

CHAPTER 2

The Leader and Leadership: What the Leader Must Be, Know, and Do

I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to regulations and the Uniform Code of Military Justice. So help me God.

Oath of Enlistment

I [full name], having been appointed a [rank] in the United States Army, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion, and that I will well and faithfully discharge the duties of the office upon which I am about to enter. So help me God.

Oath of office taken by commissioned officers and DA civilians

2-1. Beneath the Army leadership framework shown in Figure 1-1, 30 words spell out your job as a leader: **Leaders of character and competence act to achieve excellence by developing a force that can fight and win the nation’s wars and serve the common defense of the United States.** There’s a lot in that sentence. This chapter looks at it in detail.

2-2. Army leadership doctrine addresses what makes leaders of character and competence and what makes leadership. Figure 2-1 highlights these values and attributes. Remember from Chapter 1 that character describes what leaders must BE; competence refers to what leaders must KNOW; and action is what leaders must DO. Although this chapter discusses these concepts one at a time, they don’t stand alone; they are closely connected and together make up who you seek to be (a leader of character and competence) and what you need to do (leadership).

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SECTION I

CHARACTER: WHAT A LEADER MUST BE

Everywhere you look—on the fields of athletic competition, in combat training, operations, and in civilian communities—soldiers are doing what is right.

Former Sergeant Major of the Army
Julius W. Gates

2-3. Character—who you are—contributes significantly to how you act. Character helps you know what’s right and do what’s right, all the time and at whatever the cost. Character is made up of two interacting parts: values and attributes. Stephen Ambrose, speaking about the Civil War, says that “at the pivotal point in the

war it was always the character of individuals that made the difference.” Army leaders must be those critical individuals of character themselves and in turn develop character in those they lead. (Appendix E discusses character development.)

ARMY VALUES



Figure 2-1. Army Values

2-4. Your attitudes about the worth of people, concepts, and other things describe your values. Everything begins there. Your subordinates enter the Army with their own values, developed in childhood and nurtured through experience. All people are all shaped by what they’ve seen, what they’ve learned, and whom they’ve met.

But when soldiers and DA civilians take the oath, they enter an institution guided by Army values. These are more than a system of rules. They’re not just a code tucked away in a drawer or a list in a dusty book. These values tell you what you need to be, every day, in every action you take. Army values form the very identity of the Army, the solid rock upon which everything else stands, especially in combat. They are the glue that binds together the members of a noble profession. As a result, the whole is much greater than the sum of its parts. Army values are nonnegotiable: they apply to everyone and in every situation throughout the Army.

2-5. Army values remind us and tell the rest of the world—the civilian government we serve, the nation we protect, even our enemies—who we are and what we stand for. The trust soldiers and DA civilians have for each other and the trust the American people have in us depends on how well we live up to Army values. They are the fundamental building blocks that enable us to discern right from wrong in any situation. Army values are consistent; they support one another. You can’t follow one value and ignore another.

2-6. Here are the Army values that guide you, the leader, and the rest of the Army. They form the acronym LDRSHIP:

Loyalty
Duty
Respect
Selfless Service
Honor
Integrity
Personal Courage

2-7. The following discussions can help you understand Army values, but understanding is only the first step. As a leader, you must not only understand them; you must believe in them, model them in your own actions, and teach others to accept and live by them.

LOYALTY

Bear true faith and allegiance to the US Constitution, the Army, your unit, and other soldiers.

Loyalty is the big thing, the greatest battle asset of all. But no man ever wins the loyalty of troops by preaching loyalty. It is given to him as he proves his possession of the other virtues.

Brigadier General S. L. A. Marshall
Men Against Fire

2-8. Since before the founding of the republic, the Army has respected its subordination to its civilian political leaders. This subordination is fundamental to preserving the liberty of all Americans. You began your Army career by swearing allegiance to the Constitution, the basis of our government and laws. If you've never

read it or if it has been a while, the Constitution is in Appendix F. Pay particular attention to Article I, Section 8, which outlines congressional responsibilities regarding the armed forces, and Article II, Section 2, which designates the president as commander in chief. Beyond your allegiance to the Constitution, you have an obligation to be faithful to the Army—the institution and its people—and to your unit or organization. Few examples illustrate loyalty to country and institution as well as the example of GEN George Washington in 1782.

2-9. GEN Washington's example shows how the obligation to subordinates and peers fits in the context of loyalty to the chain of command and the institution at large. As commander of the Continental Army, GEN Washington was obligated to see that his soldiers were taken care of. However, he also was obligated to ensure that the new nation remained secure and that the Continental Army remained able to fight if necessary. If the Continental Army had marched on the seat of government, it may well have destroyed the nation by undermining the law that held it together. It also would have destroyed the Army as an institution by destroying the basis for the authority under which it served. GEN Washington realized these things and acted based on his knowledge. Had he done nothing else, this single act would have been enough to establish GEN George Washington as the father of his country.

GEN Washington at Newburgh

Following its victory at Yorktown in 1781, the Continental Army set up camp at Newburgh, New York, to wait for peace with Great Britain. The central government formed under the Articles of Confederation proved weak and unwilling to supply the Army properly or even pay the soldiers who had won the war for independence. After months of waiting many officers, angry and impatient, suggested that the Army march on the seat of government in Philadelphia, Pennsylvania, and force Congress to meet the Army's demands. One colonel even suggested that GEN Washington become King George I.

Upon hearing this, GEN Washington assembled his officers and publicly and emphatically rejected the suggestion. He believed that seizing power by force would have destroyed everything for which the Revolutionary War had been fought. By this action, GEN Washington firmly established an enduring precedent: America's armed forces are subordinate to civilian authority and serve the democratic principles that are now enshrined in the Constitution. GEN Washington's action demonstrated the loyalty to country that the Army must maintain in order to protect the freedom enjoyed by all Americans.

2-10. Loyalty is a two-way street: you should not expect loyalty without being prepared to give it as well. Leaders can neither demand loyalty nor win it from their people by talking about it. The loyalty of your people is a gift they give you when, and only when, you deserve it—when you train them well, treat them fairly, and live by the concepts you talk about. Leaders who are loyal to their subordinates never let them be misused.

2-11. Soldiers fight for each other—loyalty is commitment. Some of you will encounter the most important way of earning this loyalty: leading your soldiers well in combat. There’s no loyalty fiercer than that of soldiers who trust their leader to take them through the dangers of combat. However, loyalty extends to all members of an organization—to your superiors and subordinates, as well as your peers.

2-12. Loyalty extends to all members of all components of the Army. The reserve components—Army National Guard and Army Reserve—play an increasingly active role in the Army’s mission. Most DA civilians will not be called upon to serve in combat theaters, but their contributions to mission accomplishment are nonetheless vital. As an Army leader, you’ll serve throughout your career with soldiers of the active and reserve components as well as

DA civilians. All are members of the same team, loyal to one another.

DUTY

Fulfill your obligations.

The essence of duty is acting in the absence of orders or direction from others, based on an inner sense of what is morally and professionally right....

General John A. Wickham Jr.
Former Army Chief of Staff

2-13. Duty begins with everything required of you by law, regulation, and orders; but it includes much more than that. Professionals do their work not just to the minimum standard, but to the very best of their ability. Soldiers and DA civilians commit to excellence in all aspects of their professional responsibility so that when the job is done they can look back and say, “I couldn’t have given any more.”

2-14. Army leaders take the initiative, figuring out what needs to be done before being told what to do. What’s more, they take full responsibility for their actions and those of their subordinates. Army leaders never shade the truth to make the unit look good—or even to make their subordinates feel good. Instead, they follow their higher duty to the Army and the nation.

Duty in Korea

CPT Viola B. McConnell was the only Army nurse on duty in Korea in July of 1950. When hostilities broke out, she escorted nearly 700 American evacuees from Seoul to Japan aboard a freighter designed to accommodate only 12 passengers. CPT McConnell assessed priorities for care of the evacuees and worked exhaustively with a medical team to care for them. Once in Japan, she requested reassignment back to Korea. After all she had already done, CPT McConnell returned to Taejon to care for and evacuate wounded soldiers of the 24th Infantry Division.

2-15. CPT McConnell understood and fulfilled her duty to the Army and to the soldiers she supported in ways that went beyond her medical training. A leader’s duty is to take charge, even in unfamiliar circumstances. But duty isn’t reserved for special occasions. When a platoon sergeant tells a squad leader to inspect weapons, the squad leader has fulfilled his

minimum obligation when he has checked the weapons. He’s done what he was told to do. But if the squad leader finds weapons that are not clean or serviced, his sense of duty tells him to go beyond the platoon sergeant’s instructions. The squad leader does his duty when he corrects the problem and ensures the weapons are up to standard.

2-16. In extremely rare cases, you may receive an illegal order. Duty requires that you refuse to obey it. You have no choice but to do what's ethically and legally correct. Paragraphs 2-97 through 2-99 discuss illegal orders.

RESPECT

Treat people as they should be treated.

The discipline which makes the soldiers of a free country reliable in battle is not to be gained by harsh or tyrannical treatment. On the contrary, such treatment is far more likely to destroy than to make an army. It is possible to impart instruction and to give commands in such manner and such a tone of voice to inspire in the soldier no feeling but an intense desire to obey, while the opposite manner and tone of voice cannot fail to excite strong resentment and a desire to disobey. The one mode or the other of dealing with subordinates springs from a corresponding spirit in the breast of the commander. He who feels the respect which is due to others cannot fail to inspire in them regard for himself, while he who feels, and hence manifests, disrespect toward others, especially his inferiors, cannot fail to inspire hatred against himself.

Major General John M. Schofield
Address to the United States Corps of Cadets
11 August 1879

2-17. Respect for the individual forms the basis for the rule of law, the very essence of what makes America. In the Army, respect means recognizing and appreciating the inherent dignity and worth of all people. This value reminds you that your people are your greatest resource. Army leaders honor everyone's individual worth by treating all people with dignity and respect.

2-18. As America becomes more culturally diverse, Army leaders must be aware that they will deal with people from a wider range of ethnic, racial, and religious backgrounds. Effective leaders are tolerant of beliefs different from their own as long as those beliefs don't conflict with Army values, are not illegal, and are not unethical. As an Army leader, you need to avoid misunderstandings arising from cultural

differences. Actively seeking to learn about people and cultures different from your own can help you do this. Being sensitive to other cultures can also aid you in counseling your people more effectively. You show respect when you seek to understand your people's background, see things from their perspective, and appreciate what's important to them.

2-19. As an Army leader, you must also foster a climate in which everyone is treated with dignity and respect regardless of race, gender, creed, or religious belief. Fostering this climate begins with your example: how you live Army values shows your people how they should live them. However, values training is another major contributor. Effective training helps create a common understanding of Army values and the standards you expect. When you conduct it as part of your regular routine—such as during developmental counseling sessions—you reinforce the message that respect for others is part of the character of every soldier and DA civilian. Combined with your example, such training creates an organizational climate that promotes consideration for others, fairness in all dealings, and equal opportunity. In essence, Army leaders treat others as they wish to be treated.

2-20. As part of this consideration, leaders create an environment in which subordinates are challenged, where they can reach their full potential and be all they can be. Providing tough training doesn't demean subordinates; in fact, building their capabilities and showing faith in their potential is the essence of respect. Effective leaders take the time to learn what their subordinates want to accomplish. They advise their people on how they can grow, personally and professionally. Not all of your subordinates will succeed equally, but they all deserve respect.

2-21. Respect is also an essential component for the development of disciplined, cohesive, and effective warfighting teams. In the deadly confusion of combat, soldiers often overcome incredible odds to accomplish the mission and protect the lives of their comrades. This spirit of selfless service and duty is built on a soldier's personal trust and regard for fellow soldiers. A leader's willingness to tolerate discrimination

or harassment on any basis, or a failure to cultivate a climate of respect, eats away at this trust and erodes unit cohesion. But respect goes beyond issues of discrimination and harassment; it includes the broader issue of civility, the way people treat each other and those they come in contact with. It involves being sensitive to diversity and one's own behaviors that others may find insensitive, offensive, or abusive. Soldiers and DA civilians, like their leaders, treat everyone with dignity and respect.

SELFLESS SERVICE

Put the welfare of the nation, the Army, and subordinates before your own.

The nation today needs men who think in terms of service to their country and not in terms of their country's debt to them.

General of the Army Omar N. Bradley

2-22. You have often heard the military referred to as "the service." As a member of the Army, you serve the United States. Selfless service means doing what's right for the nation, the Army, your organization, and your people—and putting these responsibilities above your own interests. The needs of the Army and the nation come first. This doesn't mean that you neglect your family or yourself; in fact, such neglect weakens a leader and can cause the Army more harm than good. Selfless service doesn't mean that you can't have a strong ego, high self-esteem, or even healthy ambition. Rather, selfless service means that you don't make decisions or take actions that help your image or your career but hurt others or sabotage the mission. The selfish superior claims

credit for work his subordinates do; the selfless leader gives credit to those who earned it. The Army can't function except as a team, and for a team to work, the individual has to give up self-interest for the good of the whole.

2-23. Soldiers are not the only members of the Army who display selfless service. DA civilians display this value as well. Then Army Chief of Staff, Gordon R. Sullivan assessed the DA civilian contribution to Operation Desert Storm this way:

Not surprisingly, most of the civilians deployed to Southwest Asia volunteered to serve there. But the civilian presence in the Gulf region meant more than moral support and filling in for soldiers. Gulf War veterans say that many of the combat soldiers could owe their lives to the DA civilians who helped maintain equipment by speeding up the process of getting parts and other support from 60 logistics agencies Army-wide.

2-24. As GEN Sullivan's comment indicates, selfless service is an essential component of teamwork. Team members give of themselves so that the team may succeed. In combat some soldiers give themselves completely so that their comrades can live and the mission can be accomplished. But the need for selflessness isn't limited to combat situations. Requirements for individuals to place their own needs below those of their organization can occur during peacetime as well. And the requirement for selflessness doesn't decrease with one's rank; it increases. Consider this example of a soldier of long service and high rank who demonstrated the value of selfless service.

GA Marshall Continues to Serve

GA George C. Marshall served as Army Chief of Staff from 1939 until 1945. He led the Army through the buildup, deployment, and worldwide operations of World War II. Chapter 7 outlines some of his contributions to the Allied victory. In November 1945 he retired to a well-deserved rest at his home in Leesburg, Virginia. Just six days later President Harry S Truman called on him to serve as Special Ambassador to China. From the White House President Truman telephoned GA Marshall at his home: "General, I want you to go to China for me," the president said. "Yes, Mr. President," GA Marshall replied. He then hung up the telephone, informed his wife of the president's request and his reply, and prepared to return to government service.

GA Marshall Continues to Serve (continued)

President Truman didn't appoint GA Marshall a special ambassador to reward his faithful service; he appointed GA Marshall because there was a tough job in China that needed to be done. The Chinese communists under Mao Tse-tung were battling the Nationalists under Chiang Kai-shek, who had been America's ally against the Japanese; GA Marshall's job was to mediate peace between them. In the end, he was unsuccessful in spite of a year of frustrating work; the scale of the problem was more than any one person could handle. However, in January 1947 President Truman appointed GA Marshall Secretary of State. The Cold War had begun and the president needed a leader Americans trusted. GA Marshall's reputation made him the one; his selflessness led him to continue to serve.

2-25. When faced with a request to solve a difficult problem in an overseas theater after six years of demanding work, GA Marshall didn't say, "I've been in uniform for over thirty years, we just won a world war, and I think I've done enough." Instead, he responded to his commander in chief the only way a professional could. He said yes, took care of his family, and prepared to accomplish the mission. After a year overseas, when faced with a similar question, he gave the same answer. GA Marshall always placed his country's interests first and his own second. Army leaders who follow his example do the same.

HONOR

Live up to all the Army values.

What is life without honor? Degradation is worse than death.

Lieutenant General Thomas J. "Stonewall" Jackson

2-26. Honor provides the "moral compass" for character and personal conduct in the Army. Though many people struggle to define the term, most recognize instinctively those with a keen sense of right and wrong, those who live such that their words and deeds are above reproach. The expression "honorable person," therefore, refers to both the character traits an individual actually possesses and the fact that the community recognizes and respects them.

2-27. Honor holds Army values together while at the same time being a value itself. Together, Army values describe the foundation essential to develop leaders of character. Honor means demonstrating an understanding of what's right and taking pride in the community's

acknowledgment of that reputation. Military ceremonies recognizing individual and unit achievement demonstrate and reinforce the importance the Army places on honor.

2-28. For you as an Army leader, demonstrating an understanding of what's right and taking pride in that reputation means this: **Live up to all the Army values.** Implicitly, that's what you promised when you took your oath of office or enlistment. You made this promise publicly, and the standards—Army values—are also public. To be an honorable person, you must be true to your oath and live Army values in all you do. Living honorably strengthens Army values, not only for yourself but for others as well: all members of an organization contribute to the organization's climate (which you'll read about in Chapter 3). By what they do, people living out Army values contribute to a climate that encourages all members of the Army to do the same.

2-29. How you conduct yourself and meet your obligations defines who you are as a person; how the Army meets the nation's commitments defines the Army as an institution. For you as an Army leader, honor means putting Army values above self-interest, above career and comfort. For all soldiers, it means putting Army values above self-preservation as well. This honor is essential for creating a bond of trust among members of the Army and between the Army and the nation it serves. Army leaders have the strength of will to live according to Army values, even though the temptations to do otherwise are strong, especially in the face of personal danger. The military's highest award is the Medal of Honor. Its recipients didn't do

just what was required of them; they went beyond the expected, above and beyond the call of duty. Some gave their own lives so that others

could live. It's fitting that the word we use to describe their achievements is "honor."

MSG Gordon and SFC Shughart in Somalia

During a raid in Mogadishu in October 1993, MSG Gary Gordon and SFC Randall Shughart, leader and member of a sniper team with Task Force Ranger in Somalia, were providing precision and suppressive fires from helicopters above two helicopter crash sites. Learning that no ground forces were available to rescue one of the downed aircrews and aware that a growing number of enemy were closing in on the site, MSG Gordon and SFC Shughart volunteered to be inserted to protect their critically wounded comrades. Their initial request was turned down because of the danger of the situation. They asked a second time; permission was denied. Only after their third request were they inserted.

MSG Gordon and SFC Shughart were inserted one hundred meters south of the downed chopper. Armed only with their personal weapons, the two NCOs fought their way to the downed fliers through intense small arms fire, a maze of shanties and shacks, and the enemy converging on the site. After MSG Gordon and SFC Shughart pulled the wounded from the wreckage, they established a perimeter, put themselves in the most dangerous position, and fought off a series of attacks. The two NCOs continued to protect their comrades until they had depleted their ammunition and were themselves fatally wounded. Their actions saved the life of an Army pilot.

2-30. No one will ever know what was running through the minds of MSG Gordon and SFC Shughart as they left the comparative safety of their helicopter to go to the aid of the downed aircrew. The two NCOs knew there was no ground rescue force available, and they certainly knew there was no going back to their helicopter. They may have suspected that things would turn out as they did; nonetheless, they did what they believed to be the right thing. They acted based on Army values, which they had clearly made their own: *loyalty* to their fellow soldiers; the *duty* to stand by them, regardless of the circumstances; the *personal courage* to act, even in the face of great danger; *selfless service*, the willingness to give their all. MSG Gary I. Gordon and SFC Randall D. Shughart lived Army values to the end; they were posthumously awarded Medals of Honor.

INTEGRITY

Do what's right—legally and morally.

The American people rightly look to their military leaders not only to be skilled in the

technical aspects of the profession of arms, but also to be men of integrity.

General J. Lawton Collins
Former Army Chief of Staff

2-31. People of integrity consistently act according to principles—not just what might work at the moment. Leaders of integrity make their principles known and consistently act in accordance with them. The Army requires leaders of integrity who possess high moral standards and are honest in word and deed. Being honest means being truthful and upright all the time, despite pressures to do otherwise. Having integrity means being both morally complete and true to yourself. As an Army leader, you're honest to yourself by committing to and consistently living Army values; you're honest to others by not presenting yourself or your actions as anything other than what they are. Army leaders say what they mean and do what they say. If you can't accomplish a mission, inform your chain of command. If you inadvertently pass on bad information, correct it as soon as you find out it's wrong. People of integrity do the right thing not because it's convenient or because

they have no choice. They choose the right thing because their character permits no less. Conducting yourself with integrity has three parts:

- Separating what's right from what's wrong.
- Always acting according to what you know to be right, even at personal cost.
- Saying openly that you're acting on your understanding of right versus wrong.

2-32. Leaders can't hide what they do: that's why you must carefully decide how you act. As an Army leader, you're always on display. If you want to instill Army values in others, you must internalize and demonstrate them yourself. Your personal values may and probably do extend beyond the Army values, to include such things as political, cultural, or religious beliefs. However, if you're to be an Army leader *and* a person of integrity, these values must reinforce, not contradict, Army values.

2-33. Any conflict between your personal values and Army values must be resolved before you can become a morally complete Army leader. You may need to consult with someone whose values and judgment you respect. You would not be the first person to face this issue, and as a leader, you can expect others to come to you, too. Chapter 5 contains the story of how SGT Alvin York and his leaders confronted and resolved a conflict between SGT York's personal values and Army values. Read it and reflect on it. If one of your subordinates asks you to help resolve a similar conflict, you must be prepared by being sure your own values align with Army values. Resolving such conflicts is necessary to become a leader of integrity.

PERSONAL COURAGE

Face fear, danger, or adversity (physical or moral).

The concept of professional courage does not always mean being as tough as nails either. It also suggests a willingness to listen to the soldiers' problems, to go to bat for them in a tough situation, and it means knowing just how

far they can go. It also means being willing to tell the boss when he's wrong.

Former Sergeant Major of the Army William Connelly

2-34. Personal courage isn't the absence of fear; rather, it's the ability to put fear aside and do what's necessary. It takes two forms, physical and moral. Good leaders demonstrate both.

2-35. Physical courage means overcoming fears of bodily harm and doing your duty. It's the bravery that allows a soldier to take risks in combat in spite of the fear of wounds or death. Physical courage is what gets the soldier at Airborne School out the aircraft door. It's what allows an infantryman to assault a bunker to save his buddies.

2-36. In contrast, moral courage is the willingness to stand firm on your values, principles, and convictions—even when threatened. It enables leaders to stand up for what they believe is right, regardless of the consequences. Leaders who take responsibility for their decisions and actions, even when things go wrong, display moral courage. Courageous leaders are willing to look critically inside themselves, consider new ideas, and change what needs changing.

2-37. Moral courage is sometimes overlooked, both in discussions of personal courage and in the everyday rush of business. A DA civilian at a meeting heard *courage* mentioned several times in the context of combat. The DA civilian pointed out that consistent moral courage is every bit as important as momentary physical courage. Situations requiring physical courage are rare; situations requiring moral courage can occur frequently. Moral courage is essential to living the Army values of integrity and honor every day.

2-38. Moral courage often expresses itself as candor. Candor means being frank, honest, and sincere with others while keeping your words free from bias, prejudice, or malice. Candor means calling things as you see them, even when it's uncomfortable or you think it might be better for you to just keep quiet. It means not allowing your feelings to affect what you say about a person or situation. A candid company commander calmly points out the first sergeant's mistake. Likewise, the candid first

sergeant respectfully points out when the company commander's pet project isn't working and they need to do something different. For trust to exist between leaders and subordinates, candor is essential. Without it, subordinates won't know if they've met the standard and leaders won't know what's going on.

2-39. In combat physical and moral courage may blend together. The right thing to do may not only be unpopular, but dangerous as well. Situations of that sort reveal who's a leader of character and who's not. Consider this example.

WO1 Thompson at My Lai

Personal courage—whether physical, moral, or a combination of the two—may be manifested in a variety of ways, both on and off the battlefield. On March 16, 1968 Warrant Officer (WO1) Hugh C. Thompson Jr. and his two-man crew were on a reconnaissance mission over the village of My Lai, Republic of Vietnam. WO1 Thompson watched in horror as he saw an American soldier shoot an injured Vietnamese child. Minutes later, when he observed American soldiers advancing on a number of civilians in a ditch, WO1 Thompson landed his helicopter and questioned a young officer about what was happening on the ground. Told that the ground action was none of his business, WO1 Thompson took off and continued to circle the area.

When it became apparent that the American soldiers were now firing on civilians, WO1 Thompson landed his helicopter between the soldiers and a group of 10 villagers who were headed for a homemade bomb shelter. He ordered his gunner to train his weapon on the approaching American soldiers and to fire if necessary. Then he personally coaxed the civilians out of the shelter and airlifted them to safety. WO1 Thompson's radio reports of what was happening were instrumental in bringing about the cease-fire order that saved the lives of more civilians. His willingness to place himself in physical danger in order to do the morally right thing is a sterling example of personal courage.

LEADER ATTRIBUTES

Leadership is not a natural trait, something inherited like the color of eyes or hair...Leadership is a skill that can be studied, learned, and perfected by practice.

The Noncom's Guide, 1962



Figure 2-2. Leader Attributes

2-40. Values tell us part of what the leader must BE; the other side of what a leader must BE are the attributes listed in Figure 2-2. Leader attributes influence leader actions; leader actions, in turn, always influence the unit or organization. As an example, if you're physically fit, you're more likely to inspire your subordinates to be physically fit.

2-41. Attributes are a person's fundamental qualities and characteristics. People are born with some attributes; for instance, a person's genetic code determines eye, hair, and skin color. However, other attributes—including leader attributes—are learned and can be changed. Leader attributes can be characterized as mental, physical, and emotional. Successful leaders work to improve those attributes.

MENTAL ATTRIBUTES

2-42. The mental attributes of an Army leader include will, self-discipline, initiative, judgment, self-confidence, intelligence, and cultural awareness.

Will

The will of soldiers is three times more important than their weapons.

Colonel Dandridge M. “Mike” Malone
Small Unit Leadership: A Commonsense Approach

2-43. Will is the inner drive that compels soldiers and leaders to keep going when they are exhausted, hungry, afraid, cold, and wet—when it would be easier to quit. Will enables soldiers to press the fight to its conclusion. Yet will without competence is useless. It’s not enough that soldiers are willing, or even eager, to fight; they must know how to fight. Likewise, soldiers who have competence but no will don’t fight. The leader’s task is to develop a winning spirit by building their subordinates’ will as well as their skill. That begins with hard, realistic training.

2-44. Will is an attribute essential to all members of the Army. Work conditions vary among branches and components, between those deployed and those closer to home. In the Army, personal attitude must prevail over any adverse external conditions. All members of the Army—active, reserve, and DA civilian—will experience situations when it would be easier to quit rather than finish the task at hand. At those times, everyone needs that inner drive to press on to mission completion.

2-45. It’s easy to talk about will when things go well. But the test of your will comes when things go badly—when events seem to be out of control, when you think your bosses have forgotten you, when the plan doesn’t seem to work and it looks like you’re going to lose. It’s then that you must draw on your inner reserves to persevere—to do your job until there’s nothing left to do it with and then to remain faithful to your people, your organization, and your country. The story of the American and Filipino stand on the Bataan Peninsula and their subsequent captivity is one of individuals, leaders, and units deciding to remain true to the end—and living and dying by that decision.

The Will to Persevere

On 8 December 1941, hours after the attack on Pearl Harbor, Japanese forces attacked the American and Filipino forces defending the Philippines. With insufficient combat power to launch a counterattack, GEN Douglas MacArthur, the American commander, ordered his force to consolidate on the Bataan Peninsula and hold as long as possible. Among his units was the 12th Quartermaster (QM) Regiment, which had the mission of supporting the force.

Completely cut off from outside support, the Allies held against an overwhelming Japanese army for the next three and a half months. Soldiers of the 12th QM Regiment worked in the debris of warehouses and repair shops under merciless shelling and bombing, fighting to make the meager supplies last. They slaughtered water buffaloes for meat, caught fish with traps they built themselves, and distilled salt from sea water. In coffeepots made from oil drums they boiled and reboiled the tiny coffee supply until the grounds were white. As long as an ounce of food existed, it was used. In the last desperate days, they resorted to killing horses and pack mules. More important, these supporters delivered rations to the foxholes on the front lines—fighting their way in when necessary. After Bataan and Corregidor fell, members of the 12th QM Regiment were prominent among the 7,000 Americans and Filipinos who died on the infamous Bataan Death March.

Though captured, the soldiers of the 12th QM Regiment maintained their will to resist. 1LT Beulah Greenwalt, a nurse assigned to the 12th QM Regiment, personified this will. Realizing the regimental colors represent the soul of a regiment and that they could serve as a symbol for resistance, 1LT Greenwalt assumed the mission of protecting the colors from the Japanese. She carried the colors to the prisoner of war (PW) camp in Manila by wrapping them around her

The Will to Persevere (continued)

shoulders and convincing her Japanese captors that they were “only a shawl.” For the next 33 months 1LT Greenwalt and the remains of the regiment remained PWs, living on starvation diets and denied all comforts. But through it all, 1LT Greenwalt held onto the flag. The regimental colors were safeguarded: the soul of the regiment remained with the regiment, and its soldiers continued to resist.

When the war ended in 1945 and the surviving PWs were released, 1LT Greenwalt presented the colors to the regimental commander. She and her fellow PWs had persevered. They had resisted on Bataan until they had no more means to resist. They continued to resist through three long years of captivity. They decided on Bataan to carry on, and they renewed that decision daily until they were liberated. The 12th QM Regiment—and the other units that had fought and resisted with them—remained true to themselves, the Army, and their country. Their will allowed them to see events through to the end.

Self-Discipline

The core of a soldier is moral discipline. It is intertwined with the discipline of physical and mental achievement. Total discipline overcomes adversity, and physical stamina draws on an inner strength that says “drive on.”

Former Sergeant Major of the Army
William G. Bainbridge

2-46. Self-disciplined people are masters of their impulses. This mastery comes from the habit of doing the right thing. Self-discipline allows Army leaders to do the right thing regardless of the consequences for them or their subordinates. Under the extreme stress of combat, you and your team might be cut off and alone, fearing for your lives, and having to act without guidance or knowledge of what’s going on around you. Still, you—the leader—must think clearly and act reasonably. Self-discipline is the key to this kind of behavior.

2-47. In peacetime, self-discipline gets the unit out for the hard training. Self-discipline makes the tank commander demand another run-through of a battle drill if the performance doesn’t meet the standard—even though everyone is long past ready to quit. Self-discipline doesn’t mean that you never get tired or discouraged—after all, you’re only human. It does mean that you do what needs to be done regardless of your feelings.

Initiative

The leader must be an aggressive thinker—always anticipating and analyzing.

He must be able to make good assessments and solid tactical judgments.

Brigadier General John. T. Nelson II

2-48. Initiative is the ability to be a self-starter—to act when there are no clear instructions, to act when the situation changes or when the plan falls apart. In the operational context, it means setting and dictating the terms of action throughout the battle or operation. An individual leader with initiative is willing to decide and initiate independent actions when the concept of operations no longer applies or when an unanticipated opportunity leading to accomplishment of the commander’s intent presents itself. Initiative drives the Army leader to seek a better method, anticipate what must be done, and perform without waiting for instructions. Balanced with good judgment, it becomes *disciplined* initiative, an essential leader attribute. (FM 100-5 discusses initiative as it relates to military actions at the operational level. FM 100-34 discusses the relationship of initiative to command and control. FM 100-40 discusses the place of initiative in the art of tactics.)

2-49. As an Army leader, you can’t just give orders: you must make clear the intent of those orders, the final goal of the mission. In combat, it’s critically important for subordinates to understand their commander’s intent. When they are cut off or enemy actions derail the original plan, well-trained soldiers who understand the commander’s intent will apply disciplined initiative to accomplish the mission.

2-50. Disciplined initiative doesn't just appear; you must develop it within your subordinates. Your leadership style and the organizational climate you establish can either encourage or discourage initiative: you can instill initiative in your subordinates or you can drive it out. If

you underwrite honest mistakes, your subordinates will be more likely to develop initiative. If you set a "zero defects" standard, you risk strangling initiative in its cradle, the hearts of your subordinates. (Chapter 5 discusses "zero defects" and learning.)

The Quick Reaction Platoon

On 26 December 1994 a group of armed and disgruntled members of the Haitian Army entered the Haitian Army Headquarters in Port-au-Prince demanding back pay. A gunfight ensued less than 150 meters from the grounds of the Haitian Palace, seat of the new government. American soldiers from C Company, 1-22 Infantry, who had deployed to Haiti as part of Operation Uphold Democracy, were guarding the palace grounds. The quick reaction platoon leader deployed and immediately maneuvered his platoon towards the gunfire. The platoon attacked, inflicting at least four casualties and causing the rest of the hostile soldiers to flee. The platoon quelled a potentially explosive situation by responding correctly and aggressively to the orders of their leader, who knew his mission and the commander's intent.

Judgment

I learned that good judgment comes from experience and that experience grows out of mistakes.

General of the Army Omar N. Bradley

2-51. Leaders must often juggle hard facts, questionable data, and gut-level intuition to arrive at a decision. Good judgment means making the best decision for the situation. It's a key attribute of the art of command and the transformation of knowledge into understanding. (FM 100-34 discusses how leaders convert data and information into knowledge and understanding.)

2-52. Good judgment is the ability to size up a situation quickly, determine what's important, and decide what needs to be done. Given a problem, you should consider a range of alternatives before you act. You need to think through the consequences of what you're about to do before you do it. In addition to considering the consequences, you should also think methodically. Some sources that aid judgment are the boss's intent, the desired goal, rules, laws, regulations, experience, and values. Good judgment also includes the ability to size up subordinates, peers, and the enemy for strengths, weaknesses, and potential actions. It's a critical part of problem

solving and decision making. (Chapter 5 discusses problem solving and decision making).

2-53. Judgment and initiative go hand in hand. As an Army leader, you must weigh what you know and make decisions in situations where others do nothing. There will be times when you'll have to make decisions under severe time constraints. In all cases, however, you must take responsibility for your actions. In addition, you must encourage disciplined initiative in, and teach good judgment to, your subordinates. Help your subordinates learn from mistakes by coaching and mentoring them along the way. (Chapter 5 discusses mentoring.)

Self-Confidence

2-54. Self-confidence is the faith that you'll act correctly and properly in any situation, even one in which you're under stress and don't have all the information you want. Self-confidence comes from competence: it's based on mastering skills, which takes hard work and dedication. Leaders who know their own capabilities and believe in themselves are self-confident. Don't mistake bluster—loudmouthed bragging or self-promotion—for self-confidence. Truly self-confident leaders don't need to advertise; their actions say it all.

2-55. Self-confidence is important for leaders and teams. People want self-confident leaders, leaders who understand the situation, know what needs to be done, and demonstrate that understanding and knowledge. Self-confident leaders instill self-confidence in their people. In combat, self-confidence helps soldiers control doubt and reduce anxiety. Together with will and self-discipline, self-confidence helps leaders act—do what must be done in circumstances where it would be easier to do nothing—and to convince their people to act as well.

Intelligence

2-56. Intelligent leaders think, learn, and reflect; then they apply what they learn. Intelligence is more than knowledge, and the ability to think isn't the same as book learning. All people have some intellectual ability that, when developed, allows them to analyze and understand a situation. And although some people are smarter than others, all people can develop the capabilities they have. Napoleon himself observed how a leader's intellectual development applies directly to battlefield success:

It is not genius which reveals to me suddenly and secretly what I should do in circumstances unexpected by others; it is thought and meditation.

2-57. Knowledge is only part of the equation. Smart decisions result when you combine professional skills (which you learn through study) with experience (which you gain on the job) and your ability to reason through a problem based on the information available. Reflection is also important. From time to time, you find yourself carefully and thoughtfully considering how leadership, values, and other military principles apply to you and your job. When things don't go quite the way they intended, intelligent leaders are confident enough to step back and ask, "Why did things turn out that way?" Then they are smart enough to build on their strengths and avoid making the same mistake again.

2-58. Reflection also contributes to your originality (the ability to innovate, rather than only adopt others' methods) and intuition (direct, immediate insight or understanding of important

factors without apparent rational thought or inference). Remember COL Chamberlain at Little Round Top. To his soldiers, it sometimes appeared that he could "see through forests and hills and know what was coming." But this was no magical ability. Through study and reflection, the colonel had learned how to analyze terrain and imagine how the enemy might attempt to use it to his advantage. He had applied his intelligence and developed his intellectual capabilities. Good leaders follow COL Chamberlain's example.

Cultural Awareness

2-59. Culture is a group's shared set of beliefs, values, and assumptions about what's important. As an Army leader, you must be aware of cultural factors in three contexts:

- You must be sensitive to the different backgrounds of your people.
- You must be aware of the culture of the country in which your organization is operating.
- You must take into account your partners' customs and traditions when you're working with forces of another nation.

2-60. Within the Army, people come from widely different backgrounds: they are shaped by their schooling, race, gender, and religion as well as a host of other influences. Although they share Army values, an African-American man from rural Texas may look at many things differently from, say, a third-generation Irish-American man who grew up in Philadelphia or a Native American woman from the Pacific Northwest. But be aware that perspectives vary within groups as well. That's why you should try to understand individuals based on their own ideas, qualifications, and contributions and not jump to conclusions based on stereotypes.

2-61. Army values are part of the Army's institutional culture, a starting point for how you as a member of the Army should think and act. Beyond that, Army leaders not only recognize that people are different; they value them because of their differences, because they are people. Your job as a leader isn't to make everyone the same.

Instead, your job is to take advantage of the fact that everyone is different and build a cohesive team. (Chapter 7 discusses the role strategic leaders play in establishing and maintaining the Army's institutional culture.)

2-62. There's great diversity in the Army—religious, ethnic, and social—and people of different backgrounds bring different talents to the table. By joining the Army, these people have agreed to adopt the Army culture. Army leaders make this easier by embracing and making use of everyone's talents. What's more, they create a team where subordinates know they are valuable and their talents are important.

2-63. You never know how the talents of an individual or group will contribute to mission accomplishment. For example, during World War II US Marines from the Navajo nation formed a group of radio communications specialists dubbed the Navajo Code Talkers. The code talkers used their native language—a unique talent—to handle command radio traffic. Not even the best Japanese code breakers could decipher what was being said.

2-64. Understanding the culture of your adversaries and of the country in which your organization is operating is just as important as understanding the culture of your own country and organization. This aspect of cultural awareness has always been important, but today's operational environment of frequent

deployments—often conducted by small units under constant media coverage—makes it even more so. As an Army leader, you need to remain aware of current events—particularly those in areas where America has national interests. You may have to deal with people who live in those areas, either as partners, neutrals, or adversaries. The more you know about them, the better prepared you'll be.

2-65. You may think that understanding other cultures applies mostly to stability operations and support operations. However, it's critical to planning offensive and defensive operations as well. For example, you may employ different tactics against an adversary who considers surrender a dishonor worse than death than against those for whom surrender is an honorable option. Likewise, if your organization is operating as part of a multinational team, how well you understand your partners will affect how well the team accomplishes its mission.

2-66. Cultural awareness is crucial to the success of multinational operations. In such situations Army leaders take the time to learn the customs and traditions of the partners' cultures. They learn how and why others think and act as they do. In multinational forces, effective leaders create a "third culture," which is the bridge or the compromise among partners. This is what GA Eisenhower did in the following example.

GA Eisenhower Forms SHAEF

During World War II, one of GA Eisenhower's duties as Supreme Allied Commander in the European Theater of Operations (ETO) was to form his theater headquarters, the Supreme Headquarters, Allied Expeditionary Force (SHAEF). GA Eisenhower had to create an environment in this multinational headquarters in which staff members from the different Allied armies could work together harmoniously. It was one of GA Eisenhower's toughest jobs.

The forces under his command—American, British, French, Canadian, and Polish—brought not only different languages, but different ways of thinking, different ideas about what was important, and different strategies. GA Eisenhower could have tried to bend everyone to his will and his way of thinking; he was the boss, after all. But it's doubtful the Allies would have fought as well for a bullying commander or that a bullying commander would have survived politically. Instead, he created a positive organizational climate that made best use of the various capabilities of his subordinates. This kind of work takes tact, patience, and trust. It doesn't destroy existing cultures but creates a new one. (Chapter 7 discusses how building this coalition contributed to the Allied victory in the ETO.)

PHYSICAL ATTRIBUTES

2-67. Physical attributes—health fitness, physical fitness, and military and professional bearing—can be developed. Army leaders maintain the appropriate level of physical fitness and military bearing.

Health Fitness

Disease was the chief killer in the [American Civil] war. Two soldiers died of it for every one killed in battle...In one year, 995 of every thousand men in the Union army contracted diarrhea and dysentery.

Geoffrey C. Ward
The Civil War

2-68. Health fitness is everything you do to maintain good health, things such as undergoing routine physical exams, practicing good dental hygiene, maintaining deployability standards, and even personal grooming and cleanliness. A soldier unable to fight because of dysentery is as much a loss as one who's wounded. Healthy soldiers can perform under extremes in temperature, humidity, and other conditions better than unhealthy ones. Health fitness also includes avoiding things that degrade your health, such as substance abuse, obesity, and smoking.

Physical Fitness

Fatigue makes cowards of us all.

General George S. Patton Jr.
Commanding General, Third Army, World War II

2-69. Unit readiness begins with physically fit soldiers and leaders. Combat drains soldiers physically, mentally, and emotionally. To minimize those effects, Army leaders are physically fit, and they make sure their subordinates are fit as well. Physically fit soldiers perform better in all areas, and physically fit leaders are better able to think, decide, and act appropriately under pressure. Physical readiness provides a foundation for combat readiness, and it's up to you, the leader, to get your soldiers ready.

2-70. Although physical fitness is a crucial element of success in battle, it's not just for front-line soldiers. Wherever they are, people who are

physically fit feel more competent and confident. That attitude reassures and inspires those around them. Physically fit soldiers and DA civilians can handle stress better, work longer and harder, and recover faster than ones who are not fit. These payoffs are valuable in both peace and war.

2-71. The physical demands of leadership positions, prolonged deployments, and continuous operations can erode more than just physical attributes. Soldiers must show up ready for deprivations because it's difficult to maintain high levels of fitness during deployments and demanding operations. Trying to get fit under those conditions is even harder. If a person isn't physically fit, the effects of additional stress snowball until their mental and emotional fitness are compromised as well. Army leaders' physical fitness has significance beyond their personal performance and well-being. Since leaders' decisions affect their organizations' combat effectiveness, health, and safety and not just their own, maintaining physical fitness is an ethical as well as a practical imperative.

2-72. The Army Physical Fitness Test (APFT) measures a baseline level of physical fitness. As an Army leader, you're required to develop a physical fitness program that enhances your soldiers' ability to complete soldier and leader tasks that support the unit's mission essential task list (METL). (FM 25-101 discusses METL-based integration of soldier, leader, and collective training.) Fitness programs that emphasize training specifically for the APFT are boring and don't prepare soldiers for the varied stresses of combat. Make every effort to design a physical fitness program that prepares your people for what you expect them to do in combat. Readiness should be your program's primary focus; preparation for the APFT itself is secondary. (FM 21-20 is your primary physical fitness resource.)

You have to lead men in war by requiring more from the individual than he thinks he can do. You have to [bring] them along to endure and to display qualities of fortitude that are beyond the average man's thought of what he should be expected to do. You have to

inspire them when they are hungry and exhausted and desperately uncomfortable and in great danger; and only a man of positive characteristics of leadership, with the physical stamina [fitness] that goes with it, can function under those conditions.

General of the Army George C. Marshall
Army Chief of Staff, World War II

Military and Professional Bearing

Our...soldiers should look as good as they are.

Sergeant Major of the Army Julius W. Gates

2-73. As an Army leader, you're expected to look like a soldier. Know how to wear the uniform and wear it with pride at all times. Meet height and weight standards. By the way you carry yourself and through your military courtesy and appearance, you send a signal: I am proud of my uniform, my unit, and myself. Skillful use of your professional bearing—fitness, courtesy, and military appearance—can often help you manage difficult situations. A professional—DA civilian or soldier—presents

a professional appearance, but there's more to being an Army professional than looking good. Professionals are competent as well; the Army requires you to both *look good* and *be good*.

EMOTIONAL ATTRIBUTES

Anyone can become angry—that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way—that is not easy.

Aristotle

Greek philosopher and tutor to Alexander the Great

2-74. As an Army leader, your emotional attributes—self-control, balance, and stability—contribute to how you feel and therefore to how you interact with others. Your people are human beings with hopes, fears, concerns, and dreams. When you understand that will and endurance come from emotional energy, you possess a powerful leadership tool. The feedback you give can help your subordinates use their emotional energy to accomplish amazing feats in tough times.

Self-Control in Combat

An American infantry company in Vietnam had been taking a lot of casualties from booby traps. The soldiers were frustrated because they could not fight back. One night, snipers ambushed the company near a village, killing two soldiers. The rest of the company—scared, anguished, and frustrated—wanted to enter the village, but the commander—who was just as angry—knew that the snipers were long gone. Further, he knew that there was a danger his soldiers would let their emotions get the upper hand, that they might injure or kill some villagers out of a desire to strike back at something. Besides being criminal, such killings would drive more villagers to the Viet Cong. The commander maintained control of his emotions, and the company avoided the village.

2-75. Self-control, balance, and stability also help you make the right ethical choices. Chapter 4 discusses the steps of ethical reasoning. However, in order to follow those steps, you must remain in control of yourself; you can't be at the mercy of your impulses. You must remain calm under pressure, "watch your lane," and expend energy on things you can fix. Inform your boss of things you can't fix and don't worry about things you can't affect.

2-76. Leaders who are emotionally mature also have a better awareness of their own strengths and weaknesses. Mature leaders spend their energy on self-improvement; immature leaders spend their energy denying there's anything wrong. Mature, less defensive leaders benefit from constructive criticism in ways that immature people cannot.

Self-Control

Sure I was scared, but under the circumstances, I'd have been crazy not to be scared....There's nothing wrong with fear. Without fear, you can't have acts of courage.

Sergeant Theresa Kristek
Operation Just Cause, Panama

2-77. Leaders control their emotions. No one wants to work for a hysterical leader who might lose control in a tough situation. This doesn't mean you never show emotion. Instead, you must display the proper amount of emotion and passion—somewhere between too much and too little—required to tap into your subordinates' emotions. Maintaining self-control inspires calm confidence in subordinates, the coolness under fire so essential to a successful unit. It also encourages feedback from your subordinates that can expand your sense of what's really going on.

Balance

An officer or noncommissioned officer who loses his temper and flies into a tantrum has failed to obtain his first triumph in discipline.

Noncommissioned Officer's Manual, 1917

2-78. Emotionally balanced leaders display the right emotion for the situation and can also read others' emotional state. They draw on

their experience and provide their subordinates the proper perspective on events. They have a range of attitudes—from relaxed to intense—with which to approach situations and can choose the one appropriate to the circumstances. Such leaders know when it's time to send a message that things are urgent and how to do that without throwing the organization into chaos. They also know how to encourage people at the toughest moments and keep them driving on.

Stability

Never let yourself be driven by impatience or anger. One always regrets having followed the first dictates of his emotions.

Marshal de Belle-Isle
French Minister of War, 1757-1760

2-79. Effective leaders are steady, levelheaded under pressure and fatigue, and calm in the face of danger. These characteristics calm their subordinates, who are always looking to their leader's example. Display the emotions you want your people to display; don't give in to the temptation to do what feels good for you. If you're under great stress, it might feel better to vent—scream, throw things, kick furniture—but that will not help the organization. If you want your subordinates to be calm and rational under pressure, you must be also.

BG Jackson at First Bull Run

At a crucial juncture in the First Battle of Bull Run, the Confederate line was being beaten back from Matthews Hill by Union forces. Confederate BG Thomas J. Jackson and his 2,000-man brigade of Virginians, hearing the sounds of battle to the left of their position, pressed on to the action. Despite a painful shrapnel wound, BG Jackson calmly placed his men in a defensive position on Henry Hill and assured them that all was well.

As men of the broken regiments flowed past, one of their officers, BG Barnard E. Bee, exclaimed to BG Jackson, "General, they are driving us!" Looking toward the direction of the enemy, BG Jackson replied, "Sir, we will give them the bayonet." Impressed by BG Jackson's confidence and self-control, BG Bee rode off towards what was left of the officers and men of his brigade. As he rode into the throng he gestured with his sword toward Henry Hill and shouted, "Look, men! There is Jackson standing like a stone wall! Let us determine to die here, and we will conquer! Follow me!"

BG Bee would later be mortally wounded, but the Confederate line stiffened and the nickname he gave to BG Jackson would live on in American military history. This example shows how one leader's self-control under fire can turn the tide of battle by influencing not only the leader's own soldiers, but the leaders and soldiers of other units as well.

FOCUS ON CHARACTER

Just as fire tempers iron into fine steel, so does adversity temper one's character into firmness, tolerance, and determination.

Margaret Chase Smith
Lieutenant Colonel, US Air Force Reserve
and United States Senator

2-80. Earlier in this chapter, you read how character is made up of two interacting sets of characteristics: values and attributes. People enter the Army with values and attributes they've developed over the course of a lifetime, but those are just the starting points for further character development. Army leaders continuously develop in themselves and their subordinates the Army values and leader attributes that this chapter discusses and Figure 1-1 shows. This isn't just an academic exercise, another mandatory training topic to address once a year. Your character shows through in your actions—on and off duty.

2-81. Character helps you determine what's right and motivates you to do it, regardless of the circumstances or the consequences. What's more, an informed ethical conscience consistent with Army values steels you for making the right choices when faced with tough questions. Since Army leaders seek to do what's right and inspire others to do the same, you must be concerned with character development. Examine the actions in this example, taken from the report of a platoon sergeant during Operation Desert Storm. Consider the aspects of character that contributed to them.

Character and Prisoners

The morning of [28 February 1991], about a half-hour prior to the cease-fire, we had a T-55 tank in front of us and we were getting ready [to engage it with a TOW]. We had the TOW up and we were tracking him and my wingman saw him just stop and a head pop up out of it. And Neil started calling me saying, "Don't shoot, don't shoot, I think they're getting off the tank." And they did. Three of them jumped off the tank and ran around a sand dune. I told my wingman, "I'll cover the tank, you go on down and check around the back side and see what's down there." He went down there and found about 150 PWs....

[T]he only way we could handle that many was just to line them up and run them through...a little gauntlet...[W]e had to check them for weapons and stuff and we lined them up and called for the PW handlers to pick them up. It was just amazing.

We had to blow the tank up. My instructions were to destroy the tank, so I told them to go ahead and move it around the back side of the berm a little bit to safeguard us, so we wouldn't catch any shrapnel or ammunition coming off. When the tank blew up, these guys started yelling and screaming at my soldiers, "Don't shoot us, don't shoot us," and one of my soldiers said, "Hey, we're from America; we don't shoot our prisoners." That sort of stuck with me.

2-82. The soldier's comment at the end of this story captures the essence of character. He said, "We're from America..." He defined, in a very simple way, the connection between who you are—your character—and what you do. This example illustrates character—shared values and attributes—telling soldiers what to do and what not to do. However, it's interesting for other reasons. Read it again: You can almost

feel the soldiers' surprise when they realized what the Iraqi PWs were afraid of. You can picture the young soldier, nervous, hands on his weapon, but still managing to be a bit amused. The right thing, the ethical choice, was so deeply ingrained in those soldiers that it never occurred to them to do anything other than safeguard the PWs.

The Battle of the Bulge

In December 1944 the German Army launched its last major offensive on the Western Front of the ETO, sending massive infantry and armor formations into a lightly-held sector of the Allied line in Belgium. American units were overrun. Thousands of green troops, sent to that sector because it was quiet, were captured. For two desperate weeks the Allies fought to check the enemy advance. The 101st Airborne Division was sent to the town of Bastogne. The Germans needed to control the crossroads there to move equipment to the front; the 101st was there to stop them.

Outnumbered, surrounded, low on ammunition, out of medical supplies, and with wounded piling up, the 101st, elements of the 9th and 10th Armored Divisions, and a tank destroyer battalion fought off repeated attacks through some of the coldest weather Europe had seen in 50 years. Wounded men froze to death in their foxholes. Paratroopers fought tanks. Nonetheless, when the German commander demanded American surrender, BG Anthony C. McAuliffe, acting division commander, sent a one-word reply: "Nuts."

The Americans held. By the time the Allies regained control of the area and pushed the Germans back, Hitler's "Thousand Year Reich" had fewer than four months remaining.

2-83. BG McAuliffe spoke based on what he knew his soldiers were capable of, even in the most extreme circumstances. This kind of courage and toughness didn't develop overnight.

Every Allied soldier brought a lifetime's worth of character to that battle; that character was the foundation for everything else that made them successful.

GA Eisenhower's Message

On 5 June 1944, the day before the D-Day invasion, with his hundreds of thousands of soldiers, sailors and airmen poised to invade France, GA Dwight D. Eisenhower took a few minutes to draft a message he hoped he would never deliver. It was a "statement he wrote out to have ready when the invasion was repulsed, his troops torn apart for nothing, his planes ripped and smashed to no end, his warships sunk, his reputation blasted."

In his handwritten statement, GA Eisenhower began, "Our landings in the Cherbourg-Havre area have failed to gain a satisfactory foothold and I have withdrawn the troops." Originally he had written, the "troops have been withdrawn," a use of the passive voice that conceals the actor. But he changed the wording to reflect his acceptance of full personal accountability.

GA Eisenhower went on, "My decision to attack at this time and place was based on the best information available." And after recognizing the courage and sacrifice of the troops he concluded, "If any blame or fault attaches to this attempt, it is mine alone."

2-84. GA Eisenhower, in command of the largest invasion force ever assembled and poised on the eve of a battle that would decide the fate of millions of people, was guided by the same values and attributes that shaped the actions of the soldiers in the Desert Storm example. His character allowed for nothing

less than acceptance of total personal responsibility. If things went badly, he was ready to take the blame. When things went well, he gave credit to his subordinates. The Army values GA Eisenhower personified provide a powerful example for all members of the Army.

CHARACTER AND THE WARRIOR ETHOS

2-85. The *warrior ethos* refers to the professional attitudes and beliefs that characterize the American soldier. At its core, the warrior ethos grounds itself on the refusal to accept failure. The Army has forged the warrior ethos on training grounds from Valley Forge to the CTCs and honed it in battle from Bunker Hill to San Juan Hill, from the Meuse-Argonne to Omaha Beach, from Pork Chop Hill to the Ia Drang Valley, from Salinas Airfield to the Battle of 73 Easting. It derives from the unique realities of battle. It echoes through the precepts in the Code of Conduct. Developed through discipline, commitment to Army values, and knowledge of the Army's proud heritage, the warrior ethos makes clear that military service is much more than just another job: the purpose of winning the nation's wars calls for total commitment.

2-86. America has a proud tradition of winning. The ability to forge victory out of the chaos of battle includes overcoming fear, hunger, deprivation, and fatigue. The Army wins because it fights hard; it fights hard because it trains hard; and it trains hard because that's the way to *win*. Thus, the warrior ethos is about more than persevering under the worst of conditions; it fuels the fire to fight through those conditions to victory no matter how long it takes, no matter how much effort is required. It's one thing to make a snap decision to risk your life for a brief period of time. It's quite another to sustain the will to win when the situation looks hopeless and doesn't show any indications of getting better, when being away from home and family is a profound hardship. The soldier who jumps on a grenade to save his comrades is courageous, without question. That action requires great physical courage, but pursuing victory over time also requires a deep moral courage that concentrates on the mission.

2-87. The warrior ethos concerns character, shaping who you are and what you do. In that sense, it's clearly linked to Army values such as *personal courage, loyalty to comrades, and*

dedication to duty. Both loyalty and duty involve putting your life on the line, even when there's little chance of survival, for the good of a cause larger than yourself. That's the clearest example of *selfless service*. American soldiers never give up on their fellow soldiers, and they never compromise on doing their duty. *Integrity* underlies the character of the Army as well. The warrior ethos requires unrelenting and consistent determination to do what is right and to do it with pride, both in war and military operations other than war. Understanding what is right requires *respect* for both your comrades and other people involved in such complex arenas as peace operations and nation assistance. In such ambiguous situations, decisions to use lethal or nonlethal force severely test judgment and discipline. In whatever conditions Army leaders find themselves, they turn the personal warrior ethos into a collective commitment to win with *honor*.

2-88. The warrior ethos is crucial—and perishable—so the Army must continually affirm, develop, and sustain it. Its martial ethic connects American warriors today with those whose sacrifices have allowed our very existence. The Army's continuing drive to be the best, to triumph over all adversity, and to remain focused on mission accomplishment does more than preserve the Army's institutional culture; it sustains the nation.

2-89. Actions that safeguard the nation occur everywhere you find soldiers. The warrior ethos spurs the lead tank driver across a line of departure into uncertainty. It drives the bone-tired medic continually to put others first. It pushes the sweat-soaked gunner near muscle failure to keep up the fire. It drives the heavily loaded infantry soldier into an icy wind, steadily uphill to the objective. It presses the signaler through fatigue to provide communications. And the warrior ethos urges the truck driver across frozen roads bounded by minefields because fellow soldiers at an isolated outpost need supplies. Such tireless motivation comes in part from the comradeship that springs from the warrior ethos. Soldiers fight for each other; they would rather die than let their buddies down. That loyalty runs front to rear as well as left to right: mutual

support marks Army culture regardless of who you are, where you are, or what you are doing.

2-90. That tight fabric of loyalty to one another and to collective victory reflects perhaps the noblest aspect of our American warrior ethos: the military's subordinate relationship to civilian authority. That subordination began in 1775, was reconfirmed at Newburgh, New York, in 1782, and continues to this day. It's established in the Constitution and makes possible the freedom all Americans enjoy. The Army sets out to achieve national objectives, not its own, for *selfless service* is an institutional as well as an individual value. And in the end, the Army returns its people back to the nation. America's sons and daughters return with their experience as part of a winning team and share that spirit as citizens. The traditions and values of the service derive from a commitment to excellent performance and operational success. They also point to the Army's unwavering commitment to the society we serve. Those characteristics serve America and its citizens—both in and out of uniform—well.

CHARACTER DEVELOPMENT

2-91. People come to the Army with a character formed by their background, religious or philosophical beliefs, education, and experience. Your job as an Army leader would be a great deal easier if you could check the values of a new DA civilian or soldier the way medics check teeth or run a blood test. You

could figure out what values were missing by a quick glance at Figure 1-1 and administer the right combination, maybe with an injection or magic pill.

2-92. But character development is a complex, lifelong process. No scientist can point to a person and say, "This is when it all happens." However, there are a few things you can count on. You build character in subordinates by creating organizations in which Army values are not just words in a book but precepts for what their members do. You help build subordinates' character by acting the way you want them to act. You teach by example, and coach along the way. (Appendix E contains additional information on character development.) When you hold yourself and your subordinates to the highest standards, you reinforce the values those standards embody. They spread throughout the team, unit, or organization—throughout the Army—like the waves from a pebble dropped into a pond.

CHARACTER AND ETHICS

2-93. When you talk about character, you help your people answer the question, What kind of person should I be? You must not only embrace Army values and leader attributes but also use them to think, reason, and—after reflection—act. Acting in a situation that tests your character requires moral courage. Consider this example.

The Qualification Report

A battalion in a newly activated division had just spent a great deal of time and effort on weapons qualification. When the companies reported results, the battalion commander could not understand why B and C Companies had reported all machine gunners fully qualified while A Company had not. The A Company Commander said that he could not report his gunners qualified because they had only fired on the 10-meter range and the manual for qualification clearly stated that the gunners had to fire on the transition range as well. The battalion commander responded that since the transition range was not built yet, the gunners should be reported as qualified: "They fired on the only range we have. And besides, that's how we did it at Fort Braxton."

Some of the A Company NCOs, who had also been at Fort Braxton, tried to tell their company commander the same thing. But the captain insisted the A Company gunners were not fully qualified, and that's how the report went to the brigade commander.

The Qualification Report (continued)

The brigade commander asked for an explanation of the qualification scores. After hearing the A Company Commander's story, he agreed that the brigade would be doing itself no favors by reporting partially qualified gunners as fully qualified. The incident also sent a message to division: get that transition range built.

The A Company Commander's choice was not between loyalty to his battalion commander and honesty; doing the right thing here meant being loyal and honest. And the company commander had the moral courage to be both honest and loyal—loyal to the Army, loyal to his unit, and loyal to his soldiers.

2-94. The A Company Commander made his decision and submitted his report without knowing how it would turn out. He didn't know the brigade commander would back him up, but he reported his company's status relative to the published Army standard anyway. He insisted on reporting the truth—which took character—because it was the right thing to do.

2-95. Character is important in living a consistent and moral life, but character doesn't always provide the final answer to the specific question, What should I do now? Finding that answer can be called ethical reasoning. Chapter 4 outlines a process for ethical reasoning. When you read it, keep in mind that the process is much more complex than the steps indicate and that you must apply your own values, critical reasoning skills, and imagination to the situation. There are no formulas that will serve every time; sometimes you may not even come up with an answer that completely satisfies you. But if you embrace Army values and let them govern your actions, if you learn from your experiences and develop your skills over time, you're as prepared as you can be to face the tough calls.

2-96. Some people try to set different Army values against one another, saying a problem is about loyalty versus honesty or duty versus respect. Leadership is more complicated than that; the world isn't always black and white. If it were, leadership would be easy and anybody could do it. However, in the vast majority of cases, Army values are perfectly compatible; in fact, they reinforce each other.

CHARACTER AND ORDERS

2-97. Making the right choice and acting on it when faced with an ethical question can be difficult. Sometimes it means standing your ground. Sometimes it means telling your boss you think the boss is wrong, like the finance supervisor in Chapter 1 did. Situations like these test your character. But a situation in which you think you've received an illegal order can be even more difficult.

2-98. In Chapter 1 you read that a good leader executes the boss's decision with energy and enthusiasm. The only exception to this principle is your duty to disobey illegal orders. This isn't a privilege you can conveniently claim, but a duty you must perform. If you think an order is illegal, first be sure that you understand both the details of the order and its original intent. Seek clarification from the person who gave the order. This takes moral courage, but the question will be straightforward: Did you really mean for me to...steal the part...submit a false report...shoot the prisoners? If the question is complex or time permits, always seek legal counsel. However, if you must decide immediately—as may happen in the heat of combat make the best judgment possible based on Army values, your experience, and your previous study and reflection. You take a risk when you disobey what you believe to be an illegal order. It may be the most difficult decision you'll ever make, but that's what leaders do.

2-99. While you'll never be completely prepared for such a situation, spending time reflecting on Army values and leader attributes may help. Talk to your superiors, particularly those who

have done what you aspire to do or what you think you'll be called on to do; providing counsel of this sort is an important part of mentoring (which Chapter 5 discusses). Obviously, you need to make time to do this before you're faced with a tough call. When you're in the middle of a firefight, you don't have time to reflect.

CHARACTER AND BELIEFS

2-100. What role do beliefs play in ethical matters? Beliefs are convictions people hold as true; they are based on their upbringing, culture, heritage, families, and traditions. As a result, different moral beliefs have been and will continue to be shaped by diverse religious and philosophical traditions. You serve a nation that takes very seriously the notion that people are free to choose their own beliefs and the basis for those beliefs. In fact, America's strength comes from that diversity. The Army respects different moral backgrounds and personal convictions—as long as they don't conflict with Army values.

2-101. Beliefs matter because they are the way people make sense of what they experience. Beliefs also provide the basis for personal values; values are moral beliefs that shape a person's behavior. Effective leaders are careful not to require their people to violate their beliefs by ordering or encouraging any illegal or unethical action.

2-102. The Constitution reflects our deepest national values. One of these values is the guarantee of freedom of religion. While religious beliefs

and practices are left to individual conscience, Army leaders are responsible for ensuring their soldiers' right to freely practice their religion. Title 10 of the United States Code states, "Each commanding officer shall furnish facilities, including necessary transportation, to any chaplain assigned to his command, to assist the chaplain in performing his duties." What does this mean for Army leaders? The commander delegates staff responsibility to the chaplain for programs to enhance spiritual fitness since many people draw moral fortitude and inner strength from a spiritual foundation. At the same time, no leader may apply undue influence or coerce others in matters of religion—whether to practice or not to practice specific religious beliefs. (The first ten amendments to the Constitution are called the Bill of Rights. Freedom of religion is guaranteed by the First Amendment, an indication of how important the Founders considered it. You can read the Bill of Rights in Appendix F.)

2-103. Army leaders also recognize the role beliefs play in preparing soldiers for battle. Soldiers often fight and win over tremendous odds when they are convinced of the ideals (beliefs) for which they are fighting. Commitment to such beliefs as justice, liberty, freedom, and not letting down your fellow soldier can be essential ingredients in creating and sustaining the will to fight and prevail. A common theme expressed by American PWs during the Vietnam Conflict was the importance of values instilled by a common American culture. Those values helped them to withstand torture and the hardships of captivity.

SECTION II

COMPETENCE: WHAT A LEADER MUST KNOW

The American soldier...demands professional competence in his leaders. In battle, he wants to know that the job is going to be done right, with no unnecessary casualties. The noncommissioned officer wearing the chevron is supposed to be the best soldier in the platoon and he is supposed to know how to perform all the duties expected of him. The American soldier expects his sergeant to be able to teach him how to do his job. And he expects even more from his officers.

General of the Army Omar N. Bradley

2-104. Army values and leader attributes form the foundation of the character of soldiers and

DA civilians. Character, in turn, serves as the basis of knowing (competence) and doing

(leadership). The self-discipline that leads to teamwork is rooted in character. In the Army, teamwork depends on the actions of competent leaders of proven character who know their profession and act to improve their organizations. The best Army leaders constantly strive to improve, to get better at what they do. Their self-discipline focuses on learning more about their profession and continually getting the team to perform better. They build competence in themselves and their subordinates. Leader skills increase in scope and complexity as one moves from direct leader positions to organizational and strategic leader positions. Chapters 4, 6, and 7 discuss in detail the different skills direct, organizational, and strategic leaders require.

2-105. Competence results from hard, realistic training. That’s why Basic Training starts with simple skills, such as drill and marksmanship. Soldiers who master these skills have a couple of victories under their belts. The message from the drill sergeants—explicit or not—is, “You’ve learned how to do those things; now you’re ready to take on something tougher.” When you lead people through progressively more complex tasks this way, they develop the confidence and will—the inner drive—to take on the next, more difficult challenge.

2-106. For you as an Army leader, competence means much more than being well-trained. Competence links character (knowing the right thing to do) and leadership (doing or influencing your people to do the right thing). Leaders are responsible for being personally competent, but even that isn’t enough: as a leader, you’re responsible for your subordinates’ competence as well.

2-107. Figure 2-3 highlights the four categories containing skills an Army leader must KNOW:

- **Interpersonal skills** affect how you deal with people. They include coaching, teaching, counseling, motivating, and empowering.
- **Conceptual skills** enable you to handle ideas. They require sound judgment as well as the ability to think creatively and reason analytically, critically, and ethically.
- **Technical skills** are job-related abilities. They include basic soldier skills. As an Army leader, you must possess the expertise necessary to accomplish all tasks and functions you’re assigned.
- **Tactical skills** apply to solving tactical problems, that is, problems concerning employment of units in combat. You enhance tactical skills when you combine them with interpersonal, conceptual, and technical skills to accomplish a mission.

2-108. Leaders in combat combine interpersonal, conceptual, technical, and tactical skills to accomplish the mission. They use their interpersonal skills to communicate their intent effectively and motivate their soldiers. They apply their conceptual skills to determine viable concepts of operations, make the right decisions, and execute the tactics the operational environment requires. They capitalize on their technical skills to properly employ the techniques, procedures, fieldcraft, and equipment that fit the situation. Finally, combat leaders employ tactical skill, combining skills from the other skill categories with knowledge of the art of tactics appropriate to their level of responsibility and unit type to accomplish the mission. When plans go wrong and leadership must turn the tide, it is tactical skill, combined with



Figure 2-3. Leader Skills

character, that enables an Army leader to seize control of the situation and lead the unit to mission accomplishment.

2-109. The Army leadership framework draws a distinction between developing skills and performing actions. Army leaders who take their units to a combat training center (CTC) improve their skills by performing actions—by doing their jobs on the ground in the midst of intense simulated combat. But they don’t wait until they arrive at the CTC to develop their skills; they practice ahead of time in command

post exercises, in combat drills, on firing ranges, and even on the physical training (PT) field.

2-110. Your leader skills will improve as your experience broadens. A platoon sergeant gains valuable experience on the job that will help him be a better first sergeant. Army leaders take advantage of every chance to improve: they look for new learning opportunities, ask questions, seek training opportunities, and request performance critiques.

SECTION III

LEADERSHIP: WHAT A LEADER MUST DO

He gets his men to go along with him because they want to do it for him and they believe in him.

General of the Army Dwight D. Eisenhower



Figure 2-4. Leader Actions

2-111. Leaders act. They bring together everything they are, everything they believe, and everything they know how to do to provide purpose, direction, and motivation. Army leaders work to influence people, operate to accomplish the mission, and act to improve their organization. This section introduces leader actions. Chapters 5, 6, and 7 discuss them more fully. As with leader skills, leader actions increase in scope and complexity as you move from direct leader positions to organizational and strategic leader positions.

2-112. Developing the right values, attributes, and skills is only preparation to lead. Leadership doesn’t begin until you act. Leaders who live up to Army values, who display leader attributes, who are competent, who act at all times as they would have their people act, will succeed. Leaders who talk a good game but can’t back their words with actions will fail in the long run.

INFLUENCING

2-113. Army leaders use interpersonal skills to guide others toward a goal. Direct leaders most often influence subordinates face to face—such as when a team leader gives instructions, recognizes achievement, and encourages hard work. Organizational and strategic leaders also influence their immediate subordinates and staff face to face; however, they guide their organizations primarily by indirect influence. Squad leaders, for example, know what their division commander wants, not because the general has briefed each one personally, but because his

intent is passed through the chain of command. Influencing actions fall into these categories:

- **Communicating** involves displaying good oral, written, and listening skills for individuals and groups.
- **Decision making** involves selecting the line of action intended to be followed as the one most favorable to the successful accomplishment of the mission. This involves using sound judgment, reasoning logically, and managing resources wisely.
- **Motivating** involves inspiring and guiding others toward mission accomplishment.

OPERATING

2-114. Operating is what you do to accomplish the immediate mission, to get the job done on time and to standard. Operating actions fall into these categories:

- **Planning and preparing** involve developing detailed, executable plans that are feasible, acceptable, and suitable; arranging unit support for the exercise or operation; and conducting rehearsals. During tactical operations, decision making and planning are enhanced by two methodologies: the military decision making process (MDMP) and the troop leading procedures (TLP). Battalion and higher echelons follow the

MDMP. Company and lower echelons follow the TLP. (FM 101-5 discusses the MDMP.)

- **Executing** involves meeting mission standards, taking care of people, and efficiently managing resources.
- **Assessing** involves evaluating the efficiency and effectiveness of any system or plan in terms of its purpose and mission.

2-115. Leaders assess, or judge, performance so they can determine what needs to be done to sustain the strong areas and improve weak ones. This kind of forward thinking is linked to the last leader action, improving.

IMPROVING

2-116. Good leaders strive to leave an organization better than they found it. A child struggling to understand why it is better to put money in a piggy bank is learning what leaders know: plan and sacrifice now for the sake of the future. All leaders are tempted to focus on the short-term gain that makes them and their organizations look good today: “Why bother to fix it now? By the time next year rolls around, it will be someone else’s problem.” But that attitude doesn’t serve either your subordinates or the Army well. When an organization sacrifices important training with long-term effects—say, training that leads to true marksmanship skill—and focuses exclusively on short-term appearances—such as qualification scores—the organization’s capabilities suffers.

2-117. The results of shortsighted priorities may not appear immediately, but they will appear. Loyalty to your people as well as the Army as an institution demands you consider the long-term effects of your actions. Some of your people will remain in the organization after you’ve moved on. Some will still be in the Army after you’re long gone. Soldiers and DA civilians tomorrow must live with problems leaders don’t fix today.

2-118. Army leaders set priorities and balance competing demands. They focus their organizations’ efforts on short- and long-term goals while continuing to meet requirements that may or may not contribute directly to achieving those goals. In the case of weapons proficiency, qualification is a requirement but true marksmanship skill is the goal. For battlefield success, soldiers need training that leads to understanding and mastery of technical and tactical skills that hold up under the stress of combat. Throw in all the other things vying for an organization’s time and resources and your job becomes even more difficult. Guidance from higher headquarters may help, but you must make the tough calls. Improving actions fall into these categories:

- **Developing** involves investing adequate time and effort to develop individual subordinates as leaders. It includes mentoring.
- **Building** involves spending time and resources to improve teams, groups, and units and to foster an ethical climate.
- **Learning** involves seeking self-improvement and organizational growth. It includes envisioning, adapting, and leading change.

SUMMARY

2-119. As an Army leader, leadership in combat is your primary and most important challenge. It requires you to accept a set of values that contributes to a core of motivation and will. If you fail to accept and live these Army values, your soldiers may die unnecessarily and you may fail to accomplish your mission.

2-120. What must you, as an Army leader, BE, KNOW, and DO? You must have character, that combination of values and attributes that underlie your ability to see what needs to be done, decide to do it, and influence others to follow you. You must be competent, that is, possess the knowledge and skills required to do your job right. And you must lead, take the proper actions to accomplish the mission based

on what your character tells you is ethically right and appropriate for the situation.

2-121. Leadership in combat, the greatest challenge, requires a basis for your motivation and will. That foundation is Army values. In them are rooted the basis for the character and self-discipline that generate the will to succeed and the motivation to persevere. From this motivation derives the lifelong work of self-development in the skills that make a successful Army leader, one who walks the talk of BE, KNOW, DO. Chapter 3 examines the environment that surrounds your people and how what you do as a leader affects it. Understanding the human dimension is essential to mastering leader skills and performing leader actions.