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This paper examines the importance of a leader establishing a meaningful relationship with his or her subordinates. Lieutenant General John A. Lejeune describes the establishment of this relationship as an officer's ethical responsibility. Through this relationship, a leader can influence and motivate the mental, physical, and spiritual/moral resilience of his or her subordinates.

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**TITLE:**

RESILIENCE: HOW A LEADER CAN INFLUENCE AND MOTIVATE SUBORDINATES TO  
OVERCOME OBSTACLES

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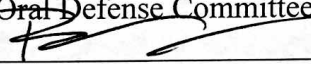
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## Executive Summary

**Title:** Resilience: How a Leader Can Influence and Motivate Subordinates to Overcome Obstacles

**Author:** Major Denver M. Edick, United States Marine Corps

**Thesis:** Through establishing meaningful relationships, a leader's resilience influences subordinates' mental, moral, spiritual, ethical, and physical resilience.

**Discussion:** This paper will examine the importance of a leader establishing a meaningful relationship with his/her subordinates. Lieutenant General John A. Lejeune describes the establishing of this relationship as an officer's ethical responsibility. Additionally, through this relationship, a leader can influence the mental, moral/spiritual/ethical, and physical resilience of his or her subordinates.

**Conclusion:** There are currently four generations of people that make up the ranks of the Armed Forces, which include Baby Boomers, Generation X, Millennials, and Generation Z. The way in which these different generations communicate is different, creating challenges to establishing meaningful relationships. Nonetheless, the importance of personal interaction and knowing what makes people tick has not changed. In an age driven by technology, there is no substitute for a leader to engage in face-to-face, kneecap-to-kneecap mentorship with his/her personnel. There can be no excuse made for the ethical failure to achieve a meaningful relationship with those in a leader's charge.

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## *Preface*

I took on this particular project because I believe the relationship General Lejeune speaks about in the Marine Corps Manual of 1921, that between leader and led, which should emulate a relationship of parent and child, and a leader's ethical obligation to strive for and achieve that relationship with his/her men and women, continues to be ignored, resulting in a weakened force. If we fail to invest in our people, if we let them down, can we really get anything right? Taking care of people should be the easy part of a leader's job. It seems more and more that leaders at all levels, officer and enlisted, are more concerned about their careers, than about positively impacting the Marines in their reach. Genuine care for others can be a force multiplier, just as much as technology. Afterall, it is people who develop technology, ideas, etc. Take any strong unit for example. The members of that unit feel as if they have skin in the game and they begin to wear the unit logo as if it is their own identity. They accomplish tasks not because they were told to do so, but because they feel ownership. You want innovative ideas? Develop a relationship with your Marines that allows you to challenge them mentally, morally, spiritually, ethically, and physically. There will be failure in some of those challenges, for you and them, but with that failure, resilience can also be developed. Resilient individuals or groups, who feel like they have ownership in the process, can create a synergy of innovative ideas. A group of disjoined personnel will be lucky to meet the bare minimum standard.

As a kid growing up in a broken home, placed in foster-care like services, it is a miracle I have made it this far. I have many people to thank for providing me mentorship, love, shelter, and the essentials of life along the way. Without these people, I would simply be another statistic of someone in prison or dead. To my Marines, both uniformed and civilians, thank you for trusting me and allowing me to mentor and care for you. Thank you for the mentorship you

have provided me. Proverbs 27:17 says, “Iron sharpens iron, just as one person sharpens another.” Your motivation, effort, and resilience will continue to challenge me to go above and beyond what I believe my capabilities are...you deserve that. It will always be the highlight of my career to serve with you.

To the mentors I have had throughout my military career, both uniformed and civilians, thank you. There seem to be fewer leaders every year that will take the time to develop a meaningful relationship with a subordinate, a peer, or have the courage to be brutally honest with a superior when needed. To General Renforth (USMC), Colonel Andrew Smith (USMC, Ret), Colonel Robert Oltman (USMC, Ret), Lieutenant Colonel Jason Ruedi (USMC, Ret), Major Dave Rainey (USMC), Master Gunnery Sergeant DeWayne Smith (USMC, Ret), Master Sergeant Brian Ableman (USMC, Ret), Gunnery Sergeant Gabe Garza (USMC, Ret), Ron Videtto, Pat James, Todd Raleigh and so many others, thank you. Your care for others is a quality we need more of in today’s world.

To my Marine Corps Command and Staff classmates, Lieutenant Colonel Curtin, and Dr. Paul Gelpi...what a year. I have been challenged more this year than any other. It has been a blessing to form, storm, norm, and perform with all of you. Lectures, seminars, off-sites, opening day, rogaining, and more. I would not pick another group to have experienced it all with. I am better for knowing all of you.

Captain Buford, US Navy, it was your lecture that sparked the idea for this project. Thank you for your unfiltered passion and willingness to give me a rudder steer.

Dr. Rebecca Johnson, thank you for your mentorship throughout this entire project. I am amazed by your willingness to take this on, while carrying a child, switching jobs, and then birthing a child. Your patience throughout is appreciated. Thank you.

To my wife and little girls...thank you for allowing me to invest into this project and the academic year. Your love challenges me every day to be a better man, husband, and father. The greatest title I have ever earned is daddy. Ellisyn, London, and Logan...your smiles are always the highlight of my day. Kristin, simply put, you are amazing. Thanks for holding it down and allowing me to do what I needed to do. I love you all so much.

## **Introduction**

How does a leader's resilience influence subordinates? This question is important because it helps explain the significance of a leader's relationship with his or her Marines in order to equip them with the resilience needed to accomplish their objectives in the Marine Corps, as well as in life.

Developing relationships requires communication. Communication has changed over time, especially across the different generations. The Marine Corps currently has four different generations within its ranks. Baby Boomers, Generation X, Millennials, and Generation Z make up the ranks of the Marine Corps. With these different generations come different communication styles. The ability to communicate has to be present for a leader to motivate his or her subordinates and equip them with the resilience needed to accomplish challenges both professionally and personally. It takes a resilient leader to identify and implement a communication style that motivates his or her subordinates. Nonetheless, this is a task that must be accomplished in order for a leader to fulfill his/her ethical and moral obligation. Through a meaningful relationship, a leader's resilience influences subordinates' mental, moral/spiritual, and physical resilience.

This paper explores the topic of resilience and how leaders impart resilience in their subordinates. The first section is a background that defines resilience and General Lejeune's three-bucket model of exemplary leadership. It also includes General Lejeune's vision of the relationship needed between officer and enlisted or leader and led. The second section discusses why mental resilience is important, especially for those in the military. This section also discusses how to purposely train mental resilience and why it is important for a leader to demonstrate mental resilience. The third section discusses why physical resilience is important,

particularly in the military. This section includes how physical resilience can help combat post-traumatic stress, as well as how to improve the other areas of resilience. The fourth section is about spiritual and moral resilience. This section discusses why spiritual and moral resilience are important, especially in the military. Additionally, it discusses the importance of leaders serving as an example of moral resilience and ensuring moral boundaries are in place for their troops. The conclusion ties the importance of developing meaningful relationships between seniors and subordinates in order to facilitate the development of resilience.

## **Background**

Lieutenant General John A. Lejeune, the 13<sup>th</sup> Commandant of the United States Marine Corps, was instrumental in many developments for the Marine Corps. Perhaps his greatest contribution was his exemplary leadership style and the vision he cast for servant leadership. Lejeune developed a three-bucket model including mental, physical, and spiritual or moral elements to be a well-rounded leader.

In General Lejeune's 1921 account in the *Marine Corps Manual*, in regards to leaders developing resilience in their subordinates, he focuses on the development of appropriate, professional, and meaningful relationships through camaraderie and brotherhood, the relationship between officer and enlisted, responsibility of the leader to the led, training, genuine love of country and corps, and leadership.<sup>1</sup> The relationship General Lejeune described was not a recommendation; it defined the relationship that *must* exist between officers and enlisted, as well as officers of different grades and enlisted members of different grades.<sup>2</sup> Comradery and brotherhood between officer and enlisted improved greatly during World War I. General Lejeune described this newfound spirit as "too fine a thing to be allowed to die. It must be fostered and kept alive and made the moving force in all Marine Corps organizations."<sup>3</sup>

Next, General Lejeune described what has become the heart of his vision and highlighted his three-bucket model. General Lejeune states, “The relation between officers and enlisted men should in no sense be that of superior and inferior nor that of master and servant, but rather that of teacher and scholar. In fact, it should partake of the nature of the relation between father and son, to the extent that officers, especially commanding officers, are responsible for the physical, mental, and moral welfare, as well as the discipline and military training of the young men under their command who are serving the nation in the Marine Corps.”<sup>4</sup> Much of this research will focus on this particular portion of Lejeune’s vision.

General Lejeune places the responsibility of developing this relationship on the officer or the leader and describes it as “vital to the well-being of the Marine Corps.”<sup>5</sup> The development of this relationship is also vital to those who are led due to the youthfulness of those enlisting. Kokemuller states the average age of someone who enlists into the United States military is just under 21 years old, yet some enlist as early as 17 years old.<sup>6</sup> Lejeune describes this age as “the formative period of their lives, and officers owe it to them, to their parents, and to the nation, that when discharged from the services they should be far better [people] physically, mentally, and morally than they were when they enlisted.”<sup>7</sup> In order to accomplish the task of returning better men and women to society, Lejeune calls on purposeful training to be accomplished in order to fill each day. General Lejeune states, “To accomplish this task successfully a constant effort must be made by all officers to fill each day with useful and interesting instruction and wholesome entertainment for the [troops]. This effort must be intelligent and not perfunctory, the object being not only to do away with idleness, but to train and cultivate the bodies, the minds, and the spirit of our men.”<sup>8</sup>

Perfunctory defined means an action carried out with a minimum of effort or reflection.<sup>9</sup> Basically, this means check in the box training. Although present day is an era of far different times, General Lejeune's approach is inconsistent with the modern practice of Marine Net computer-based training. In recent years, the Marine Corps has moved in a positive direction with the implementation of instructor-led courses that have traditionally only been allowed to be accomplished via Marine Net. This will likely have a domino effect of positive results for the Corps and play a role in the development of young Marines. Having instructor-led training goes back to empowering non-commissioned officers to develop a period of instruction, present that class to their staff non-commissioned officers prior to giving it, gain confidence of speaking in front of large groups, and much more.

Lejeune's vision of "useful and interesting instruction and wholesome entertainment" went beyond annual training requirements. He describes a necessity for officers to:

...devote their close attention to many questions affecting the comfort, health, military training and discipline of the [troops] under their command, but also actively to promote athletics and to endeavor to enlist the interest of their [people] in building up and maintaining their bodies in the finest physical condition; to encourage them to enroll in the Marine Corps Institute and to keep up their studies after enrollment; and to make every effort by means of historical, educational and patriotic address to cultivate in their hearts a deep abiding love of the corps and country.<sup>10</sup>

Finally, General Lejeune addresses the desirable qualities of a leader his/her men and women will follow by listing industry, energy, initiative, determination, enthusiasm, firmness, kindness, justness, self-control, unselfishness, honor, and courage as traits the troops will quickly and readily respond to. He states, "Every officer should endeavor by all means in his power to make himself the possessor of these qualities and thereby to fit himself to be a real leader of men."<sup>11</sup>

General Lejeune never mentioned the relationship between leadership and resilience, but contemporary research demonstrates being a leader in these areas allows one to develop resilience in the members of a unit. How then, does a leader's resilience influence subordinates? Evidence will show a leader's resilience influences subordinates' mental, moral, and physical resilience. Lejeune referred to resilience as morale. Different people have a different baseline regarding resilience. Paul Bartone, a retired Lieutenant Colonel in the United States Army and a leading researcher in hardiness at the National Defense University, labels resilience as hardiness. Nancy Sherman, a Distinguished University Professor and Professor of Philosophy at Georgetown University, relates resilience to stoicism. For the argument of this research, resilience is defined as the "virtue that enables people to move through hardship and become better. No one escapes pain, fear, and suffering. Yet from pain can come wisdom, from fear can come courage, from suffering can come strength...if we have the virtue of resilience."<sup>12</sup> Simply put, resilience is experiencing trauma and becoming stronger for having made it through it. So, how do leaders motivate their subordinates to possess and/or build individual resilience in their efforts and create a collective resilience for the unit? The most important factor in helping subordinates possess and build individual and collective resilience is the relationship established. According to the United States Department of Veterans Affairs Mental Health and Suicide Prevention Section, there are approximately 20 veterans who commit suicide every day. This accounts for 18 percent of all suicides in the United States, while veterans only account for 8.5 percent of the population. Service members with a trauma history demonstrate a lack of social skills and social isolation increases the chances one would commit suicide.<sup>13</sup> Southwick and Charney state:

It is now well known that social isolation and low levels of social support are associated with high levels of stress, depression and PTSD. For example, in a study of 2490

Vietnam veterans, researchers found that those with low social support were more than two and half times more likely to suffer from PTSD than were veterans with high social support.<sup>14</sup>

Unrelated to the military, but a demonstration of the downfall associated with isolation, a study showed unemployment was greatly linked to suicide because it caused social isolation.<sup>15</sup>

Without the establishment of a meaningful relationship between leader and led, the onset of isolation is more likely.

### **Mental Resilience**

Why is mental resilience important, especially in the military? Simply put, like very few other professions, survival, life and death, both losing a life and taking a life are on the line, and decisions made as a service member require mental sharpness and mental resilience. When things go according to plan and as rehearsed, often very little thought is required. However, when complications arise, such as mechanical malfunctions, kinetic environments, or anything significant unplanned, mental resilience is what will save lives. Navy apprentice seaman, Douglas Hegdahl, demonstrated mental resilience during the Vietnam War in 1967. After being knocked overboard from the *USS Canberra* during a night bombardment, after remaining afloat for several hours, he was picked up by a local fisherman and handed over to the North Vietnamese Army who then force marched him to Hoa Lo Prison, a commonly used prisoner of war camp, referred to as the Hanoi Hilton by American prisoners of war. Many of the prisoners of war were offered early release but denied it due to their code of conduct. However, Hegdahl was strategically selected by the senior ranking prisoners of war to accept early release. This was because Hegdahl memorized the first, middle, and last names of 256 prisoners of war to include their capture dates, method of capture, personal information such as social security number, children's names, next of kin information, hometown, and telephone numbers. He did

all of this to the tune of “Old MacDonald Had a Farm.”<sup>16</sup> When he was released from Hanoi Hilton in 1969, he was later able to provide valuable testimony at the Paris Peace Talks and describe the torture conducted by the North Vietnamese and maltreatment. Perhaps more important, immediately upon his return, he traveled around America and informed each family that their loved one was still alive. Think of the mental relief this provided each family. If Hegdahl made it out alive, each family had restored hope their loved one would too.

Jeremiah Andrew Denton Jr., a retired United States Navy Rear Admiral, was a naval aviator who served during the Vietnam War. He would go on to become a United States Senator for Alabama in the 1980s. In 1965, the A-6 Intruder he was flying was shot down and he was captured. Denton was held as an American prisoner of war for nearly eight years. In 1966, his captors forced him to conduct a televised interview as part of North Vietnam’s propaganda efforts to make Americans believe the American prisoners of war were being treated fairly. Denton conducted the interview and, utilizing Morse code, blinked the word “torture” without his captors knowing it. Denton’s efforts confirmed for the first time to United States Naval Intelligence that American prisoners of war were being tortured.<sup>17</sup> Unquestionably, Denton was extremely fatigued after enduring the mental anguish of being shot down and captured, coupled with frequently being subject to torture. Without mental resilience, Denton may have not thought to blink the word torture, or may have forgotten Morse code altogether, and the United States Government would have had to continue to wait for confirmation regarding the treatment of American prisoners of war.

Can mental resilience be purposely trained? The key word in this question is trained. General Lejeune mentioned the importance of training. Mental resilience cannot simply be achieved through training, it must be meaningful and purposeful training, avoiding the check-in-

the box approach. The beauty of training is when things get hectic, training and having the mental resilience to revert back to that training are what will get actions headed back in the right direction, or at least the best direction. Take, for example, a well-trained infantry unit. When the words "contact right" are yelled, systematically the unit maneuvers into positions that are better suited to handle the threat. Maybe a better example is the story of US Airways pilot Chesley Sullenberger, who on 15 January 2009, was piloting a flight from LaGuardia Airport in New York, when moments after takeoff, several birds collided with the plane and caused enough damage to both engines to render them useless. Sullenberger and co-pilot Jeffrey Skiles were now gliding in a 75-ton plane over a heavily populated area of New York. Sullenberger knew from his years of experience and years of sharpening his mental resilience that they would not make it back to LaGuardia and could not make it to any other airfield close by. He quickly surveyed his options and picked the Hudson River as the best and maybe only option he had of safely landing the plane. He successfully and safely landed the plane on the Hudson without losing a single life and sustaining no major injuries.<sup>18</sup> Sullenberger credited his training and his crew for the successful emergency water landing. In his book, *Highest Duty*, Sullenberger says "I did not think I was going to die. Based on my experience, I was confident that I could make an emergency water landing that was survivable. That confidence was stronger than any fear."<sup>19</sup>

Why is it important for a leader to demonstrate mental resilience? Forrest Gump quoting his mother said, "Life is like a box of chocolates, you never know what you're gonna get."<sup>20</sup> Much is the same for a military leader. You never know the types of personnel you will inherit. One thing is certain: the personnel you do take charge of will all experience failures, disappointments, setbacks, adversity, stress, and more while they are yours. Inevitably, some of these disappointments will be life changing, such as the loss of a loved one or maybe a member

of the unit killed in combat. The list of potential setbacks is endless. Life is never perfect. Leaders, especially those who are in charge of a large group of people from many different backgrounds, such as what is normal in the military, must understand each person handles setbacks differently. Resilience is often planted in the ways people handle negative events and the matter in which leaders help them deal with it. Sandberg states:

After spending decades studying how people deal with setbacks, psychologist Martin Seligman found that three P's can stunt recovery. Personalizing events and believing you are at fault, pervasiveness in believing an event will affect all areas of your life, and permanence in believing disappointments of an event will last forever.<sup>21</sup>

As leaders demonstrating mental resilience, the right answer will not always be immediately present. How to deal with certain situations will not always be easy. Additionally, a leader must have his/her own mentor(s) to lean on for advice, while also humbling himself/herself and realize he/she can learn from subordinates as well. Leadership, without expecting it, is reciprocal. All good leaders will also remain the led to someone or a group of people they rely on for mentorship. Utilizing your personal experiences or tapping into the resources you have to help someone can go lengths to helping the hurting soul. In the end, helping people through tough times will ultimately help them discover strength they did not know they had. Being able to relate to the person with the setback cannot be undervalued, so tapping into resources can often serve as a friction-buster in aiding the person(s) going through the setback. Sandberg and Grant described when Holocaust survivors came to the United States, "They felt very isolated, so they started bonding with each other. That's why the survivor clubs formed. The only people who really understood were the people who had been through those experiences."<sup>22</sup> A male leader talking to female experiencing postpartum depression will likely not be as effective as a female who has experienced pregnancy. A sexual assault victim will likely benefit more from talking to someone who has professional training regarding this topic or a group of others who have

experienced the same trauma. Leaders who maintain their mental rolodex of resilient resources, can help find the relatability, if they do not possess it or choose to not expose it, to help their personnel realize events like sexual assault, combat loss, and more were not their fault. Leaders can help their personnel realize the good in their life that is separate and motivating from whatever the setback was. Utilizing common experiences or tapping into other resilient leaders who have a common experience as the traumatized person(s) can demonstrate there is light at the end of the tunnel and things will get better. Sandberg and Grant summarize this very well by saying, “Resilience comes from deep within us and from support outside us. It comes from gratitude for what’s good in our lives and from leaning in to the suck.”<sup>23</sup> They go on to say, “when life pulls you under, you can kick against the bottom, break the surface, and breathe again.”<sup>24</sup> A resilient leader will ensure if his/her personnel are experiencing a mentally weak moment, he or she will jump to the bottom, grab the Marine, and bring both back to the surface to breathe again.

It is important for leaders to demonstrate mental resilience for two major reasons. One, for a leader to serve as an example for those under his or her charge. Two, if personnel are lacking mental resilience, and perhaps leaning towards committing an act like suicide or harming others a leader must demonstrate the mental resilience to do whatever necessary to get the person the help he or she needs. Remember, General Lejeune stated officers and as leaders owe it to their troops, to their parents, to their loved ones, and to the nation.

Just as the body is trained to become fit and resilient, so is the brain. The brain has extraordinary abilities to learn, to process information, and to remember. Resilient people tend to be lifelong learners, continually seeking opportunities to become more mentally fit. One can never know when he/she will be called upon to meet a challenge that requires mental sharpness

and keen regulation of emotions.<sup>25</sup> Failure to train and sharpen one's mental resilience or the collective resilience of a unit, can lead to inconceivable notions, such as the atrocities committed at My Lai and Abu Ghraib. Mental resilience is directly tied to one's moral and physical resilience. When one is sharp in the mind, he/she tends to be more disciplined in the body and soul. Additionally, the next section will demonstrate when one is physical fit, it contributes to the mental sharpness of an individual.

### **Physical Resilience**

How are mental and physical resilience related? It takes mental resilience and discipline to develop physical resilience. Likewise, strong physical resilience helps build mental resilience. The two go hand in hand. The stories of several American prisoners of war during the Vietnam War provide evidence of this throughout this paper. There are undoubtedly times when the physical body wants to give up. If a person can put his/her mental focus in a different place, while experiencing physical exhaustion, he or she can often find the will to keep going. In the military, especially in combat, there will be times when physical exhaustion is experienced, but the situation requires the individual, the team, the unit to keep going. Being as resilient mentally as physically can aid in accomplishing the mission. Unless a professional athlete, first responder, or a small group of other occupations, there are no professions that require the physical stamina like that of the United States military. In addition to the physical stamina required, being physically fit enhances overall health and reduces the risk of high blood pressure, cardiovascular disease, stroke, diabetes, arthritis, and other chronic medical issues. While reducing some medical concerns, strong physical conditioning can improve mood, mental processing, and spiritual and moral clarity.<sup>26</sup> An example of physical conditioning leading to an increase in livelihood can be seen by examining Lew Meyer's experience during the Vietnam

War. Lew Meyer served in the United States Army during the Korean War. After his discharge, he joined the Federal Fire Department. During the Vietnam War, he served as a civilian fire fighter when his post in Hue was overtaken by the North Vietnamese Army during the Tet Offensive in 1968 and was taken as an American prisoner of war.<sup>27</sup> For almost the next two years, he remained alone in an 8x4 foot cell. He would spend over five years in the POW camp at Skid Row Prison. It would be his physical resilience that would save his life as well as the lives of other American POWs with him. During those five years of being captive, Meyer exercised within his 8x4 cell at every opportunity. He would jog in circles, conduct isometric exercises, or do as many sets of the “daily dozen” as possible. He did all of this while shackled with leg locks until his captors realized the shackles helped Meyer do more sit-ups.<sup>28</sup> Eventually he was transferred to a larger cell containing other American prisoners of war. He got his cellmates involved in his daily exercise, often being very creative in the workouts.

One roommate Meyer had was a Green Beret named Jim Thompson. Thompson was experiencing serious maltreatment, to include starvation and torture. He weighed less than 100 pounds, and every bone in his body could be seen. He was so weak it would take half an hour to simply stand. Meyer began including Thompson in his workouts. With Thompson’s condition, the workouts started with breathing exercises, stretching, and eventually within six months Thompson was able to complete the daily dozen.<sup>29</sup>

For a year Meyer and Thompson planned for an escape and even denied people who were not increasing their physical resilience, knowing poor physical strength would only slow them down. To increase their aerobic conditioning, the two men would move their beds to the center of their tiny cell and run laps around it, working up to Meyer running for 24 hours without stopping and Thompson for 15 hours. Rigorous physical exercise fosters mental resilience,

which was proven in their ability to not only plan an escape, but also successfully pull it off undetected.<sup>30</sup> Although the two men would later be recaptured, they did live healthy lives long after they were released from being held captive. Many of the American prisoners of war from Vietnam describe physical exercise as a necessity to help them feel better, sleep better, provide structure and purpose to their lives, and increase confidence that they would make it through capture and back to their families or American soil. These former POWs also describe their fellow POWs who did not attempt to increase their physical strength by stating, “all of them ended up dying within a few years after release.”<sup>31</sup>

While it is unlikely today’s warriors will experience being held as prisoners of war, the physical demands are just as high. Lieutenant Michael Murphy demonstrated not only physical resilience in Operation Red Wings in 2005, but also his mental and moral resilience in his actions to expose himself to enemy gunfire in order to radio their position and call higher for help to save his men’s lives. As a way to honor Lieutenant Murphy as well as acknowledge his resilience, especially physically, although during the workout one is also tested mentally, many CrossFit affiliates around the nation will perform a hero workout named “Murph” every Memorial Day. This workout consists of one-mile run, 100 pull-ups, 200 push-ups, 300 air squats, finishing with another one-mile run, all while wearing a 20-pound vest.<sup>32</sup>

Dakota Meyer’s physical resilience is well-documented during the Battle of Ganjgal in the Kunar Province of Afghanistan in 2009. In a six-hour fight, he went into harm’s way several times, each time evacuating more men back to safety. In the six-hour fight, his actions would save 13 United States Marines and soldiers and 23 Afghan soldiers, while killing several enemy fighters.<sup>33</sup> Not only did he save these men, but he also did it against orders after his requests to

mount a rescue were denied several times. Only one of high physical conditioning could do what Dakota Meyer did on 8 September 2009.

There are many other stories of physical resilience throughout military history, such as Louis Zamperini, who was an American Olympic athlete prior to becoming a World War II prisoner of war in Japan. Zamperini's story gained additional fame in 2010 with the publishing of Laura Hillenbrand's book, *Unbroken: A World War II Story of Survival, Resilience, and Redemption*. Zamperini's story gained additional attention in 2014 when Angelina Jolie produced and directed a movie based on Zamperini's experiences. What many are unaware of regarding Louis Zamperini is that in 1950, five years after the end of World War II, which resulted in his and many other Americans being freed from capture, Louis Zamperini returned to Sugamo Prison where they had been held. Many of his former captors were now imprisoned here waiting trial for suspected war crimes. Zamperini faced them and as Hillebrand describes, "Before he realized what he was doing, he was bounding down the aisle. In bewilderment, the men who had abused him watched him come to them, his hands extended, a radiant smile on his face."<sup>34</sup> In a demonstration of his moral and spiritual resilience, he forgave them. In 1998, at the age of 80, leading up to the Olympics being held in Japan, Zamperini would go on to run the torch past Naoetsu, Japan, the location of one of the POW camps Louis and his fellow POWs were held capture at during World War II. Even at 80 years old, Zamperini was a demonstration of physical resilience.

Can physical resilience help combat post-traumatic stress? Studies have shown that aerobic exercise can help reduce symptoms of depression and anxiety as effectively as the anti-depressant drug Zoloft. While taking Zoloft had a faster response, those who increased their physical activity were less likely to experience a return of their depression and anxiety.<sup>35</sup>

Additionally, WebMD lists the side effects of Zoloft as nausea, dizziness, drowsiness, dry mouth, loss of appetite, increased sweating, diarrhea, upset stomach, trouble sleeping, increased heart rate, hallucinations, loss of coordination, unexplained fever, painful erections, swelling of the face/throat/tongue, and more. Physical activity may result in increased sweating and increased heart rate, but at least with physical activity these are natural and controllable. Post-traumatic stress can often take over the mind's ability to process. Cotman and Berchtold state, "Abundant scientific evidence shows that physical exercise also can improve brain function and cognition, which includes thinking and memory."<sup>36</sup> Physical activity can also improve attention, planning, decision making, inhibition, and memory—all qualities necessary in the military.<sup>37</sup> The problem is when service members experience post-traumatic stress, they are led to believe they must take prescription medication to help. While medication may be the best option in some cases, it is not the only option. A leader can help his or her troops understand the benefits of physical activity to combat the effects of post-traumatic stress and experience resilience for having overcome the stress on their own. In order for this to happen, the leader-led relationship has to be established or the leader will not know his personnel are going through challenges like this.

How can we improve physical resilience? Southwick and Charney state, "While many Americans do exercise with some regularity, building resilience typically goes beyond 'routine maintenance' exercise; to become more resilient, we need to challenge ourselves."<sup>38</sup> Stress inoculation involves continually pushing physical limits of strength and endurance.<sup>39</sup> These limits are defined within the upper and lower limits of heart rate, not too high and not too low. The Marine Corps has introduced high intensity tactical training (HITT) in recent years. HITT closely resembles CrossFit, which has gained major popularity around the globe since the early

2000s, especially within the military community. Southwick and Charney state, “There is no easy way to become physically fit and resilient. It takes planning, desire, drive, consistency, perseverance, and the willingness to live with discomfort.”<sup>40</sup> General Norman Schwarzkopf stated, “The more you sweat in peace, the less you bleed in war.”<sup>41</sup> For some service members, sweat in peace and physical resilience has meant surviving some of the most dangerous situations.

Through the examples of Lew Meyer, Jim Thompson, Michael Murphy, Dakota Meyer, and Louis Zamperini, physical resilience was certainly present. What is important to note is that mental and moral/spiritual resilience is present in all of them too. Without physical resilience, it is unlikely these heroes would have been as mentally strong to demonstrate their moral and spiritual resilience. Gould states, “physical exercise can be a valuable vehicle for improving physical and mental hardiness and self-esteem.”<sup>42</sup>

### **Spiritual and Moral Resilience**

When mental and physical exhaustion are experienced, what is left in the tank? What is left that a person, a service member, can rely on to see the mission to completion? Countless stories from American prisoners of war in Vietnam describe physical and mental exhaustion as if there is no sense of hope. However, many of these American prisoners of war describe their spiritual resilience as what kept them moving forward each day. While their captors could mentally and physically exhaust them, their spirituality could not be touched.<sup>43</sup> Spirituality is the ability to maintain one’s beliefs, principles, personal code of conduct, values, and morals to prevail in life.<sup>44</sup> Spirituality has a direct correlation to morality<sup>45</sup> and both play a role in resilient leaders. This section will discuss both spirituality and morality. The CP Diary states, “Morality is everything that spirituality stands for. Being moral allows us to live honestly and purely in a

world that often forgets. Moral living and spirituality are very closely intertwined. Being moral keeps us grounded as individuals.”<sup>46</sup> In this discussion, it is important to note that religion and spirituality are two different things. Psychologist Ann Graber says, “People may change their religion, but they retain their inherent spirituality.”<sup>47</sup> Whether religious or not, religion and spirituality play an important role in American culture and cultures are the world.<sup>48</sup> Medal of Honor recipient Dakota Meyer admits he is not religious, but believes in God. Meyer said, “Grunts see His acts on the battlefield. Guys beside you get shot or blown up. You don’t. God has a plan that we won’t understand until we cross to the other side.”<sup>49</sup> In the United States Army’s five dimensions of strength within the Comprehensive Soldier Fitness program, a spiritual dimension is included.<sup>50</sup> The Marine Corps has six functional areas of Marine Corps Leader Development to include: fidelity, fighter, fitness, family, finance, and future. Within the fitness functional area is spiritual fitness, which includes morals with it.

Why is moral and spiritual resilience important, especially in the military? Southwick and Charney state that in the interviews they conducted with highly resilient people, many discussed the powerful effects of spirituality or religion, especially when they were experiencing times of high stress.<sup>51</sup> The Armed Forces, particularly the Marine Corps, prides itself on accomplishing tasks at the lowest level possible. Inherently, this can lead to young service members being counted on to make sound moral and ethical decisions in the absence of constant supervision. In the defense of a nation and sometimes the globe, moral decisions and moral dilemmas arise that can bear unfair weight on a decisionmaker’s shoulders. These decisions can often include the loss of life, whether taking the life of a foe, or losing the life of a friend. The Department of Defense and the nation place a great deal of trust in the decisions of service members and their reputations depend on their decision-making, particularly the moral and

ethical decisions. With the burden of living with decisions that carry stiff consequences, moral resilience can continuously aid to guide service members to the best course of action, which the decision maker can live with knowing he or she was morally justified.

Admiral James Stockdale knew the importance of these decisions and demonstrated his dedication to moral resilience after his plane was shot down in September 1965 during the Vietnam War. Stockdale would spend years as an American prisoner of war in the Hanoi Hilton. As the senior ranking prisoner of war, he was isolated for several years to avoid giving orders to others. However, he fully knew he and his men could not survive completely adhering to the Military Code of Conduct and only giving name, rank, serial number, and date of birth. Admiral Stockdale knew they needed to develop a moral code of conduct to operate by. Southwick and Charney state, “Stockdale developed a set of rules that formed the acronym BACK US...”<sup>52</sup> The B stood for bowing and meant prisoners should never voluntarily bow in public. If this angered their captors, striking them to force them to bow would demonstrate their violations of the Geneva Conventions. A stood for air. They would refrain from conducting radio interviews or recorded messages of any kind. Although, as mentioned before, Rear Admiral Denton would utilize a television interview to blink the word “torture” using Morse code. C stood for crime. They would never admit to committing a crime against the North Vietnamese people. K stood for not kissing them goodbye, meaning they would never give the impression the North Vietnamese were civilized people. US stood for unity over self. Admiral Stockdale developing BACK US, gave a sense of humanity to the American prisoners of war.<sup>53</sup> Rochester and Kiley describe spirituality within American prisoners of war in Vietnam by stating, “There is virtually no personal account in the Vietnam POW literature that does not contain some reference to a transforming spiritual episode.”<sup>54</sup>

Highlighted so far have been American prisoners of war in Vietnam, as well as many Americans who have committed atrocities, along with the loss of loved ones or those who a meaningful relationship has been established, some of which have occurred in combat. Service members are subject to situations and trauma incomparable to any other profession. With this, guilt can occur, often unfairly to oneself. Southwick and Charney state, “Guilt can haunt or even cripple survivors for years, and to forgive a specific person, organization or society that has intentionally caused great harm may be next to impossible for many of us.”<sup>55</sup> Spiritual resilience can assist in helping returning veterans forgive, sometimes even forgive themselves. Holding onto guilt is a dangerous battle within oneself.

Why must leadership ensure moral boundaries are in place and serve as an example of moral resilience? When a moral code is absent, ignored, or these guidelines of right and wrong are foggy, people begin to have difficulty making sound moral decisions.

Furthermore, leadership can trust that their personnel are making morally sound decisions, but if they do not verify this with unscheduled and unannounced visits from time to time or simply turn a blind eye to immoral behavior, the unit is susceptible to some unfathomable situations. Sherman states, “We are creatures with propensities for unbridled anger and rage. In positions of power, whether as Roman household matters or American soldiers and prison guards, we can turn abusive. When mixed with vengeance and punitive hatred, our wrath can become ugly fast.”<sup>56</sup> Examples of this are seen at My Lai during the Vietnam War, the United States Military Detention Center in Bagram, Afghanistan, and Abu Ghraib Prison in Iraq. On 16 March 1968, one of the most disappointing times in American military history occurred when United States Army soldiers killed hundreds of unarmed and innocent civilian men, women, and children in what would become known as the My Lai

Massacre in Vietnam. Nearly 40 years later, at a detention facility in Bagram, Afghanistan, innocent Afghans were tortured and most notably, an Afghan taxi driver by the name of Dilawar was abused and tortured to death within five days of arriving at the facility. His death was the second in one week. An investigation into these deaths ruled them homicides. During the investigation, it was revealed that most interrogators believed Dilawar to be an innocent taxi driver.<sup>57</sup> There were hundreds and hundreds of other prisoners who were not suspected of any crimes, who were tortured at Bagram. Only months later, in March 2003 at the Abu Ghraib Prison in Iraq, it was discovered that unfathomable human rights violations of detainees to include physical and sexual abuse, torture, rape, sodomy, and murder occurred.<sup>58</sup>

More recently on 9 November 2017, a former Parris Island drill instructor was found guilty of abusing Muslim recruits, which was related to the death of a Muslim recruit on 18 March 2016. In all of the above incidents, the question can be asked, where was the example of moral and spiritual resilience from the officers and leadership directly involved? In the case of My Lai, Captain Medina, the company commander, and Lieutenant Calley, the platoon commander, were involved in the murders of innocent men, women, and children. In the others, where was the supervision, the verification in trust? Undoubtedly, officers in leadership positions, knew immoral and unethical decisions were in practice. Michael Bilton, a British Investigative Journalist, who received an International Emmy as producer of “Four Hours in My Lai” stated the following during a PBS documentary called *American Experience: My Lai*:

If officers and NCOs start behaving badly then there is absolutely nothing in a difficult situation where young [service members] are feeling frightened for their lives, not knowing the difference they expect to be shown what is right and what is wrong by the officers, by the NCOs and when that discipline has fallen apart then they were on the road to hell, frankly.<sup>59</sup>

In accounts from those involved in the My Lai Massacre, Bagram Detention Facility, and Abu Ghraib Prison, many soldiers had become angry, depressed, and experienced low morale. Duke University trauma researcher Kathryn O'Connor states, "a spiritual approach can be helpful in restoring hope, and acquiring a more balanced view about justice and injustice, safety and danger, good and evil..."<sup>60</sup> In all the interviews conducted and published from the violators in all of these incidents, not one soldier mentioned their faith or spirituality. Bob Shumaker was an American prisoner of war in Vietnam and when a new POW would arrive, he would tell him he needed faith. Shumaker did not attempt to convert anyone or force religion on them, but he let them know if they did not believe in something greater than themselves, they would not make it.<sup>61</sup> Spirituality is just that, believing in something greater than yourself. As General Lejeune stated, it is the responsibility of officers to ensure the moral boundaries are established and understood by their units and spiritual resilience is developed.

Although he was not in the chain of command for Charlie Company, First Battalion at My Lai, Army Chief Warrant Officer Hugh Thompson ensured those boundaries were understood by the members of the company. He was prepared to die in order to ensure Charlie Company understood their actions at My Lai were immoral, unethical, and better cease immediately. Thompson landed his aircraft and instructed his crew to fire on the American soldiers if they shot at him, the crew, or anymore of the Vietnamese people. When he pleaded with the American soldiers to help him get the civilians to safety, they only threatened to kill more. Thompson was able to evacuate the civilians by air shortly after that. Even after making such a courageous decision Army leadership attempted to cover up the My Lai Massacre. Thompson's seniors denied he had reported anything to them. Hugh Thompson demonstrated his moral resilience through Vietnam and continued to serve honorably until 1983 when he

retired as a major. Sherman states, “Like many Vietnam veterans who have kept their war experiences to themselves, he returned home without telling his family what he saw and did that day.”<sup>62</sup> In 1998, the United States Army finally recognized Hugh Thompson, helicopter gunner Lawrence Colburn, and crew chief Glenn Andreotta with the Soldier’s Medal, the highest award for heroic actions taken while not involved in conflict with an enemy. Glenn Andreotta’s was awarded posthumously due to his death in Vietnam just a few weeks after the My Lai Massacre.<sup>63</sup> Buford connects the importance of spirituality in the military by stating, “When a warrior is spiritually fit, they have a greater propensity to speak up and to engage because it is the right thing to do.”<sup>64</sup> Hugh Thompson demonstrated this by taking action in My Lai.

Marine Corps Reference Publication 6-11 illustrates further why moral and spiritual resilience cannot be overlooked in the United States military. MCRP 6-11 states:

The Nation expects more of the Marine Corps than just success on the field of battle. America requires its Marines to represent her around the globe as a symbol of the might, resolve, and compassion of our great country. Feared by enemies, respected by allies, and loved by the American people, Marines are a ‘special breed.’ This reputation was gained through and is maintained in a set of enduring core values that form the bedrock and heart of our character.<sup>65</sup>

When events like the My Lai Massacre, Bagram Detention Facility tortures, Abu Ghraib Prison Scandal, and hazing within the Armed Forces occur, America has been misrepresented, compassion is the last thing others think of the United States, America’s enemies grow a deeper hatred for the United States, and the American people lose their trust in those sworn to protect them.

## **Conclusion**

There are two common denominators in developing resilience in mental, moral/spiritual, and physical aspects. One, it is nearly impossible to do it alone. Two, with those who help develop resilience in an individual or group, there is a meaningful relationship developed. In

short, we all need someone or a group we can be held accountable to. We need someone in all facets of our lives that can look us in the eyes and give us open and honest feedback. It is a dark road to go it alone. Veterans who report feeling isolated or lonely show an increase in their risk to commit suicide.<sup>66</sup> After all, suicide itself is a demonstration of isolating oneself from others. When a person commits suicide, it normally does not happen with a good friend there to support them through it.

Continuing to analyze the American prisoners of war in Vietnam, we continuously see their efforts to maintain contact and communication with someone and their awareness of how important these relationships were. After developing the Tap Code, when someone was moved to a different cell or transferred to another prison, they would immediately teach the Tap Code to as many as possible.<sup>67</sup> Steve Long, a pilot and prisoner of war in Vietnam, describes the Tap Code and communication with others as having saved his life.<sup>68</sup> Southwick and Charney state Stockdale's powerful description of meaningful relationships:

When you are alone and afraid and feel that your culture is slipping away, even though you are hanging onto your memories...hanging on with your fingernails as best you can, and in spite of your efforts, still see the bottom of the barrel coming up to meet you, and realize how thin and fragmented our veneer of culture is, you suddenly know the truth that we all can become animals when cast adrift and tormented for a mere matter of months. It is then that you start having some very warm thoughts about the only life-preserver within reach – that human mind, that human heart next door...[when people ask] “What kept you going? What was your highest value?” My answer is: “The man next door.”<sup>69</sup>

General Hugh Shelton, former chairman of the Joints Chiefs of Staff, commanded US Special Operations during his career. In *Vietnam Experience*, he describes the value of a connectedness or relationship among service members as much more powerful than ideals such as patriotism and states:

When you find a high-speed unit in today's Armed Forces, you find that its members are more concerned about the individual on the left and right than they are about themselves.

Everybody is there to accomplish the mission of the team. The organizational and social structure recognizes team performance, not what one individual carries out. We know that's why people fight – we like to say people fight for the flag or they fight for the nation, but they really fight for the one of their left and right – their buddies.<sup>70</sup>

Close supportive relationships are also instrumental in reducing high-risk behaviors such as smoking, alcohol abuse, bad diet, and others. So, with meaningful relationships, which can also be called mentoring, we can help our comrades eliminate these high-risk behaviors and help them replace them with positive attributes. Eliminating high-risk adverse behavior and replacing it with positive aspects on one's life is at the core of resilience. Meaningful relationships are associated with resilience to stress, and physical and mental health.<sup>71</sup> For those who take the time to lay down the seeds of positive relationships, and invest the time into growing those relationships, develop better physical health, combat depression and stress such as PTSD, and experience emotional stability and longer life.<sup>72</sup> Many leaders will often deny their own resilience and ability to develop others into resilient leaders. Rather, they feel as if the leader and led are helping each other build resilience. These leaders place resilience in the unit, with it is a buddy team or battalion.<sup>73</sup> The leader's strength to develop resilience in his or her men and women comes from the "family" of fellow Marines he or she has. Resilient individuals do not go it alone, and the leader is not exempt from that.

Leadership can be a very lonely position, if allowed. If a military leader is primarily worried about how to put more rank on their collar, more money in their pocket, or generally concerned with their own well-being, he or she is in the wrong profession. This is especially directed at officers. As General Lejeune described, it is an officer's job to cultivate these relationships and create a climate that encourages small-unit leaders to do the same. This means in a profession that demands more from society, you have to demand even more from yourself. In a world of technology, there is no doubt a leader must spend a lot of time behind a computer

and making phone calls. But a leader must make the time to know his or her men and women to a degree that can be described as meaningful. What is the definition of meaningful? In the context of this research, knowing someone in a meaningful way can be described as the things a parent knows about his or her children. After all, if the relationship between officer and enlisted is to emulate that of father and son, would you not know these things about your child?

This sounds like a lot, but leaders who genuinely care for their personnel, will remember enough to know what makes them tick and enough that will show them the leader cares. When this occurs, Marines will feel as if they are an integral part of the unit, they will start to wear the unit logo with pride, and the identity of the unit will become just as much of their identity as their name is. This example though, has to start from the top. However, it is not solely on the officer to develop this throughout the command. Sherman states:

Military life is not only about the vertical line of command and the buttoned-up decorum that can characterize the roles of senior and subordinate. It is also about horizontal bonds of camaraderie, affection, and love, and the boundless gratitude for buddies who put their lives on the line, shattering limbs and nerves, in order to save others. Being able to express this gratitude is part of that bond.<sup>74</sup>

Officers should be an example of mental, moral/spiritual, and physical resilience. They should ensure the culture promotes resilience and encourage other resilient leaders to develop more throughout the ranks.

An effort of synergy like this is how units are achieved like General Shelton described. Sandberg and Grant state, “When we build resilience together, we become stronger ourselves and form communities that can overcome obstacles and prevent adversity. Collective resilience requires more than just shared hope – it is also fueled by shared experiences, shared narratives, and shared power.”<sup>75</sup> Our humanity lies in our will to live, our ability to love, and in our connections with others. Fernando Parrado and his rugby team were on Uruguayan Air Force

Flight 571 when it crashed into the Andes mountains on 13 October 1972. After being trapped for two months, he and teammate Robert Canessa climbed the mountains over a 10-day period looking for help, which they eventually found leading to the rescue of 16 members of the flight after being isolated for 72 days. Although scared, they always maintained confidence in each other.<sup>76</sup> In his book called *Miracle in the Andes: 72 Days on the Mountain and My Long Trek Home*, Parrado wrote, “One of the things that was destroyed when we crashed into the mountain was our connection to society. But our ties to one another grew stronger every day.”<sup>77</sup> In the military, especially when deployed and it is only a leader and his or her troops, the connection to society may be gone. However, the relationships with one another should be strong and grow stronger every day. The leader and led are all each other have to rely on.

#### Policy Recommendation

Commanders and leaders at all levels are faced with the challenge to have their Marines complete countless training requirements. Many of the courses required on an annual basis are relatively unchanged and Marines will spend an entire enlistment going through the same computer-based training or if given by an instructor, listening to the same information. Much of this required training gives little attention to measures of effectiveness or measures of performance. If commanders identify some additional training he or she would like to emphasize within his or her command, white space must be identified or a commander must blatantly choose to disregard an annual training requirement in order to implement their own training. In many units, additional hurdles to annual training requirements include factors such as limited computer assets for mandatory computer-based training delivered courses. Also, for instructor-led annual training courses, military occupational specialties, especially those of first-responders, operate on shifts covering 24 hours a day, 365 days a year and do not allow a complete stand

down, preventing the ability to efficiently deliver training for the entire unit in limited training sessions. Some courses also require a person who has received specialized training and certification in order to deliver the training. With units often receiving only a couple or one seat to these certification courses, leave, TAD, PCS, and other factors can render certified trainers incapable of delivering the required training. Additionally, there are instances when units are required to attend training such as 101 Days of Summer and Back in the Saddle training with mandatory requirements that do not pertain to entire units in some cases. For example, not all units aboard a Marine Corps Air Station need to focus on aircraft mishaps. Likewise, on the individual level, why does someone who has never smoked have to take tobacco cessation every year? Multiply this by hundreds of personnel, couple it with limited computer resources, and it results in a lot of time wasted for a unit and individuals.

There is no denying annual training requirements are important at some level and to some groups within the Marine Corps. However, does a master sergeant with over 15 years of service need to do the same training for a sixteenth time? Does the sergeant in his or her second enlistment need the training? So how do we give commanders more time to make decisions, develop relationships, and build resilient individuals and units?

Rather than a blanket requirement for the entire Marine Corps, requiring all annual training requirements on an annual basis should be limited to first-term Marines and officers of the ranks of second and first lieutenant. After the first enlistment and after officers are promoted to captain, Marines would be required to conduct all annual training requirements again upon promotion to the next rank and upon reenlistment, but must complete no later than every four years. There are some annual training requirements that should remain a requirement for all ranks every year. These requirements include, but are not limited to: physical fitness test,

combat fitness test, rifle/pistol qualification (unless PET shooter or TIG/TIS waiver), and others. A complete list of training requirements that should remain an annual event for the entire force is beyond the scope of this research. There could also be policy updates and/or newly developed training that should be taken by all hands in the first year of implementation with a determination made whether it can be put into the rank requirement category or annual all hands training.

Nearly all annual training requirements can be traced back to an ethical or moral purpose. Failure on an ethical or moral level is likely why many of the annual training requirements were established. Allow commanders to determine how they will accomplish the topics necessary. This can be done by requiring commanders to establish a Resilience Fitness Plan (RFP). Components of RFP would include, but are not limited to; a commander's philosophy, a plan to discuss ethics and morals, implementation of Lejeune Leadership Institute resources, guest speakers, book discussions, etc. The idea is to give the commander the freedom to focus on what he/she deems most important for his/her particular unit. It is quite possible a RFP could require a significant amount of time for a commander to develop. The recommendation would be a commander develops his/her RFP within the first 60 days of taking command. This would allow a commander 30 days to observe his/her new unit, with an additional 30 days to develop the RFP based on what he/she deems most important for the unit. If a commander devotes the proper attention to creating his/her first RFP, it is likely once at a new unit, he/she can make slight changes from the initial RFP created or slight adjustments to his/her predecessor's RFP. Additionally, the RFP should serve as a living document. Situations may arise that require a change in focus. There is undoubtedly an initial investment needed by commanders.

This initial investment would also accomplish acting Secretary of Defense Shanahan's directive published on 2 February 2019. His memorandum mandates all DoD personnel will

receive ethics training by 30 November of each year. Furthermore, it directs senior leaders to be personally involved in the implementation of this training.<sup>78</sup> The development and implementation of an RFP would go above and beyond this requirement. With a society that requires more from its service members, topics of ethics, morals, and developing resilience warrant the investment by commanders as well of the rehearsal of concepts with the troops regarding potentially tough decisions, they may find themselves in. With the diligence creating a RFP deserves, coupled with the correct implementation of discussions, supported by the highest levels, a RFP could greatly contribute to a commander and leaders developing meaningful relationships throughout a unit.

## MORALS RESILIENCE ETHICS...a higher standard.

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<sup>1</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>2</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>3</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>4</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>5</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>6</sup> Neil Kokemuller, "What is the Average Age that Soldiers Join the Military?" Chron, accessed March 3, 2019. <https://work.chron.com/average-age-soldiers-join-military-25737.html>.

<sup>7</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>8</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>9</sup> Dictionary.com

<sup>10</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>11</sup> U.S. Marine Corps, *Marine Corps Manual* 1921.

<sup>12</sup> Eric Greitens, *Resilience: Hard-Won Wisdom for Living a Better Life* (New York: Houghton Mifflin Harcourt Trade, 2015), 3.

<sup>13</sup> U.S. Department of Veteran Affairs Office of Mental Health and Suicide Prevention, *VA National Suicide Data Report 2005–2016* (2018).

<sup>14</sup> Steven M. Southwick and Dennis S. Charney, *Resilience the Science of Mastering Life's Greatest Challenges* (New York: Cambridge University Press, 2012), 108.

<sup>15</sup> Augustine Kposowa, "Unemployment and Suicide: A Cohort Analysis of Social Factors Predicting Suicide in the US National Longitudinal Mortality Study," *Psychological Medicine* 31, no. 1 (2001): 128.

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<sup>16</sup> Steven M. Southwick and Dennis S. Charney, *Resilience the Science of Mastering Life's Greatest Challenges* (New York: Cambridge University Press, 2012), 145.

<sup>17</sup> Jeremiah A. Denton and Ed Brandt, *When Hell was in Session* (WND Books, 2009).

<sup>18</sup> Steven M. Southwick and Dennis S. Charney, *Resilience the Science of Mastering Life's Greatest Challenges* (New York: Cambridge University Press, 2012), 144.

<sup>19</sup> Chelsey Sullenberger, *Highest Duty: My Search for what really Matters* (New York: William Morrow & Company, 2009), 237.

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- <sup>20</sup> *Forrest Gump*. Directed by Robert Zemeckis. Story by Winston Groom. United States: Paramount Pictures, 1994. DVD, 162 min.
- <sup>21</sup> Sheryl Sandberg and Adam Grant, *Option B: Facing Adversity, Building Resilience, and Finding Joy* (Toronto, Canada: Knopf, 2017).
- <sup>22</sup> Sheryl Sandberg and Adam Grant, *Option B: Facing Adversity, Building Resilience, and Finding Joy* (Toronto, Canada: Knopf, 2017), 35.
- <sup>23</sup> Sheryl Sandberg and Adam Grant, *Option B: Facing Adversity, Building Resilience, and Finding Joy* (Toronto, Canada: Knopf, 2017), 29.
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