmund Freud to view the mind in terms of different psychic systems (Freud, Strachey, & Richards, 1984). Carl Jung and others expanded upon depth psychology to explore the relationship between the conscious and the unconscious (Jung, et al., 1983).

Behaviorism, emerging from the work of John B. Watson (1913), was a reaction to depth psychology and other early schools of psychology. It is primarily concerned with observable, and thus classifiable, behaviors as opposed to internal conscious and unconscious mental or emotional factors. "It is the theory that human and animal behavior can be explained in terms of conditioning, without appeal to thoughts or feelings, and that psychological disorders are best treated by altering behavior patterns" (McLeod, 2007).

Behaviorism, as apparent in the work of B. F. Skinner and others, assumes that humans are essentially passive learners who respond to various stimuli in their environment. It considers a person to be a clean slate, and development occurs over time, based on experiential reinforcements. It is also often equated with learning theory (Watson, 1913; Skinner, 1971).

The cognitive development theory of Piaget considered intelligence, thought organization, and adaptation to one's environment in terms of four progressive stages, occurring from birth through adolescence and adulthood. Although some of his concepts were later elaborated and expanded upon, some have been challenged. "Contrary to Piaget's claims … cognitive development has been found not to occur in stages … [and] culture appears to play a large role in cognitive development" (Fisher & Lerner, 2005).

Freud's psychosexual stage theory focused on the influence of the id, childhood experiences, unconscious desires, and postulated that personality was largely shaped by age five. In contrast, Erikson's theory of eight stages of psychosocial development focused on the ego and the role of social and cultural influence

across ones lifespan. Erikson's Stage 5 specifically addresses identity versus role confusion, or "Who am I?" (Erikson, 1959).

Lawrence Kohlberg's work expanded on Jean Piaget**'s principles**. He asserted that it is not enough for someone to be taught virtues or moral principles. One must also consider various levels of moral reasoning characteristic to human cognitive development. He identified these levels as pre-conventional – where the morality of an action is judged by its direct consequences (common in children); conventional – where the morality of an action is judged by comparing it to society's views and expectations (seen in adolescents and adults); and post-conventional or principled – where individuals grow to view themselves as independent moral agents who live by their own ethical principles (e.g., life, liberty, justice) and their own perspective may take precedence over society's view. Kohlberg used a Moral Judgment Interview to assess these levels of moral reasoning. He also proposed that such development is a continual lifelong process (Kohlberg, 1971).

James Rest **perceived Kohlberg's theory** as primarily addressing the formal structures of society (laws, roles, institutions, general practices) that make social cooperation possible. He referred to this focus as "m**acromorality**" – concerned with rights, responsibilities, freedom, equity, and impartiality toward others. An example of this concept in the Army, is illustrated in the battalion orders (still in force) of the Commandant of Cadets at West Point in the 1830s:

> *But an officer on duty knows no one - to be partial is to dishonor both himself and the object of his ill-advised favor. What will be thought of him who exacts of his friends that which disgraces him? Look at him who winks at and overlooks offences in one, which he causes to be punished in another, and contrast him with the … soldier who does his duty faithfully, notwithstanding it occasionally wars with his private feelings. The conduct of one will be venerated and emulated, the other detested as a satire upon soldiership and honor.*
> — ***Brevet Major William Jenkins Worth*** (USCC Cir 351-2, 2015)

In contrast to macromorality, Rest considered "m**icromorality" to be the guide for one's practice of virtue** in face-to-face relationships in everyday life. This includes such things as courtesy, helpfulness, caring for others, and aspects of loyalty in relationships and within groups. He thus conceived of an alternative Four Component Model of moral development to be assessed through his *Defining Issues Test* (*DIT*). This Likert scale instrument evaluated an **individual's** stage of moral reasoning; it was re-designed in 1999 and released as the *DIT-2* (Rest et al., 1999).

Other theories include Viktor Frankl's *Logotherapy*, which considers people to be motivated by an inner drive to find meaning in life. His tenets include: life has meaning under all circumstances, even the most miserable; our motivation for living is our will to find meaning in life; and we are free to find meaning in what we do and experience, or at least in the stand we take when faced with suffering. Frankl believed that the "s**pirit" makes us uniquely human** (Frankl, 1984).

The moral foundations theory, proposed by psychologists Jonathan Haidt and Craig Joseph, and popularized in Haidt's book *The Righteous Mind: Why Good People are Divided by Politics and Religion*, is a reaction against the developmental rationalist theory of morality associated with Kohlberg and Piaget.

Moral foundations theory is intended to explain the origins of and variation in human moral reasoning based upon six innate, modular foundations: care, fairness, liberty, loyalty, authority, and purity (Haidt, 2012).

In the literature, there is also a concept known as *Relationism*. This paradigm **finds its origins in Aristotle's** insistence that form and matter cannot be separated. This theme is echoed by Kant who attempted to reconcile empiricism and rationalism. It is also evident in **Hegel's** discussion of dialectical logic (Overton, 2013). Based on these works, Overton and others challenge the view expressed by Galileo, Descartes, Locke, and Hobbes that tended to see the world in fixed, static terms. **According to Overton, "**The Cartesian-Split-Mechanistic scientific paradigm that until recently functioned as the standard conceptual framework for sub-**fields of developmental science ... has been progressively failing as a scientific research program" (Overton, 2013).** Relationism attempts to provide a dynamic and multi-dimensional framework for understanding character. While it provides depth and richness, it also adds complexity.

This holistic view is reframing research and theory relating to the **"**nature vs nurture**"** debate. Th**ere is "**a clear trend away from positions that identify individual development and culture as separate and distinct**"** (Overton, 2013).

CHARACTER EDUCATION:

Character education is a term broadly used to describe a variety of concepts, methods, and processes to help people develop as moral and civic minded citizens. Among these are social and emotional learning, critical thinking, moral-ethical reasoning, cognitive development, life-skills education, health education, violence prevention, conflict resolution, and mediation (**Robinson-Lee, 2008).**

As with concepts of character, identity, and personality, character education is not new. It dates back to the era of Socrates. As noted by Philip Brown, **"Character and moral education were the most important** elements in the first public schools in America during the Colonial period. It was felt that **...** character was necessary for full participation in a new democracy, where concern for the welfare of all was an essential ingredient in recognizing the dignity of every human being and an electorate that would be governed by more than self-**interest" (Cape Code Project,** n.d.).

However, character education is a broad, eclectic practice and not a science. There are abundant character education methods and curricula with little research on their effectiveness (Berkowitz, 2002). **Many of today's** efforts are centered on *principles, pillars, values,* and *virtues.* However, there is no consensus on how these terms should be operationally defined and there is no common means for assessing results (Hunter, 2000). Not surprisingly, interest in character education has waxed and waned as it competed with, rather than being integrated within, other scholastic activities. B. Edward McClellan provides a history of character education in *Schools and the Shaping of Character: Moral Education in America, 1607-Present* (McClellan, 1999).

In 1992 Michael Josephson and the Josephson Institute of Ethics hosted a conference in Aspen, Colorado attended by noted ethicists, educators, and youth-service professionals. The product of their work included the Aspen Declaration on Character Education:

The next generation will be the stewards of our communities, nation, and planet in extraordinarily critical times. In such times, the well-being of our society requires an involved, caring citizenry with good moral character. People do not automatically develop good moral character; therefore, conscientious efforts must be made to help young people develop the values and abilities necessary for moral decision making and conduct. Effective character education is based on core ethical values rooted in democratic society, in particular, respect, responsibility, trustworthiness, justice and fairness, caring, and civic virtue and citizenship. These core ethical values transcend cultural, religious and socioeconomic differences. Character education is, first and foremost, an obligation of families and faith communities, but schools and youth-service organizations also have a responsibility to help develop the character of young people. These responsibilities are best achieved when these groups work in concert. The character and conduct of our youth reflect the character and conduct of society; therefore, every adult has the responsibility to teach and model the core ethical values and every social institution has the responsibility to promote the development of good character.

(The Aspen Declaration on Character Education, 1992)

This declaration became the foundation for the **Josephson Institute's** six pillars of character -- *trustworthiness, respect, responsibility, fairness, caring,* and *citizenship* – incorporated within **"Character Counts"** (Six Pillars of Character, n.d.).

The like-minded, Character Education Partnership bases their concept on three aspects of character: *understanding*, *commitment*, and *action*. They teach eleven principles for effective *Schools of Character.* These are: promote core ethical values as the basis of good character; define character comprehensively to include thinking, feeling, and behavior; promote core values intentionally and proactively through all parts of school life; create caring communities; give students opportunities for moral action; have meaningful and challenging academic curriculums that respect learners, develops character, and promotes success; develop students' intrinsic motivation; school staff shares responsibility and exemplifies core values; encourage shared leadership and long-range commitment and support; engage parents and community members as full partners; regularly assess and evaluate school climate and culture, and the character of students and faculty (Character Education Partnership, n.d.).

These principles apply to the structure of the school environment and its policies and practices. It is most important to have the support of the principal, teachers, coaching staff, students, and the parents. Everyone must: **"get it, buy into it, and live it."** To be successful, character education efforts must be fully integrated; focus on character must become integral to everything. Much of what contributes to character education is not explicitly labeled as such. For example, service learning, social-emotional learning, and misconduct prevention programs all share significant features with character education. Another way of thinking about character education is to see its applicability to student motivation, achievement, prosocial behavior, bonding to school, adopting democratic values, enhancing conflict-resolution skills, promoting moral-reasoning, shaping identity, and strengthening mutual trust (Berkowitz & Bier, 2005).

Research and best practices suggest that the most effective character education is multi-faceted. It combines instruction, exemplary leadership, and reinforcing activities (e.g., service and cooperative learning, intercultural exchange, social-skills training, and interpersonal support). These develop virtue and moral reasoning. Character education includes civics (law, government, and citizenship), sociology, life-skills, cultural studies, and ethics (Huitt & Vessels, 2015). There is also an essential, continuous requirement for professional development of school leadership, teachers, staff, and coaches to understand, accept, and implement the concepts while modeling the values (Berkowitz & Bier, 2005).

A related topic, *values education*, is the process or activity that can take place in any organization where people are asked to reflect on and adopt a set of values to guide their decisions and actions. There are two main approaches to values education. The first teaches moral principles that emanate from the traditions of culture, philosophy, and theology. The second is based on Socratic dialogue to influence people to adopt and practice virtues that benefit themselves and the community. These approaches are not mutually exclusive; they can and should be mutually supporting.

THEORIES OF CHARACTER DEVELOPMENT (FORMATION):

> *The Army Training and Doctrine Command, Documentation Assistance Review Team observed in a September 2013 presentation to the Center for the Army Profession and Ethic, that most character development literature is written in technical jargon that requires a graduate education to understand. The team recommended that the Army provide accessible guidance on character development that supports recruitment, training, and education of Army professionals, inspiring and motivating right conduct in performance of duty and accomplishing the mission.*

Over the last forty years much of the focus on character development has evolved from being generally anecdotal to becoming more research-based. However, concisely defining the process of character development remains problematic because character is defined in a variety of ways, often quite ambiguously. Thus, it means different things to different people. Today, character development can refer to everything from acquiring a few traits or attributes, to a comprehensive, holistic process.

Traditional considerations for adjudging character (or the propriety of actions) are based on observing:

> *Consequences* – determining right and wrong based on outcomes;
> *Virtues* – an action is moral (right) if it reflects a human quality that is good;
> *Moral-principles* – an action is moral (right) if it is consistent with principles that are good.

Some have combined these considerations into a unified concept based on *Principles*, *Agreements*, *Virtues*, and *End Consequences*, also known as PAVE (Henderson, 2005). In their theory these criteria are not mutually exclusive; they can and should be mutually supporting in decisions and actions. According to Georg Christoph Lichtenberg (1742-1799, German physicist), there are four principles motivating a moral decision and action: *philosophical* -- do good for its own sake, out of respect for the law; *religious* -- **do good because it is God's will, out of love of God;** *human* -- do good because it will promote your happiness, out of self-love; *political-social* -- do good because it will promote the welfare of the society.

He concludes these are manifestations of the same guiding principle, only viewed from different angles (Lichtenberg & Tester, 2012).

With this foundation and background it is insightful to briefly recall Aristotle's Nicomachean Ethics and his ideas about one's pursuit of happiness and being just. Aristotle believed "happiness" is our goal and that we are happy when we are virtuous – making moral choices, according to conscience. Character is the product of virtue in action (Bartlett & Collins, 2011). This perspective is endorsed by Mary Gentile writing in *Giving Voice to Values: How to speak your mind when you know what's right* (Gentile, 2010).

This raises the question, "What are the virtues that one should practice." And, how does one learn how to practice being virtuous? Shannon French discusses this important topic in many of her scholarly publications, including the *Code of the Warrior: Exploring the Values of Warrior Cultures, Past and Present* (French, 2005). A heuristic applied empirically throughout the Army is based on "know, adhere, believe, lead" (Jones, 2012). In other words, learn what is expected through instruction and study; adhere to expectations through self-discipline and commitment; adopt a personal belief in what has been learned as its application produces desired outcomes; and lead by example, influencing the decisions and actions of others.

Army leadership doctrine echoes this practical model: "Ethical conduct must reflect genuine values and beliefs. Soldiers and Army Civilians adhere to the Army Values because they want to live ethically and profess the values because they know what is right. Adopting [Army] values and making ethical choices are essential to produce leaders of character" (ADRP 6-22, 2012, para 3-35). The recently published Army Leader Development doctrine reinforces this theme, stating that we must develop trusted leaders of character, competence, and commitment (FM 6-22, 2015, para 1-1). To be a leader of character, one must know what that means and understand how to demonstrate character in performance of duty, with discipline and to standard (inferred from FM 6-22, 2015, para 1-13). The doctrine also notes: "Character forms over time through education, training, and experience in a continuous, iterative process" (FM 6-22, 2015, para 5-4). These doctrinal perspectives conform to the theories of Kohlberg and Rest who postulated levels and stages of development.

Robert Kegan offers a similar approach that informs character development. He too, suggests that people develop morally in stages. By challenging and evaluating their ability to reason through moral-ethical problems, he assessed their level of cognitive and moral development. His method looked at "why" and "what" a person would choose to do in a given circumstance. Younger people tend to base their decisions on following rules and avoiding adverse consequences. With maturity, people consider doing what is right because it is expected of a "good citizen" (i.e., we follow the rule of law because it is the right thing to do). The final two stages address a higher order thought process, following universal moral principles, for their own sake (Kegan, 1982).

Carol Gilligan offers consideration of another perspective in moral and ethical development. Her research focused on gender differences in the way people reason and develop in morals and conscience. Gilligan challenged Kohlberg, stating that his research was focused mainly on male subjects. Her work suggested

that not only judgment but morality varies between men and women. While Kohlberg emphasized judgment as a measurement of moral development he ignored "moral caring" which she argues is an important factor in human moral development. Gilligan also considers emotional intelligence and its impact on moral judgment and the formation of one's conscience (Gilligan, 1982).

However, "no man (or woman) is an island" and Edgar Schein provides important insights regarding the effects of culture and the moral and ethical climate of one's organization (or group) on the development of the character of its members. Cultural norms, guiding principles, values, beliefs about what is moral (virtue and vice) are important. What happens in the environment, what is expected and valued by the group are critical developmental factors (Schein, 1992).

In their study of unresolved issues in value-based relations, Anat Bardi and Shalom Schwartz suggest, "differences in value-behavior relations may stem from normative pressures to perform certain behaviors. Such findings imply that values motivate behavior, but the relation between values and behaviors is partly obscured by norms" (Bardi & Schwartz, 2003). In considering the influence of norms and culture, these works appear to touch on the concept that some refer to as "bad apples versus bad barrels." There are symbiotic relationships between individuals (apples) and the culture/environment (barrels) that form context; each mutually informing the other (Trevino & Youngblood, 1990; Gino, et al., 2009; Kish-Gephart, et al., 2010; Gonin, et al., 2012).

William Damon notes that we cannot separate the intellectual from the moral (Damon, 2002). In *The Path to Purpose*, he studied personal identity and moral commitment as related to finding purpose in life and as a counter to aspects of modern culture that foster cynicism and anxiety (Damon, 2008). In *Failing Liberty 101*, Damon found that civic participation was considered of little value by many young Americans. In his assessment he examined the importance of gratitude, patriotism, civic virtue, and the perceptions of the validity of the American Dream (Damon, 2011). In *The Power of Ideals: The Real Story of Moral Choice*, he and his wife Anne Colby, discuss how people can exert control over their everyday moral choices, remaining committed to their ideals through the practice of virtues such as honesty, humility, and faith (Damon & Colby, 2015). However, this is not easy.

There is wide agreement that character development involves multiple dimensions (Berkowitz, 2012). "The type of person a child becomes is determined in large part by the dynamic interaction among community, family, and culture" (Narvaez, 2008). These relations are cognitive, affective, and behavioral. They are influenced by societal institutions and culture (Berkowitz, 2012; Lerner, 2004; Lickona & Davidson, 2005; Rest & Narvaez, 1994; Seider, 2012; Shields, 2011). Finally, development is recognized as non-linear and unique to each individual (Overton, 2015; Lerner & Schmid Callina, 2015).

Martin Berkowitz in his commentary on recent work of Lerner and Schmid Callina, supports the study of relational developmental systems, believing they will advance understanding of character development. He agrees that taxonomic approaches that attempt to isolate sub-categories of character are inaccurate and miss the "ontogenetic complexity of character." For example, in discussing *Character Strengths and Virtues* (Peterson & Seligman, 2004), Berkowitz noted the book impressively described and mapped the terrain of character, but did not discuss how character is developed (Berkowitz, 2014). Berkowitz believes

that character, while intrinsic, must be observed. An individual of character possesses those qualities "that directly motivate and enable him or her to act as a moral agent" (Berkowitz, 2012).

Central to understanding character development is the idea that the "context" within which an individual lives and works is critical (Lerner & Schmid Callina, 2015). The goal is to live a life that is good for oneself and one's community. A virtuous person is like an expert who has highly cultivated skills – sets of procedural, declarative, and conditional knowledge – that are *applied appropriately in the circumstance … moral expertise is applying the right virtue in the right amount at the right time* (Narvaez 2008). This perspective is in full alignment with Lerner and Schmid Callina's contention that character is developmental, multidimensional, and dynamic.

SOCIAL PSYCHOLOGY AND INFLUENCE:

Prosocial development, sometimes called citizenship behavior, is defined as, "actions that benefit other people or society as a whole" (Twenge, Ciarocco, Baumeister, DeWall, & Bartels, 2007). Efforts to encourage prosocial behavior are motivated by social altruism and individual well-being. The goal is to provide benefit to both the individual and to society. However, prosocial behavior is often characterized by actions that may not appear to immediately benefit the individual. In fact, prosocial behavior may appear to exact a price from each of us as individual members of society.

Philip Brown believes that prosocial development has a foundational basis beginning early in life and at home. Prosocial maturity is developed as we interact with peers, teachers, administrators, and the many other individuals that play a role in our education and experience. Schools and institutions should recognize and build on the social nature of human beings for self-organization, shared decision-making, and collective empowerment and responsibility (Brown, Corrigan, & Higgins-D'Alessandro, 2012).

Nancy Eisenburg's work at Arizona State University includes the cognitive aspect of prosocial functioning. She developed an interview that addresses scenarios in which the individual can help another person, but at a cost. Her findings reveal that individuals both influence and are influenced by their environment. Her work illuminates the complexity of prosocial development. An understanding of this complexity is important in the design of programs to foster prosocial conduct (Murphy, 2005; Eisenberg, 1996; Eisenberg, Guthrie, et al., 2002).

Another concept addressing how individuals both influence and are influenced by their environment is Benjamin Schneider's "Attraction–Selection–Attrition" model. He observes that: individuals are attracted to organizations whose members are similar to themselves in terms of personality, values, interests, and other attributes; organizations are more likely to select those who possess knowledge, skills, and abilities similar to the ones their existing members possess; and over time, those who do not fit in well are more likely to leave. While this may be empirically reasonable, it does not address the effects of the organization on the individual and vice-versa. It is likely that the characteristics of those who work for or are members of an organization will merge over time. This reinforces practices that may be good or not, depending on the values and culture within the environment. Schneider notes that people are responsible for their choices and ultimately create the environment and culture that define their organizations (Schneider, et al., 1995).

Related to prosocial development is prosocial dissidence. Stefano Passini and Davide Morselli argue that groups will obey authority that is perceived to be legitimate. Passini and Morselli distinguish between anti-social disobedience, which they see as destructive, and prosocial disobedience, which they see as constructive. Disobedience is prosocial when it is intended to help society, as a whole. In contrast, anti-social disobedience **favors one's personal interests at t**he expense of others. Antisocial dissidents tend to reject all authority and dis**regard society's** norms and laws. Prosocial dissidents understand the importance of maintaining order, but also recognize societal and regulatory flaws. Prosocial dissidents can promote freedom, equality, and improve democratic institutions (Passini & Morselli, 2009).

The issue of what one decides to do and the nature of attendant actions (prosocial or otherwise) is influenced by what one perceives as desirable (the vision or goal) in contrast to what is perceived to be (the situation). These perceptions are often formed from external influence. Robert B. Cialdini has studied the societal factors that influence our perceptions and therefore our decisions and actions. Writing in *Influence: the Psychology of Persuasion* he notes that we are persuaded by six factors: *reciprocity*, *commitment/consistency*, *social proof*, **things we "like"**, *authority*, and *scarcity* (Cialdini, 2006).

Understanding these influential factors can help us lead (influence) others and to better understand our own choices (how we are influenced), as followers. His observations have direct bearing on character development – as operationally defined by making decisions and taking actions that conform to the moral principles of the Army Ethic. Unless we understand how we are persuaded and how we may persuade others we cannot hope to develop our skills as ethical leaders and followers. In this way, social psychology, with focus on cognitive and emotional aspects of human decisions and actions, makes an important contribution to our evolving concept for developing character in ourselves and in others.

SUMMARY:

> Darcia Narvaez observes that nothing in life is devoid of moral meaning. All human conduct has moral relevance. The choices we make in all realms of life influence and reflect our character. Moreover, continuous moral development is demanded, with no upper limit. We are responsible for our decisions and actions (Narvaez, 2006).

This review reveals clear consensus among philosophers, psychologists, sociologists, and serious students of human nature (individually and as members of groups) that our character is formed over time through **life's experiences. There is less consensus regarding exactly ho**w this process takes place within each individual or within the group; and even less consensus regarding how to assess character development.

This finding notwithstanding, the Army Profession is responsible for strengthening the shared identity of Soldiers and Army Civilians – as trusted Army professionals. Living this identity requires character, competence, and commitment. Therefore, the Army Profession must develop these qualities, continuously throughout the process of leader and professional development – in education, training, and experience.

The works cited in this review address *how people develop* in character and suggest *how character development* may be intentionally effected. These will inform the Army Concept for Character

Development Project.   The goal is to publish an accessible, comprehensive, and adaptable concept for how the Army Profession and the Institutional and Operational Army should proceed to develop character, in a disciplined, intentional manner within on-going efforts to develop competence and commitment.

Gaining consensus on how the Army should integrate efforts to strengthen character within education, training, and experience is an Army Chief of Staff priority (Army Leader Development Program Priority List, 2015).   This mission requires our collective wisdom and dedication as we seek to develop character in Army professionals, strengthening trust with the American people, and reinforcing mutual trust and cohesive teamwork within Army culture.

This document is not inclusive and will be updated as additional relevant insights are published or discovered.   The Character Development Project Team invites comments, recommendations, and amendment to errors of omission or commission.

ADDENDUM

OTHER CHARACTER RESEARCH, INSTRUCTION, AND PRACTICUM:

This section acknowledges research, instruction, and practicum directed at aspects of character. Specifically, work by Angela Duckworth, Christopher Peterson, Mike Matthews, Dennis Kelly addresses **the quality of "grit." The A**rmy Resiliency Directorate is dedicated to enhancing readiness by strengthening our ability to cope with stressors and changing demands. Many schools and other **developmental programs have integrated "service learning" within their instruction to foster a** value for contribution to the well-being of others and the community. A non-profit organization, The First Tee, works with young people to teach character and competence in the context of the sport of golf. Within **the Army, the "Not In My Squad, Not In Our Army" project (sponsored by the Sergeant Major of the Army** and supported by the Center for the Army Profession and Ethic and Army Research Institute) seeks to **inspire, motivate, and "empower" small unit leaders to strengthen mutual trust and cohesive te**amwork. **Also, "Survival, Escape, Evasion, and Resistance" training is designed to help Soldiers adhere to the** *Code of Conduct* in the face of pressure to violate its principles. These efforts are potentially valuable in helping in the design and content of the Army concept for Character Development. Members of the Project Team who are aware of other extant activity that may have applicability to our mission should recommend these for consideration.

Grit: **"P**erseverance and passion for long-term goals**."**
Grit is not just having resilience in the face of failure, but also having deep commitments that you remain loyal to over many years. One of the things that makes you gritty is having a growth mind-set.
http://www.psychologicalscience.org/index.php/publications/observer/2013/april-13/true-grit.html
http://www.learning-theories.com/grit-duckworth-matthews-kelly-peterson.html
http://rrhs.schoolwires.net/cms/lib7/WI01001304/Centricity/Domain/187/Grit%20JPSP.pdf
http://www.ascd.org/publications/educational-leadership/sept13/vol71/num01/The-Significance-of-Grit@-A-Conversation-with-Angela-Lee-Duckworth.aspx

Resilience: "Ability to withstand, recover, and develop in the face of stressors and changing demands."
Research has shown that while some people seem to come by resilience naturally, these behaviors can also be learned.
http://www.army.mil/readyandresilient/
https://core.us.army.mil/content/downloads/410649.pdf
http://psychology.about.com/od/crisiscounseling/tp/become-more-resilient.htm
http://psychology.about.com/od/crisiscounseling/a/resilience.htm

Service Learning: Practicum
"Structured, intentional activity integrating meaningful contribution to a community with instruction and reflection to develop a sense of civic responsibility and a value for being of benefit to others.**"**
Two philosophies have been instrumental in the formation of service-learning: progressivism and pragmatism. John Dewey and William James popularized these ideas with influence from Socrates, John

Locke, Confucius, and many others. Using these philosophies, service-learning becomes a practice combined with learning, or learning while practicing.
http://www.uncfsu.edu/civic-engagement/service-learning/definition-of-service-learning
https://en.wikipedia.org/wiki/Service-learning

First Tee: Illustrative Application
Mission -- **"to impact the** lives of young people by providing educational programs that build character, instill life-**enhancing values, and promote healthy choices through the game of golf."**
The core values of The First Tee (honesty, integrity, sportsmanship, respect, confidence, responsibility, perseverance, courtesy, judgment) are similar to and consistent with Army Values (integrity, duty, honor, loyalty, service, respect, courage). Thus the mission of The First Tee and the mission of the Army Character Development Project share vision and intent.
Weiss, M.R., et al., **"More** Than A Game: Impact of The First Tee Life Skills Programme on Positive Youth **Development: Project Introduction and Year 1 Findings" –** Qualitative Research in Sport, Exercise, and Health, DOI:10.1080/2159676X.2012.712997; http://dx.doi.org/10.1080/2159676X.2012.712997

NIMS: Operational Application
"Not in My Squad, Not in Our Army" is an SMA initiative focused on the well-being, safety, and dignity of Soldiers and Army Civilians.
http://cape.army.mil/not-in-my-squad/#
http://www.army.mil/standto/archive_2015-06-09/

SEER: Training Preparation
To provide the skills needed to live by the U.S. military code of conduct in hostile environments.
http://www.airforce.com/careers/detail/survival-evasion-resistance-and-escape-sere/

OTHER RESOURCES:

Work of Dr. Martin Cook
Military Ethics and Character Development-Martin L. Cook p97-106 - Routledge Handbook of Military Ethics-Ed. George Lucas-2015

Dr. Snider: Martin Cook's summary of the moral psychology literature (Doris, Haidt, Harman, and Ariely) that believes there are real limits to the character development approach... an obstacle that your final concept will have to address rather head on. Command/Unit culture counts, they say, for more than individual character in determining moral outcomes. Martin's summary starts on page 102 of his article (chapter 8) in the Routledge Handbook of Military Ethics (2015).

Work of Dr. Bell **–** in San Diego

Brooks, David. (2015). *The Road to Character*. New York: Random House.

> In *The Social Animal,* he explored the neuroscience of human connection and how we can flourish together. Now, in *The Road to Character,* he focuses on the deeper values that should inform our lives. Responding to what he calls the culture of the Big Me, which emphasizes external success, Brooks challenges us, and himself, to rebalance the scales between our "résumé virtues"—achieving wealth, fame, and status**—and our "eulogy virtues," those that** exist at the core of our being: kindness, bravery, honesty, or faithfulness, focusing on what kind of relationships we have formed.

> **Looking to some of the world's greatest thin**kers and inspiring leaders, Brooks explores how, through internal struggle and a sense of their own limitations, they have built a strong inner character. Labor activist Frances Perkins understood the need to suppress parts of herself so that she could be an instrument in a larger cause. Dwight Eisenhower organized his life not around impulsive self-expression but considered self-restraint. Dorothy Day, a devout Catholic convert and champion of the poor, learned as a young woman the vocabulary of simplicity and surrender. Civil rights pioneers A. Philip Randolph and Bayard Rustin learned reticence and the logic of self-discipline, the need to distrust oneself even while waging a noble crusade.

Ravven, Heidi M. (2013). *The Self Beyond Itself*.

Arthur W. Chickering – Theory of Identity Development - seven vectors of development which contribute to the development of identity:[2]

- Developing Competence
- Managing Emotions
- Moving through Autonomy toward Interdependence
- Developing Mature Interpersonal relationships
- Establishing Identity
- Developing Purpose
- Developing Integrity

These vectors can be thought of as a series of stages or tasks that deal with feeling, thinking, believing, and relating to others. Individuals may progress through the vectors at different rates. The vectors have a tendency to interact with each other, and this can cause reevaluation of issues associated with vectors that had already been worked through. Although the vectors do build on one another, the vectors do not follow a strict sequential order. Developing in multiple vectors allows individuals to function with greater stability and intellectual complexity.

Developing Competence

In *Education and Identity*, Chickering and Reisser use the analogy of the three-tined pitchfork to describe competence. The tines are intellectual competence, physical competence, and interpersonal competence. The handle of the pitchfork represents the sense of competence that comes from the knowledge that the individual is able to achieve goals and cope with adverse circumstances.[1][3]

Managing Emotions

This vector consists of learning to understand, accept, and express emotions. Individuals learn how to appropriately act on feelings that they are experiencing. In his more recent work, Chickering's theory was broad and covered emotions including anxiety, depression, guilt, anger, shame along with positive emotions such as inspiration and optimism. In his original work, he focused primarily on aggression and sexual desires.[1][3]

Moving through Autonomy toward Interdependence

The successful achievement of this vector involves learning how to be emotionally independent. This includes becoming free from the consistent need for comfort, affirmation, and approval from others. Individuals also see growth in problem solving abilities, initiative, and self-direction. They begin to understand that they are part of a whole. They are autonomous, but interdependent on others in society.

In Chickering's updated theory, much more emphasis is placed on interdependence.[1][3]

Developing Mature Interpersonal Relationships

In this vector, individuals learn to appreciate and understand others. Some of the related tasks include cross-cultural tolerance and appreciation for the differences of others. An individual also becomes

competent in developing and maintaining long-term intimate relationships. Chickering moved this up to list of vectors in his revised edition in order show the importance of developing relationships.[1][3]

Establishing Identity

This vector builds on each of the ones which comes before it. It involves becoming comfortable with oneself. This includes physical appearance, gender and sexual identity, ethnicity, and social roles. It also includes becoming stable and gaining self-esteem. A person who has a well-developed identity can handle feedback and criticism from others.[1][3]

Developing Purpose

In this vector, an individual develops commitment to the future and becomes more competent at making and following through on decisions, even when they may be contested. It involves developing a sense of life vocation. It may involve the creation of goals, and is influenced by the family and lifestyle of the individual.[1][3]

Developing Integrity

This vector consists of three stages which flow in chronological order, but are able to overlap. These stages are humanizing values, personalizing value, and developing congruence. The process of humanizing values encompasses the shift from a cold, stiff value system to one which is more balanced with the interests of others matched with the interests of the self. After this is established, the individual begins to assemble a core group of personal values which are firmly held, but the beliefs of others are considered and respected. Developing congruence involves bringing actions in line with beliefs.[1][3]

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2. Jump up ^ *Chickering, Alexander W.; Reisser, Linda (1993). Education and Identity (2 ed.). San Francisco, CA: Jossey-Bass.* ISBN 978-1-55542-591-3.
3. ^ Jump up to: *a b c d e f g* The Seven Vectors: An Overview

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> Badaracco argues that certain literature "lets us watch leaders as they think, worry, hope, hesitate, commit, exult, regret, and reflect... These books draw us into leaders' worlds, put us in their shoes, and at times let us share their experiences." He presents eight challenges that can test a leader's character, and eight works through which to examine these hurdles: Arthur Miller's play *Death of a Salesman*, Chinua Achebe's novel *Things Fall Apart*, Allan Gurganus' story "Blessed Assurance," F. Scott Fitzgerald's novel *The Love of the Last Tycoon*, Joseph Conrad's story "The Secret Sharer," Louis Auchincloss' *I Come as a Thief*, Robert Bolt's play *A Man for All Seasons* and Sophocles' play *Antigone*.

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