

PROJECTING AMERICAN NATIONAL POWER THROUGH 2050:
THE MORAL DIMENSION

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fulfillment of the requirements for the
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MASTER OF MILITARY ART AND SCIENCE
General Studies

by

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The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

ABSTRACT

PROJECTING AMERICAN NATIONAL POWER THROUGH 2050: THE MORAL DIMENSION, by Chaplain (Major) Robert M. Farmer, 84 pages.

How can military leaders understand and employ changing American morality limiting negative effects and utilizing positive properties of discussed ethics with Force 2050? The corporate morality differences between those entering the military in the next two decades and those currently serving present potential sources of friction as the Army values interact with ever-changing national and personal values. This professional case study investigates how Generations the Boomer, X, Y, and Z generations interpret and implement the Army Values upon entry in the military and inculcation. This thesis recommends actions to identified key decision makers (Brigade Commanders, the Army Chief of Chaplains, and the Command General Staff Officer College) on how a shifting interpretation of truth varies generational cohorts' connection to the concepts of loyalty, duty, respect, self-less service, honor, integrity, and personal courage. It concludes that understanding people's concept and use of truth yields simple practices and messages that develop future leaders in orthodox practice of Army Values and decrease frustration and friction in leader-subordinate relationships.

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ACRONYMS

CoS	Chief of Staff
DIME-FIL	Diplomatic, Informational, Military, Economic, Financial capability, Intelligence capability, Legal capability
HRC	Human Resource Command
PMESII-PT	Political, Military, Economic, Intelligence, Information operations, Physical Terrain, Time
LDRSHIP	Loyalty, Duty, Respect, Self-less Service, Honor, Integrity, and Personal Courage
TRADOC	Training and Doctrine Command
UCMJ	Uniform Code of Military Justice
WWII	World War Two

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CHAPTER 1

INTRODUCTION

Dwight D. Eisenhower on Leadership and Change

Now I think, speaking roughly, by leadership we mean the art of getting someone else to do something that you want done because he wants to do it, not because your position of power can compel him to do it, or your position of authority. A commander of a regiment is not necessarily a leader. He has all of the appurtenances of power given by a set of Army regulations by which he can compel unified action. He can say to a body such as this, "Rise," and "Sit down." You do it exactly. But that is not leadership.¹

— Dwight D. Eisenhower

Change based on principle is progress. Constant change without principle becomes chaos.

—Dwight D. Eisenhower, *Accepting the Nomination of the Republican National Convention*

Guided by our professional ethos, our leaders and units will continue the Army's transformation into an agile, expert, innovative, interoperable, expeditionary, scalable, versatile, and balanced force that can provide additional strategic options for civilian and military leaders in future crises.²

— The Army Vision: Strategic Advantage

How Can the United States Army Leverage the Strengths of Three Disparate Generations to Fight and Win the Nation's Wars?

¹ Dwight D. Eisenhower, "The American Presidency Project" (Remarks at the Annual Conference of the Society for Personnel Administration 12 May 1954), University of California Santa Barbara, 1999-2017, accessed March 30, 2017, <http://www.presidency.ucsb.edu/ws/?pid=9884>.

² Department of the U.S. Army, *The Army Vision* (Washington, DC: Government Printing Office, 2015), 2-3, accessed 1 April 2017, https://www.army.mil/e2/rv5_downloads/info/references/the_army_vision.pdf.

Because absolute confidentiality protects sacred communication, Army Chaplains hear Soldiers' thoughts and grievances without fear of retribution or reprisal. I am honored to be one such Chaplain. During interactions with individuals in the performance of my duties, I noticed several differences in attitude which concerned me as an Army Officer, counselor, and spiritual advisor. I noted that specific issues and behavior patterns could be categorized and segregated by age.

I have learned that these age groups are called generations, and are part of the naming convention of the Generational Theory. Most Soldiers in the U.S. Army are between the ages of 22 and 30.³ Thus, at the time of this writing, most of the U.S. Army is Generation Z, also known as Millennials. The Army's leadership, however, is largely comprised of Generations X and Y. Only the very highest General Officers remain from the Boomer Generation. Generations X, Y, and Z perceive and interpret the Army Values Model (afterwards referred to as "LDRSHIP" interchangeably) in diverse ways based on their worldview.⁴

Driven to understand the underlying difference which separated these generations from one another and from current Army leaders, I began researching Generational Theory. I further examined how the Army might use the alignment of beneficial values while negating the deleterious. Furthermore, I desired to ensure my findings found the

³ Statistics Brain, "Demographics of Active Duty U.S. Military, August 12, 2016, accessed March 30, 2017, <http://www.statisticbrain.com/demographics-of-active-duty-u-s-military/>.

⁴ Department of Defense. Army Doctrine Reference Publication (ADRP) 6-22, *Unified Land Operations* (Washington, DC: Government Printing Office, September 2012), 3-1 - 3-3.

appropriate audience to influence change within the force, via the organizational-level leader.

Therefore, this thesis is an applied professional case study – an emerging scholarly research methodology – which invites professionals to use their experience as part of the expert body of knowledge. The process begins with a uniformed position, observation, or question. It refines the position through exploring the professional body of knowledge relating to the subject or question and directs recommendations towards key decision makers identified through the process of study. These key decision makers are selected for their ability to affect the issue in terms of authority and expertise.

Through the professional case study model, I contribute as one with valuable insight and experience, attempting to further refine the understanding and capabilities of myself and my profession. In this study, I expand my uniformed position through researching the professional body of knowledge to create a precise concept and determine key decision maker recommendations. Upon observing there were defined groups which displayed similar principles and behaviors, I investigated Generational Theory. Specifically, these theorists suggest that there are discrete, identifiable groups with defined beliefs and practices which fall into age categories.

Generational Theory asserts that patterns of behavior and reactions are similar for groups of people who are born during a specific time period. Their shared timeline fosters a common worldview with similar cultural experiences.⁵ My observations found

⁵ Jean M. Twenge and Stacy M. Campbell, “Generational Differences in Psychological Traits and Their Impact on the Workplace,” *Journal of Managerial Psychology* 23, no. 8 (2008): 862-877, accessed 8 November 2016, www.emeraldinsight.com/0268-3946.htm.

consistent, generational reactions to the institutionalization of the Army's LDRSHIP values in Army culture. Therefore, generational theories might apply to explain the observed differences in values and provide guidance for how to minimize the disparity between groups who must work closely together. Specifically, I wanted to address behaviors which could upset good order and discipline in the force and thus, limit operational capability in units. Preventing interpersonal problems not only preserves resources, but eliminates friction between parties involved. My career as a Chaplain puts me at the center of decreasing interpersonal strife, teaching conflict resolution, and enhancing communication skills as these relate to morale.⁶ However, Chaplains are not alone in this challenge. The organizational-level leader has the authority, responsibility, and accountability for decreasing conflict and increasing performance through establishing and maintaining a "good command climate". In the Army, the Brigade Commander is the leader who has perhaps the most influence to change Army culture, given the brigade-centric structure of the force and his or her direct influence on leadership at the battalion and company levels. Company Commanders are the lowest-level leader with Uniformed Code of Military Justice (UCMJ) authority to mete out punishment. Because the Company Commander is to be guided by the Brigade Commander in all leadership matters including discipline and command climate, the Brigade Commander has broad influence and can develop leaders early in their careers. Thus, as the Army's principal unit of combat power, charged with developing and implementing leadership policy to address challenges to the unit's capabilities, the

⁶ Department of Defense, Field Manual (FM) 1-05, *Religious Support* (Washington, DC: Government Printing Office, October 2012), 1-3 - 1-5.

Brigade Commander is critical to influencing cross-generationally.⁷ The Brigade Commander is the focused audience for implementing the recommendations emanating from this research.

Sources assigning generational Labels	Generational Labels & Years Associated with Each							
Meredith & Schewe (1994)	Depression (1912-1921)	WW II'ers (1922-1927)	Post-war (1928-1945)	Leading-edge Boomers (1946-1955)	Trailing-edge Boomers (1956-1965)	Generation X (1966-1976)	N Generation (1977-1984)	
Schewe & Meredith (2002)	Depression (1912-1921)	WW II'ers (1922-1927)	Post-war (1928-1945)	Leading-edge Boomers (1946-1955)	Trailing-edge Boomers (1956-1965)	Generation X (1966-1976)	N Generation (1977-1984)	
Schewe et al. (2001)	Depression (1912-1921)	WW II'ers (1922-1927)	Post-war (1928-1945)	Boomers I (1946-1955)	Boomers II (1956-1965)	Generation X (1966-1976)		
Pekala (2001)		Matures (1909-1945)		Boomers (1946-1964)		Generation X (1965-1978)	Generation Y (1979-Present)	
Zemke (2001)			Veterans (1922-1943)	Boomers (1944-1960)		X'ers (1960-1980)	Nexters (1980-Present)	
Smola & Sutton (2002)		World War II'ers (1909-1933)		Swingers (1934-1945)	Boomers (1946-1964)	Generation X (1965-1978)	Millenials (1979-1994)	
Cufaude (2000)		Matures (1909-1945)		Boomers (1946-1964)		Generation X (1965-1978)	Generation Y (1979-Present)	

Figure 1. Summary of Generational Labels

Source: Stephanie M. Skibo. “An Analysis of Generational Differences” (Master's Thesis, Air Force Institute of Technology, Wright-Patterson AFB, OH, March 2004), 5.

⁷ Department of Defense. Army Doctrine Publication (ADP) 3-0, *Unified Land Operations* (Washington, DC: Government Printing Office, October 2011), 7-9. Based on the tenets of unified land operations being grounded on tactical and operational leaders, which reside in the Brigade in the Army.

Generational Theory as it Pertains to the Army from 2017 to 2050

Generational Theory proposes that differences exist among generational cohorts and each generation has distinguishable, defining corporate views.⁸ Most researchers in Generational Theory generally agree on how to define the generational cohorts. Generational Theorists classify cohorts by year groups with separations to begin and end each categorical bracket. Momentous events that change our culture, such as the end of World War II, create a dividing line between generations; these culture-altering events create new shared experiences and values which distinguish between generations.⁹ Because any culture consists of shared beliefs formed from group values and norms, then a generation's cultural experiences shape the values and the norms of their group. The values of the group are generally homogenous and based on events during their lives with which they cognitively and emotionally interacted – especially socially momentous events – technology application, scholastic standards, activities, vocations, and relationships to work, family, values, ideas, and time.¹⁰ In short, members of each generation share common behaviors, beliefs, and desires.

The Army currently has four generations occupying the force: Boomer [aka Baby Boomer or Me Generation] (1946-1964), Generation X [aka Baby Buster, Slacker, or Gen X] (1965-1980), Generation Y [aka Echo Boomer, Gen Y, or Generation Next]

⁸ Craig A. Triscari, "Generational Differences in the Officer" (Master's Thesis, Army Command and General College, Fort Leavenworth, KS, May 2002), 1-2.

⁹ Major Ryan Schrock, "Generational Theory and the U.S. Army: Harnessing the True Power of N/A" (Master's Research Paper, USMC Command and Staff College, Quantico, VA, 2011), 1-3.

¹⁰ Twenge and Campbell, 1.

(1981-2000), and Generation Z [aka Millennials] (those born after 2001 with a yet-to-be-determined endpoint).¹¹ These groups each have unique values which affect how they interpret, use, and diverge from the Army’s values. Significantly, generational values can be used to predict responses for each group, so reactions can be anticipated and either mitigated or maximized to achieve better unit cohesion, increase group and individual understanding, and provoke less interpersonal strife. Specifically, this research asks, “How can military leaders mitigate the negative relationship between a cohort’s generational values and the Army values while using positive alignments of values to maximize the ability to project land power with Force 2050?”¹²

¹¹ Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington, VA: Ethics Resource Center, 2013), 2-3.

¹² Col John P. McDonnell, “National Strategic Planning: Linking DIMEFIL/PMESII to a Theory of Victory” (Master's Thesis, Joint Forces Staff College, Norfolk, VA, 2009), 30-31.

ASSIGNED STRENGTH OF ACTIVE DUTY FORCE

Service	Enlisted	Officers	Total	Percentage
Army	452,064	87,610	539,675	37.8%
Navy	275,296	51,388	326,684	22.9%
Marine Corps	178,213	20,202	198,415	13.9%
Air Force	258,095	64,805	322,900	22.6%
Coast Guard	33,228	8,134	41,362	2.9%
Total	1,196,897	232,139	1,429,036	100%

MARITAL PROFILE OF ACTIVE DUTY FORCE

Service	Enlisted % Married	Officer % Married
Army	53.7 %	69.9 %
Navy	51.3 %	69.3 %
Marine Corps	42.6 %	67.8 %
Air Force	57.3 %	71.7 %
Coast Guard	54.8 %	73.8 %
Total	52.3 %	70.2 %

EDUCATION PROFILE OF ACTIVE DUTY FORCE

Service	% w/ HSD & Above	% w/ BA/BS & Above
Army	84.9 %	85.8 %
Navy	94.6 %	89 %
Marine Corps	96.1 %	88.8 %
Air Force	99.9 %	99 %
Coast Guard	99.5 %	53.4 %
Total	92.5 %	89.3 %

AGE DISTRIBUTION OF ACTIVE DUTY FORCE

Service	18-21	22-30	31-40	41-50	51-59	Average Age
Army	18.3 %	48 %	25.6 %	7.9 %	0.7 %	29
Navy	18.6 %	46 %	26.3 %	8.3 %	0.8 %	29
Marine Corps	36.9 %	46 %	14 %	3.1 %	0.2 %	25
Air Force	14.4 %	46 %	28.3 %	10 %	0.6 %	30
Coast Guard	12.2 %	48 %	27 %	12 %	1 %	30

Figure 2. U.S. Armed Forces Composite Breakdown

Source: Justin P. Morkrovich, “Commanding Generation Y: How Generation X Military Leaders Can Better Utilize Generational Tendencies” (Master’s Thesis, Marine Corps University, Quantico, VA, March 2013), 25.

The Brigade Commander: The Army’s Warfighting Unit Leader

The military provides strength to the United States’ capability to influence other countries, nations, states, and non-state actors. As such, the military is an instrument of

national power. The military is one of several implements which our country can wield to protect national interests. Others include diplomacy, information, economics, financial, intelligence and law enforcement. These instruments of national power are often referred to as a group, abbreviated to the acronym “DIME-FIL”. National power is measured in terms of what means allow the state to achieve the ends of gaining capitulation from another state or actor.¹³ The military instrument of power derives from the manpower, equipment, and training of the armed forces. Generational changes that affect manpower and training are the interest of this study. I propose that generational changes affect the military at all levels of war: strategic, operational, and tactical.

The operational-level of warfare lies between the strategic and tactical levels. The operational art of warfare translates strategy at a global scale down to the tactical maneuvers of small units through campaigns and operations. The translator of strategy to tactics is often the operational-level or organizational-level leader. In the U.S. Army’s case, the current, prevalent translator of strategy to tactics is the Brigade Commander. It is the Brigade Commander who must take strategic manning decisions and form cohesive, professional, relevant, adaptive, and lethal organizations fighting at the tactical level. The Brigade Commander and Staff plan and design operations to achieve strategic ends. Therefore, it is the Brigade Commander for whom this research and its recommendations apply most.

Operational-level leaders study strategic variables to understand the environment in which they operate. These strategic variables are political, military, economic, social,

¹³ Ibid., 9-20.

informational, infrastructure, physical environment, and timing of the targeted state or actor. This is known as “PMESII-PT” in its abbreviated form, and the operational variables are appreciably linked to DIME-FIL. The linkages are artificial, but the effects are real and measurable.¹⁴ National power is described in terms of “hard” and “soft”, and the military is at the top of the hard power list.¹⁵ The organizational-level or operational-level leader is the primary actor who links the national security end states to the tactical level.¹⁶

By being the “M” or hard power of DIME-FIL and applying this to PMESII-PT nodes, operational-level leaders protect the soft power D, I, E, F, I, and L nodes’ abilities to holistically leverage national power towards a national end state. The organizational-level or operational-level leader uses all the skills of those assigned to their unit in creating means to achieve tactical and operational goals. Tactical and operational goals are designed to achieve shorter-term objectives within a strategic campaign and set conditions for national end states. Military commanders at the organizational level, whether, an Army Brigade Commander, Air Force Wing Commander, or a Naval Ship Captain, provide the means for the nation to achieve strategic end states through the application of the military instrument of power.

Since the Brigade Commander is the link between tactical operations and strategic elements of power, they are the ones most effected by any proposed changes found in this

¹⁴ Ibid., 29-32.

¹⁵ Ibid.

¹⁶ Department of Defense, Army Regulation (AR) 600-20, *Unified Land Operations* (Washington, DC: Government Printing Office, November 2014), 2-1.

study. According to Generational Theory, Commanders, staff, special staff, subordinate leaders, and the Soldier on the ground have different views and personal values. The organizational-level or operational-level leader that can best affect the marriage of each generation to the Army Values will be most effective. He or she will best use the resources of applied intelligence, morale, cohesion, and personal integrity, despite generational value differences to the Army LDRSHIP Values. This study is influenced by the question: “How does a Brigade Commander best leverage their unit’s human resources to create uniform adhesion to the Army LDRSHIP Values, negate cross-cohort friction, and exploit overlapping generational similarities?” This study aims to provide feasible, acceptable, and suitable methods and pertinent information to the Brigade Commander that links generational cohorts to the Army LDRSHIP Values.

The Army Chaplaincy: The Army’s Moral and Morale Expert

The U.S. Army is a member of the profession of arms and has recently renewed its commitment to ensuring its members are professionals. The profession of arms, uniquely, has professions within its profession. The chaplaincy is one such vocation within the larger profession. Professions must have measurements.¹⁷ Professionals recruit according to a standard. Professions have schools to indoctrinate and inculcate the individual into the culture of the profession. The cultural norms of a profession are based in laws, rules, policies, standards, and practices.¹⁸ Inculcation occurs through intellectual

¹⁷ Col John A. Vermeesch, USA. “Trust Erosion and Identity Corrosion,” *Military Review* (September-October 2013): 1.

¹⁸ Merriam-Webster Online, “Indoctrinate,” accessed 22 March 2017, <https://www.merriam-webster.com/dictionary/indoctrination>.

processes, shared values, uniformity, and subordination of the individual in favor of the organization.¹⁹ The profession of arms measures its success by retained autonomy to self-govern and public trust, which is earned through mission success and professional conduct. Recently, the Army has taken a critical look at itself as a profession and found areas requiring improvement to earn and maintain the republic's confidence, which is necessary to fight and win the nation's wars.²⁰

From the beginning of the American profession of arms, the Chaplain has served as special staff – reporting only to the Commander – as a moral and morale expert of that unit.²¹ Chaplains actively seek the trust of both the Commanders and Soldiers they serve, legally and substantively. Members of the unit, regardless of rank, may speak in confidence with their Chaplain because their privacy is legally protected and guaranteed.²² Chaplains circulate through the unit and observe interpersonal interactions taking notice of behavior related to the morale and ethical climate of the unit. Through these observations and conversations, Chaplains assess morale and unit cohesion. With privacy preserved, the Chief of Chaplains monitors morale as reported through the Chain of Command.²³ The Chief of Chaplains also acts on these findings by equipping

¹⁹ Merriam-Webster Online, “Inculcate,” accessed 22 March 2017, <https://www.merriam-webster.com/dictionary/inculcate>.

²⁰ Vermeesch, 1-3.

²¹ Department of Defense, FM 1-05, 1-1.

²² Department of Defense, Army Regulation (AR) 165-1, *Army Chaplain Activities* (Washington DC: Government Printing Office, June 2015), 9, para 3-4.

²³ *Ibid.*, 6, para 2-2 - 2-3.

subordinate Chaplains with training and resources to affect their units on behalf of the Commander through their religious support plan.

Though the Chaplains' main requirement is to ensure the provision of the free exercise of religious beliefs, they are often charged with helping improve the ethical and moral climate of the units.²⁴ Chaplains create higher morale and a culture of trust when successful in this endeavor.²⁵ As defenders of the United States Constitution, Chaplains mostly focus on enemies within the force. These domestic enemies are often in the form of distractions from the mission or inhibitors of teamwork. Specifically, Chaplains help teach the force to work cohesively to resolve interpersonal conflicts. Observed behavior and espoused beliefs in an Army unit should match the Army values. When unit or personal values do not align with the Army Values, conflict arises, often presenting as indiscipline. Individuals are either re-trained, disciplined, or invited to leave the Army if reconciliation with the Army Values is not possible. Thus, early detection and intervention by Chaplains can be critical to sustaining the unit and building trust within the team.

The ability for a Chaplain to help a Soldier with different values than the Army Values can be a force multiplier when retention is measured against recruiting and initial training. Chaplains are selected and trained to help Soldiers align personal values to the Army Values. The ability to translate commonalities between personal or generational values to the Army Values is a key component of sustaining strength and improving

²⁴ Ibid., 1, para 1-6 to 1-7.

²⁵ Ibid., 8, para 8-11.

effectiveness within the force. Therefore, studying Generational Theory to maximize accord between personal and Army values is a logical addition to a Chaplain's knowledge set.²⁶ A strategic question for the Chief of Chaplain's level is: "How does a Chief of Chaplains best recruit effective Chaplains, use Army education programs, and use Commander counsel to create uniform adherence to the Army LDRSHIP Values, negating cross-cohort friction and exploit overlapping generational similarities?"²⁷ This study aims to provide feasible, acceptable, and suitable methods and pertinent information to the Chief of Chaplains that links generational cohorts to the Army LDRSHIP Values.

Generational Values

The values of national executive and legislative leaders are usually tied to the national strategic goals. Rooted in America's foundational documents, laws, and strategic goals, our leaders attempt to sculpt what they think is the desired image of the nation. Strategic goals are the end state from which the operational approach is derived, bridging the gap between our current situation and our desired end state.²⁸ Values change over time and are influenced by many sources. Decision makers cast a vision, and keeping their end state in mind as they steer the country towards this goal. As decision making is influenced by the culture of the decision maker, Army culture influences Army decision makers. The Army Values are part of Army culture, and thus, they should influence

²⁶ Ibid., 21, para 8-21.

²⁷ Ibid.

²⁸ Department of Defense. ADP 3-0, 1.

decisions made by leaders at all levels in the Army. If the Army Values are not shared by those affected by a decision or order, then the decision or order may not make sense. If subordinates do not understand the decision or order, it is less likely to garner commitment, compliance is achieved. Today's operational environment values complexity and decentralized control under the concept of mission command, which requires Soldier commitment rather than compliance.²⁹ Therefore, bridging generational gaps to create shared understanding of the Army Values becomes essential to good order and discipline in today's Army. Generational values are definable and give a clear picture of how – as a group – the individuals will conduct themselves, develop, and expect rewards. Research on generational behavior shows distinct differences across the generations.

It is the opinion of the author that the Chief of Chaplains has the best potential to influence epistemological and ethical issues within the force. The Chief's special position and authority allow unilateral implementation of policy to all Chaplains. Although Brigade Commanders are spread throughout the force, there is a central individual, the Army Chief of Staff (CoS), who has capabilities analogous to the chief of Chaplain's influence over all Chaplains. Influenced by the Army Chief of Staff, Brigade Commanders' Course, and annual evaluations, may provide points of influence to direct Brigade Commanders with particular vision and feedback. The CoS's purview is the

²⁹ Scott Borerud. "An Overview of Ethical Philosophy" (Command General Staff Officer College, Fort Leavenworth, KS, 2016), 1-3; Angela R. Febbraro, "Leadership and Command: Individual Leadership Characteristics in the Context of Multinational, Intercultural Military Operations" (Command General Staff Officer College, Fort Leavenworth, KS, 2017), 3.2.1.

entire Army, and his or her Brigade Commanders have specific areas and means of influence beyond the Army Chaplaincy. Brigade Commanders in recruiting and initial entry training units, combat and support units, and across the components – active, reserve, and national guard – can lead the implementation in a significant and meaningful way tailored to their specific units’ mission. Their influence is paramount to no other single group. Brigade Commanders do not have specific proponent capabilities for individual branches of service, but do command training units who teach doctrine, allocate funds, and influence systems used to support Army Values.

Creating this Thesis

Through my seminary study, I have exposure to the common usage of the concept of truth and personal ethics. My study focused on peer-reviewed materials published within the last seven years, impartial data-analysis done for corporate America, and military leaders’ theses. I reviewed up to five sources for each topic listed in the literature review, and over 100 essays on topics surrounding applied epistemology within modern military context. I have assumed that all terms used in the texts are common-language based, not seeking to cross-evaluate definitions between sources. I also assumed that the authors had sufficiently resourced their findings. I assumed that the findings of military officers studying the military are most germane to my study, and civilian authors researching the military are more congruent than civilian authors researching civilian populations. I am limited by time, research in the field of generational differences focused on military populations, research in the field of epistemology focused on the military, and cross-studied resources. I delimited my research by preferring newer material, military authors over civilian, and epistemological inquiry versus Generational

Theory. I focused on key decision maker choices rather than the duty of each person to self-acquit upon recognition of irreconcilable incongruence.

The professional body of knowledge began my framework for this question - which started on a whiteboard while conversing with Dr. Long and continued through the leadership curriculum of L100 with LTC Farren. From this, I looked through the Combined Arms Research Library (CARL) databases to find as much on Generational Theory, ethics, and the military profession as time would allow. I categorized these in terms of relative age (preferring newer publications, especially those within 7 years), peer review (preferring those who were heavily vetted and debated), and pertinent to the military (preferring those written on the topics of recruiting, indoctrination, and inculcation). I used the Religious Support in a Joint Environment elective course to help frame my understanding of the Chief of Chaplain's recommendations after discussing this topic with the Deputy Chief of Chaplains, Deputy USRARC, USAREC, FORSCOM, and SOCOM Chaplains.

My Uninformed Observations on Generational Alignment to Army Values and Ethical Predilection

Through counseling and observation, I have an uninformed opinion of each generation. Through research, I will create an informed opinion and consider the professional case study in terms of the key decision makers. These base-line opinions were formed through a cursory understanding of Generational Theory and employing strategic, short-term counseling in accordance with my training as a Master of Arts in Pastoral Counseling. While framing the problem of "why" large groups of people can be categorized, Generational Theory came helped me conceive of general guidelines to

understand, communicate, and achieve better team cohesion. Variations within each generational group certainly occur, as no two people are exactly alike; personal experiences, religion, ethnicity, birth order, national identity, and other factors all act to segregate people. However, each group has enough common, significant similarities that I was able to typify values and ethics a priori through casual and clinical interaction. The reader will note that some of the views coincide with the literature below. Therefore, the comparison between my initial beliefs and the findings of generational theorists only reveal the adequacy of the theory in application and explanation.

Boomers are self-motivated, follow rules, and expect promotion as reward for excellent work as judged against their peers or a set standard. Boomers in the Army agree with the LDRSHIP values as foundational framework. Commiserate with generational studies, my own observations as a Chaplain show that Army Boomers place the highest value on duty and the lowest on integrity. Boomers are willing to excuse personal ethical failures which they do not perceive as being in conflict with their loyalty or personal courage. Boomers are unwilling to instigate positive moral change when it involves addressing failures of superiors, placing respect and loyalty above personal courage and duty in this respect. Behavior is conditioned by superior-to-subordinate demands of compliance, regardless of personal conduct or alignment with Army values or climate as defined in ADP 1-0.³⁰ This conflates duty, respect, and loyalty while abating integrity, personal courage, and honor. Boomers expect subordinates to listen, then do. To Boomers, questions are useful for clarification only, and answers should be sought

³⁰ Department of Defense. Army Doctrine Publication (ADP) 1-0, *The Army*. (Washington, DC: Government Printing Office, September 2012), 2-7 - 2-8.

elsewhere before returning to the boss. Boomers believe strongly in the “American Way”. They are very patriotic, epistemologically pragmatic, and efficient leaders.

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Figure 3. Trusted Resources

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 15.

Generation X gives the impression of being deeply hurt, distrustful of society and authority, skeptical, and individualistic. Gen Xers tend to create few bonds with others, and the ones that they do have are superficial. In contrast their family is very important, mostly due to a desire to compensate for the loneliness of being a “latch-key kid” generation, which may account for the angst mentioned above.³¹ Gen X tolerate more

³¹ Leonard Wong, Ph.D., “Generations Apart: Xers and Boomers in the Officer Corps” (Monograph, Strategic Studies Institute, Carlisle Barracks, PA, 2010), 7-8.

questioning, but still expect respect based on their position of authority. They are willing to ask for help, use systems for aid, and address systematic or personal ethical issues. Generation X's expected rewards are in line with Boomers, but add controlling their own time as co-equal with monetary benefit. Gen Xers value integrity and personal courage highly, but place less emphasis on loyalty or respect. Generation X has a less clear understanding of wrong and right, and is willing to debate merits of ethical positions and standards. They are epistemologically idealistic and independent leaders. They question the primacy of the "American Way", and are more universalist and relativist in terms of justice, fairness, and ethical standards.

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Figure 4. Engagement and Loyalty

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 27.

Generation Y values family and time off work more than other common rewards for performance. Gen Yers are driven and technologically savvy. They prefer to work in teams and value the input of a set of peers. Gen Y feels disconnected from older generations, who misunderstand their use of technology. Equating phone usage with not working, older generations do not understand that Gen Yers use cell phones to work and network, thus leveraging technology to create digital or virtual offices. Generation Y values duty, integrity, and personal courage but disagrees with the standard application of integrity as being concrete. Gen Yers expect immediate returns and want control of time and promotions. Gen Y is epistemologically relativistic and idealistic, but is willing to create and agree on a shared understanding of right and wrong. In this manner, they are legalists since they want their peer group to create and enforce norms.

Generation Z are labeled the “Millennial Generation” and will comprise most of Force 2050. Millennials are intellectually flexible, and exhibit hyper-relativistic views, often paring down to the individual’s understanding of circumstance or truth. They exhibit neural plasticity enabled by technology and educational reward systems to which they have been exposed for their entire lives. Gen Z values personal courage and acts in such a way that self-interest or self-belief supersedes duty and integrity. They are the most relativistic and idealistic generational cohort compared in this study. Millennials expect to work together and want fairness to be relentlessly applied to all. Gen Zers elevate “self” higher than other generational groups and conflate morality with agreed personal desires. Millennials are highly concerned with agency and display a high drive to self-determine based on self-acquired information. Millennials in the Army place the least emphasis on loyalty and integrity, especially when these interfere or conflict with

self-determination. Generation Z offers personal adherence to rules and standards, and demonstrate willingness to research and understand other groups. Gen Zers feel an obligation to work to the best of their ability, and they develop large social groups easily. They expect fast promotion, based on time rather than efficacy, and value time off as a reward. Those in the military are patriotic, deeply inquisitive, and more technologically versed than the other generation cohorts listed.

By carefully implementing generationally-sensitive communications and systems, Brigade Commanders and Chaplains can improve understanding and appropriate action from subordinates by harmonizing all to the Army values. This will improve mission accomplishment and increase the professionalism of the U.S. Army at all levels from tactical to strategic.

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Figure 5. Sensitivity to Programs

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 18.

CHAPTER 2

LITERATURE REVIEW

Generational Theory

The review of literature for this study was cross-sectional based on major themes of generations and their distinct values. Generational Theory begins the research. Understanding strategic, operational, and tactical implications of Generational Theory required study of the military as an instrument of national power as well as the strategy of manning and training the force of 2050. Each generation received specialized study, as did the epistemological and ethical traits of the generations. This research, while not broad, does lead to recommendations for the operational Commander on bridging generational gaps in values to create an ethical climate under the Army culture.

When a new generation is born, social forces such as schools, families, customs, laws, and other factors, acquaint the new members with the society to which they now belong. The newcomers form their own reactions to agents of socialization and shared historical occurrences. It is these shared experiences that contribute to the values, personalities and attitudes that define and differentiate one generation from another.³² Thus, Generational Theory espouses that stereotypical understanding is achievable. A cursory understanding of a cohort should allow leaders to tailor their messages and practices to more closely align with the best practice to reach the target audience, gaining the ability to link that group to the Army LDRSHIP Values.

³² Judith Lanser Fenzel. "Examining Generational Differences in the Workplace: Work Centrality, Narcissism, and Their Relation to Employee Work Engagement" (Doctoral thesis, University of Wisconsin, Milwaukee, WI, 2013), 115-116.

Forming the basis of understanding on Generational Theory are Drs. Wong, Schewe, Meredith, Pekala, Zemke, Smola, Sutton, and Cufaude.³³ Reviewing their materials, and those below who worked with their concepts, yielded a congruent understanding of how groups of people think and behave similarly based on common values, culture, and events. This research is limited in breadth and depth because the narrow focus for applicable recommendations to a Brigade Commander limited my research to a few major themes. However, the value of this research is not in the size of the study, but in the categorical data related cross-temporally with meta-analysis. The approach for this study allows the reader to understand the nuances of a generational shift rather than a snapshot of individuals. No theory is universal; this is a tool to equip Army leaders to have a basic understanding of what they will most likely encounter when addressing someone of a generational group.

Generational cohorts are delineated as groups based on shared cultural events – like the Kennedy assassination or Challenger Shuttle disaster – since cultural events can evoke social concerns.³⁴ Through interaction with the event individually and as a collective, the generational cohort creates a normative understanding which is refined over time. The thoughts and feelings accompanying an event become formative for those interacting with the event within a common cognitive capability. Age groups’ responses to a cultural event provide mental and social constructs influenced by the current maturity

³³ These are the names cited by Caine, Harber, Mahoney, Morkrovich, Schrock, Sindel, Skibo, Triscari, Twenge, and Campbell; cited below.

³⁴ Stephanie M. Skibo. “An Analysis of Generational Differences” (Master's Thesis, Air Force Institute of Technology, Wright-Patterson AFB, OH, March 2004), 3-5.

of the group and relevance of the events to their emotional growth.³⁵ A person who sees the Challenger Shuttle disaster at age 35 interacts with it differently than someone who is age five when it happens. The older person offers capabilities of using deductive and inductive reasoning, enhanced visualization (imagination) of what happened to the astronauts in the fire, empathy for the families, or anger at the use and management of federal funds in the program. An adult intellectually interacts with other adults to cope, grieve, enhance perception through the other's interpretation, and may have to explain the event to a younger person (perhaps, their child) in a manner suitable for age, distress, and awareness. The child is only viscerally aware that something distressing has happened, as children do not have the ability to cope internally or via circles of support compared to the adult in this example.

Another aspect of a cultural event is how it shapes relationships. President Kennedy's assassination changed the way people interacted with one another based on beliefs and statements post-mortem. The nation was united in grief, but divided in attributing a cause and in use of coping mechanisms. Again, the relative age and cognitive ability of the individual demarks them as a cohort. "Simply put, different generations are significantly different in the way they think, perceive learn and act. These generational differences are shaped by the significant events and their maturity at the time of the event".³⁶

³⁵ Twenge and Campbell, 1-3.

³⁶ Schrock, 2-3.

Generally, the experts agree that there are distinct generations with some argument over the exact end and beginning of each group. However, this study focuses on the demarcation years of Generational Theorist Leonard Wong as listed in Table 1 below.

Table 1. Generation Breakdown for Study

Boomer	1946-1964
Generation X/Buster	1965-1980
Generation Y/Echo Boomer	1981-2000
Generation Z/ Millennial	Beginning 2001

Source: Created by author.

Jeffery G. Harber’s evaluation focuses on the traits which make each group able to enter and contribute to the workforce. He notes the commonality of four generations working together and the passing of information and experience from the older to the younger.³⁷ Propagating the beliefs and expectations of the Army happens by this mechanism. The General Officer of today is shaping the force twenty years beyond their own retirement.

³⁷ Jeffery G. Harber, “Generations in the Workplace: Similarities and Differences” (Doctoral Thesis, East Tennessee State University, Johnson City, TN, 2011), 1-3.

Understanding How National Power is Generated Through the Military Professional

Col John A. Vermeesch identifies that the highest leaders in the military are analyzing the themes of transparency and trust. He pinpoints an issue where several leaders have adopted an attitude of entitlement which disregards professionalism and is manifested in misconduct.³⁸ Vermeesch's article also calls into focus the issue of how these individual's actions are perceived by the American public.³⁹ Instances of toxic leadership, sexual misconduct, fraud, and violent crimes within the military's leadership create a twofold effect: good order and discipline deteriorate and trust in the military declines. He encourages future leaders to act as "Stewards of the Army Profession", making the military transparent and trustworthy.⁴⁰

USAF LtCol, Colin J. Sindel wrote a master's thesis outlining the issue of trust erosion and its effects on stewardship of the profession, leadership, and professionalism in the next generation of military leaders.⁴¹ Lt Col Sindel notes that the senior leaders of our nation's military, both civilian and those in uniform, are seriously concerned about a forfeiture of leadership authority by losing public trust through misconduct.⁴² He notes that trust is a difficult topic to define cross-generationally, considering the Millennial

³⁸ Vermeesch, 1.

³⁹ Ibid., 3.

⁴⁰ Ibid., 3, 7-9.

⁴¹ Lt Col Colin J. Sindel, USAF. "Trust and the Millennials: Implications for the 21st Century Profession of Arms" (Master's Thesis, Air War College, Birmingham, AL, 2016), 4.

⁴² Ibid., 8.

Generation’s laissez-faire relationship with trust, but confirms that there is a strong desire to have “assured reliance on the character, ability, and strength of a person, group or organization.”⁴³ Loss of trust due to poor behavior or inability to police ourselves, leads to the negative dual effect of losing personal and positional power.⁴⁴ Essentially, if the profession cannot access the will of the people due to distrust, national power is lost.

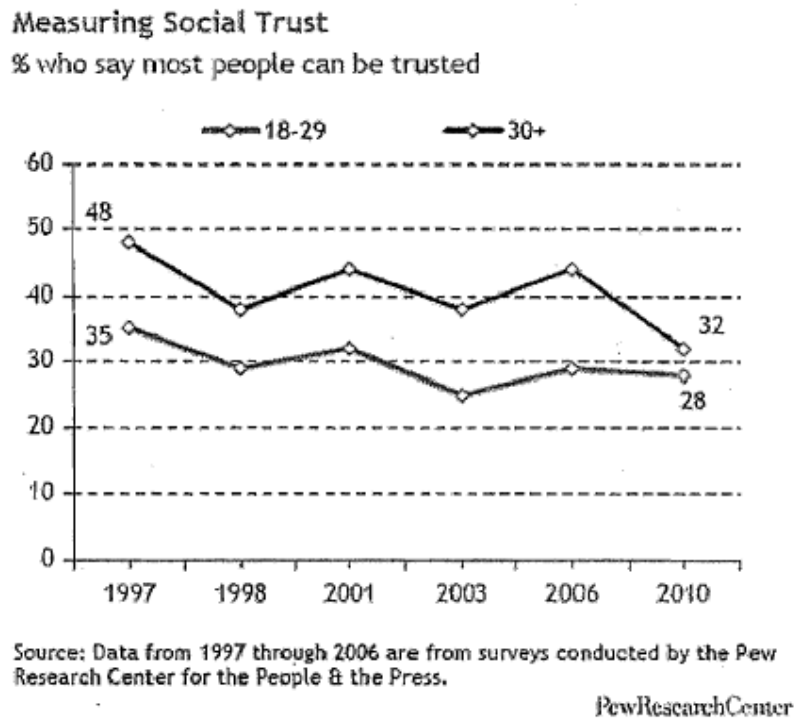


Figure 6. Pew Research Center

Source: Ryan Schrock, “Generational Theory and the U.S. Army: Harnessing the True Power of Human Capital” (Master's Research Paper, USMC Command and Staff College, Quantico, VA, 2011), 8.

⁴³ Ibid., 4.

⁴⁴ Using Dr. ’s Gary Yukl and Cecelia M. Falbe’s sources of power, namely positional and personal.

Colonel John P. McDonnell adroitly explained the interrelationship between national will and the military leader. His paper addresses mental flexibility, applied to using the means of the military to achieve the ends of the nation.⁴⁵ “Only if national leadership has an effective model to tie national elements of power to the desired national strategic end state, and a practical means is available to record planners’ reasoning, will strategic planners be able to routinely tie the desired political end to the available means in understandable ways.”⁴⁶

The military leader studies history, culture, human intelligence, and expert analysis to understand the historical, present, and future reactions of targets to different effects. McDonnell turns to Clausewitz to use the predictions gained in measuring the “rational” endgame of conflict, taking into the equation the desires of both belligerent parties.⁴⁷ This is the intersection of generational thinking models and military employment; Generations Y and Z are less entrenched in the mental models and biases of previous generations. Future generations will be familiar with McDonnell’s model of inter-relationship because they expect interconnected living. Army Leaders can use metrics to better predict effect on enemy and indigenous populations because future generations will purposely promote global culture and diversity.

These qualities are well-suited to phase 0 and phase 4 operations, a place where current generations have struggled to succeed. Future generations can take McDonnell’s

⁴⁵ McDonnell, 1-2.

⁴⁶ Ibid., 6.

⁴⁷ Ibid., 21-23.

advice to study the endpoint of the operation and backwards plan it to consider how to nest coalition and local forces' endgames to drive planning one's own operation.⁴⁸ The Brigade Commander who harnesses a marriage of Army Values to national security end states best employs their human and intellectual resources. The Chaplain able to interpret and apply information cross-culturally best communicates and understands Soldiers and Families.

My Assumptions

From recruitment, to military education, to promotion criteria, there are cultural distinctions which delineate interpretation of LDRSHIP terms. Asian and Meso/South-American backgrounds in the military, as well as new immigrants, experience friction between the current American use and their concept of personal honor. In this case study, only United States Army personnel are considered, but the findings may apply generally to all American military members. The basic pool of people volunteering for military service are assumed to have similar backgrounds, views, and willingness to adhere to imposed standards as those who have served before them. The major difference between these groups is their generational cohort. It is further assumed that the key decision makers will judge the recommendations against the evolving operational environment, the roles and mission of the military – in specific the Army – playing a role in National Strategy, relevant cultural changes in the U.S. Military, relevant changes in the trust relationship between the Republic and her Armed Forces, and the budgetary restraints on size and schooling for the military.

⁴⁸ Ibid., 26-28.

My Informed Observations on Generational Alignment
to Army Values and Ethical Predilection

Generation X

Maj. Craig A. Triscari defines Generation X by their core values, which he asserts “include diversity, thinking globally, balance, [sic] technoliteracy, fun, informality, self-reliance, and pragmatism”.⁴⁹ Triscari notes that Generation X experienced a high degree of separation from their superiors: their experiences were very different in economic, social, and political overview. Their experience in the service has been one of upheavals, consisting of short deployments with little overall coherency aimed at persons rather than ideas or enemy armies, where their sacrifices did not always make sense.⁵⁰ Gen Xers are characterized by a desire to self-satisfy, fueled by distrust and disdain for their failed leaders, “President Nixon, Reverends Baker and Swaggart, and even divorcing parents”, they are cynical and self-centered.⁵¹ However, Triscari credits Generation X with raising issues of gender and racial equality, embracing technology, and incorporating family concerns into the purview of the garrison.⁵²

Harber states that “Generation X members are considered resourceful, self-sufficient, and independent. Gen X works hard within a structured workday, but dislikes being micro-managed while completing a task. Generation X prefers managers to keep

⁴⁹ Triscari, 7. Zemke, Raines, and Fliepczak 2000, 98 is referenced for this specific quote in his thesis, and the data which supports their findings is provided in table 3.

⁵⁰ Ibid., 14-15.

⁵¹ Ibid.

⁵² Ibid., 15-17, 43-47.

their distance and let them complete the project.”⁵³ Generation Xers crave family time, yet they are skeptical and individualistic (assuming the family is an extension of the person).⁵⁴

A leader should harness the abilities of their followers, directing them towards a common goal and creating a cohesive unit or team capable of tackling current and upcoming problems. “In today’s Army, Generation X more so than Baby Boomers or Generation Y are in a precarious situation in time and position between the Baby Boomers and Generation Y who in terms of ideals, attributes and schemas are significantly different than perhaps any other two coexisting generations in recent history much as a result of the rapid increase of technology.”⁵⁵

USAF Maj. Justin P. Morkrovich juxtaposes Generation X as a near-opposite to the Boomer Generation. “Generation X is the smallest generational population at approximately 48 million. Their dominant traits are entitlement, self-direction, and pleasure seeking. In the workforce, Generation X is task-oriented, independent, and self-reliant.”⁵⁶ Gen X “communicate very directly and as needed, only wanting to know how they are doing.”⁵⁷ “Work and family life is better balanced in Generation X, with more

⁵³ Ibid., 34.

⁵⁴ Ibid., 9-11.

⁵⁵ Ibid., 14.

⁵⁶ Maj Justin P. Morkrovich, USAF. “Commanding Generation Y: How Generation X Military Leaders Can Better Utilize Generational Tendencies” (Master’s Thesis, Marine Corps University, Quantico, VA, 2013), 6.

⁵⁷ Ibid.

priority given to family.”⁵⁸ It is important to note that Generation X, as children, grew up in homes where both parents worked; it is the opinion of this author that the behaviors of direct communication, independence, and stronger family focus relate to this single, defining circumstance. Gen Xers “are skeptical of authority and feel rewarded through autonomy and flexibility of work practices.”⁵⁹

Morkrovich notes that “while typical Generation X stereotypes perceived them as angry and cynical loners, the participants were hopeful for change and still exuded a passion within the hierarchy and throughout society. Overall, Generation X was devoted more towards an individual than a group.”⁶⁰ Noting back to the observation of the importance of relationships and communication in both the Boomer and Generation Y groups, the perceived cynicism may relate to increased independence mixed with genuine distrust of authority figures. One should not overlook the effect of having one or both parents at home more often, as both the Boomer and Y Generations, did in terms of relationships and trust.

⁵⁸ Ibid., 15-16.

⁵⁹ Ibid., 16.

⁶⁰ Ibid., 20.

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Figure 7. Strength of Ethics Culture

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 20.

Generation Y

Mokrovich relies heavily on Dr. Elisabeth Anne Nebit's doctoral work describing three, rather than four, generational cohorts, which accounts for some similarities when describing Generation Y with how other theorist describe Generation Z.⁶¹ He fits with Martha and Jill Crumpacker's assessment on how to get the most out of generational

⁶¹ Mokrovich, 1-3.

stereotypes.⁶² Mokrovich adeptly identifies that the Generation Y stereotypes which matter to the military leader are those of questioning the “why” of a directive, predilection to group work and team-building, and strong need for approval and praise.⁶³ His research found no significant differences between generations in terms of commitment, intrinsic motivation, and desire to be inspired by leaders.⁶⁴ Additionally, he notes that there is not a great difference between the focus that Generations X and Y have on family and work-leisure time balance.⁶⁵

Mokrovich’s recommendations to leaders are to communicate using technology or personal time in a one-on-one setting, eliminate internet access restrictions, and embrace the differences between generations without belittling or marginalizing those things which are different.⁶⁶ His focus on transparent and constant communication implies the need to be a person of character (something which – through his writing – is easily assumed since he exudes this quality). Also, Mokrovich’s recommendations assume proximity and team-building, both of which require trust and shared values.

Alternatively, Mr. Adam C. Mahoney’s premise illustrates the growing disparity between previous generations (those born closer to 1980) and the descending generations (those born beyond 2001); he asserts that descending generations are as less driven, more

⁶² Ibid., 9-10.

⁶³ Ibid., 9.

⁶⁴ Ibid., 10-13.

⁶⁵ Ibid., 18.

⁶⁶ Ibid., 18-21.

likely to depart their employment, and less clear in their goals than.⁶⁷ While Morkrovich reports that Generation Y is a mixture – as one would expect – of both the previous generations. “Generation Y’s dominant traits are similar to Generation X; however, Gen Yers are also more comfortable with multitasking, are group-oriented, and require an explanation as to ‘why’ within the work force.”⁶⁸ Generation Y’s “Communication is predominantly through e-mail, instant messaging, and texts with more collaboration.”⁶⁹

Gen Yers “are more instantaneous and seek approval and praise from superiors. Authority is respected, however a more comfortable relationship exists with hierarchy.”⁷⁰ Notably, Generation Y demands the answer to “why” they must follow as opposed to a more traditional rationale where position determines authority and requires obedience. Gen Yers “are rewarded by being allowed to provide input and permitted to incorporate technical wizardry into daily routine.”⁷¹ “This generation balances work and family, but it will choose family and friends over work.”⁷² Of the three generational groups, the Boomer and Y Generation are most alike. Generation Y differs from the Boomers in the

⁶⁷ Adam C. Mahoney. “Commitment and Employee Development: Comparing Generations X and Y” (Master’s Thesis, San Jose State University, San Jose, CA, 2015), 2.

⁶⁸ Morkrovich, 17.

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

critical category of balancing time between work and family and friends in which Generation Y is more like Generation X.

Though technology replaces face-to-face communication with the Y Generation, the use of interpersonal collaboration and heavy interdependency are more alike to Gen X than the “aloof” Millennials. “Generation Y is wired 24/7 and are productive even when off duty. The speed at which Generation Y prefers to multitask is impressive. Generation X is task oriented and should recognize that Generation Y is equally so, but works differently. Wired 24/7 with the ability to multitask, traditional work hours are blurred.”⁷³ Mode and frequency of communication change between generations, allowing continuous productivity to occur outside of the office or unit. This necessitates Generation Y’s ethical standards and their practice of internal communication scrutiny. This form of group censorship can be fostered and rewarded as long as it is in line with the norms of the unit, service, and nation.

When ideals and practices are inconsistent, the leader’s job is to create a unifying vision and code of conduct to empower followers to complete missions. “Considering the social ramifications of their childhood, Generation Y was to be the first generation that by in large grew up surrounded by digital media, and for the most part has used the [sic] internet and social media for most of their lives.”⁷⁴ Though it is through a different method – social media versus face-to-face communication – the Boomer Generation potentially has the best insight for utilizing these networking skills. Schrock notes an

⁷³ Ibid., 28.

⁷⁴ Ibid., 17.

example which applies this principle in the iPod experiment in air defense advanced enlisted training. This experiment illustrates a self-paced, self-taught force using their intrinsic motivation – enabled by education – to master skills beyond their experience and producing better results than the previous, traditional training systems.

Similarly, the success seen with the Boomer Generation and the GI Bill acted as an impetus to drive the military and country into the current age of information from an analog pre-World War II landscape. Schrode proposes that duplicating this success makes a more efficient, leaner, and smarter force.⁷⁵ The Boomer Generation spent their formative career years in a post-war drawdown condition with continuous scrutiny of force size and money use, where emphasizing technologically-advanced training methods produced (arguably) the best military the world has ever seen.

⁷⁵ Ibid., 17-18.

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Figure 8. Loyalty Build Over Time

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 28.

Generation Z

Dr. Judith Lanser Fenzel focuses on the Millennial generation and deeply examines their motivation. “As a group, Millennials are the most educated generation to enter the workforce. They are more connected than previous generations yet challenged by face-to-face conflict.”⁷⁶ “Millennials search for flexibility. They desire freedom yet

⁷⁶ Judith Lanser Fenzel. “Examining Generational Differences in the Workplace: Work Centrality, Narcissism, and Their Relation to Employee Work Engagement” (Doctoral thesis, University of Wisconsin, Milwaukee, WI, 2013), 26.

want more supervisory input and clear directions. They are loyal but still ‘want a life’”.⁷⁷ “Work centrality has been heavily researched across a variety of cultural settings.”⁷⁸ In comparison to the Baby Boomers, “two of the most credible generational differences determined in their studies were the decline in work centrality with preference for more leisure time and increase in narcissism of the youngest generation in the workforce called Millennials, who were born during the years of 1982 – 2002.”⁷⁹ “Many Millennials spent ten to eleven hours in day-care or aftercare programs at school so their parents could put many hours into work.”⁸⁰ “Not only do the values, attitudes and behaviors learned during birth to early adulthood carry forward, attitudes gained in adulthood will also carry forward.”⁸¹

⁷⁷ Ibid.

⁷⁸ Ibid., 35.

⁷⁹ Ibid., 36.

⁸⁰ Ibid., 37.

⁸¹ Ibid., 38.

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Figure 9. Likelihood to Leave the Company within Two Years

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 28.

Fenzel diagnoses a social disorder of narcissism as being prevalent and typifying the generation. “The type of narcissism organizations are likely to encounter with employees is subclinical narcissism.”⁸² “Subclinical narcissists (from this point will be referred to as ‘narcissists’) hold an inflated view of themselves, expecting out of the

⁸² Ibid., 40.

ordinary treatment from others while believing they owe little in return.”⁸³ The second documented generational difference in Millennials is the rise in narcissistic and entitled attitudes. Millennials have been characterized as “overconfident, absorbed and entitled meaning they possess enhanced levels of narcissism.”⁸⁴

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Figure 10. Ends Justify the Means

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 14.

Harber also focuses on Millennials. “The Millennials are unlike any other youth generation in living memory by being more numerous, more affluent, more educated, and more ethnically diverse. Millennials are beginning to manifest a wide array of social

⁸³ Ibid.

⁸⁴ Ibid., 40-41.

habits that includes teamwork, achievement, modesty, and good social conduct”.⁸⁵

Harber also attributes seven qualities to this generation: special, sheltered, confident, team, achieving, pressured, and conventional.⁸⁶

Lastly, Harber notes that consumption and focus on technology characterizes Generation Z. Millennials are the least studied so far, but their relationship and communication preference is through media. Also, Gen Z has not shown a proclivity in work ethic since they have not fully entered the workforce.⁸⁷ Harber generalizes their relationships as evolving towards individualism and unconventional, personal goals. He notes that more recent generations seek to perform jobs where they see themselves as making a difference and have a good work-family balance.⁸⁸

The Millennials are technological natives. They are concerned with moral imperatives (like diversity and equal-opportunity), and have a shared sense of entitlement based on being raised with so much.⁸⁹ Sindel notes that this is especially damning within the millennial population because more than half of them believe that people work under relativistic morality with pragmatic intentions.⁹⁰ His perception is not to say that

⁸⁵ Harber, 37.

⁸⁶ Ibid., 38.

⁸⁷ Ibid., 38-39.

⁸⁸ Ibid., 40.

⁸⁹ Ibid., 11.

⁹⁰ Sindel, 8.

Millennials interact with trust differently than previous generations, but that they are more jaded due to exposure and scope via media coverage and information access.

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Figure 11. What Would You Post to Your Own Social Media Site

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 13.

Epistemology and Group Ethics

Epistemology is the study of knowledge. How does one know something, what can be known about a subject, and can learning occur beyond sensory experience? These are some of the questions which are covered in an epistemological survey of the generations. These nuanced differences are observed through actions and behaviors, noted in trends, and analyzed by data collection. “The research concluded that despite

differences, leaders do not need to adjust their leadership style with regard to an employee's specific generation because Baby Boomers, Generation X, and Generation Y all prefer the same style of leader. That is, they prefer a leader who is professional, honest, and receptive to people and ideas."⁹¹

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Figure 12. Misconduct Data 1 of 2

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 32.

⁹¹ Morkrovich, 19.

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Figure 13. Misconduct Data 2 of 2

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 33.

The Ethics Resource Center is a not-for-profit organization which has conducted independent research concerning public and private adherence to ethical standards since 1922. The cited article compiles research from several scientific and behavioral studies. The resulting document is data-based with little analysis or prescription done to the material providing a generational comparison of four discrete birth-related groups:

Traditionalist [aka Silent, Veteran, or Greatest Generation] (1925-1945), Boomer [aka Baby Boomer or Me Generation] (1946-1964), Gen X [aka Baby Buster, Slacker, or Generation X] (1965-1980), and Millennial [aka Echo Boomer, Gen Y, Generation Y, or Generation Next] (1981-2000).⁹² Though there is a difference between the survey's delimitation of generation groups, and the generational cohorts examined in this study. The resulting information helps the researcher to understand how corporate ethical friction is generated by fundamental, generational differences in defining "right and wrong" beliefs and practices. Important facts for each group are recorded in distinct notes as well as compared to one another in graphical form.

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Figure 14. Acceptable Behaviors

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 12.

⁹² Caine, 2-3.

Some indicators that the Ethics Resource Center uses in determining ethical behavior are willingness and means of actions following witnessed misconduct; compliance to workplace standards and laws; violation reporting; and the expectation that standards will be enforced; and agreement with or repercussions from standards' enforcement.⁹³ Another important aspect of this study is the comparison between the ethical models employed by generations as evidenced in their operation in "gray areas" where rules are not provided or unclear.⁹⁴ Finally, the report provides important data on how these generations are influenced, taught, and understand the application and enforcement of corporate ethics.⁹⁵

Dr. Kevin J. Basik explains the method and measurements of Behavioral Integrity as it is perceived from subordinate to manager. The premise is based on studied behavior, measurements of satisfaction against perceived integrity, and a survey of top authors in the field. Basik couples higher integrity to satisfaction, justice perceptions, commitment, and intention to stay in a reciprocal relationship (higher integrity equals higher satisfaction, et cetera).⁹⁶ He notes that behavioral integrity is something that can be managed and is a combination of trust, credibility, reputation, and adherence to

⁹³ Ibid, 5-13.

⁹⁴ Ibid, 12-13.

⁹⁵ Ibid, 15-20.

⁹⁶ Kevin J. Basik, "Expanding the Boundaries of Behavioral Integrity in Organizations" (PhD Dissertation, Florida State University, Tallahassee, FL, 2010), 12-17.

psychological contracts.⁹⁷ As he parses the distinction between these terms, the baseline of truth is constant throughout; one cannot have trust, credibility, a good reputation, or adherence to contracts (social or interpersonal) without consistency with truth.⁹⁸

Chaplain Keith A. Jackson writes on the necessity of values-based leadership within the military. He bases this on the presumption of Army Doctrine, former military leadership admonitions, and case studies of how values-based organizations fare in ethical dilemmas. He proposes that institutional values are ingrained and/or strengthened in individuals through dissemination, adherence, and discipline.⁹⁹ Chaplain Jackson notes that the Army has doctrine, training, and mentorship programs which act to foster values-based leadership when applied.¹⁰⁰ He asserts that the “mission first” value espoused in Field Manual 22-100 is preeminent, but this can violate societal values when all or part of mission completion is contradictory to religious, social, or legal norms.¹⁰¹ The Army mitigates this risk in its conservative, traditions-based assumption that personnel cultivation inculcates the expected norms and laws to supersede mission completion that

⁹⁷ Ibid., 17-22.

⁹⁸ Ibid.

⁹⁹ CH (MAJ) Keith A. Jackson, USA. “The Army’s Institutional Values: Current Doctrine and The Army’s Values Training Strategy” (Master’s Thesis, Command General Staff College, Fort Leavenworth, KS, 2001), 13-17; 23-28.

¹⁰⁰ Ibid., 35-39.

¹⁰¹ Ibid., 35-36.

violates the learned code of conduct (or at least create another means to complete the mission which does not violate the learned standards).¹⁰²

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Figure 15. Reporting Sources

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 16.

Stephanie Skibo brings work ethics and attitudes to the forefront of her analysis. She proposes that older workers place less importance on money than intrinsic rewards, are more work-oriented, and believe that work should more closely mesh with one's value system and self-identity than younger workers.¹⁰³ Generations Y and Z have an

¹⁰² Ibid., 39-45.

¹⁰³ Skibo, 13-15.

expectation to be promoted more frequently and sooner, have less pride in craftsmanship, and expect more time off than older generations did.¹⁰⁴ Most interestingly, Skibo finds that job satisfaction between generations is very different; older generations seek fulfillment in their job, while Generations Y and Z expect the job to fulfill them.¹⁰⁵ This translates to lower commitment and higher turnover in Generation Z, as well as inverse sense of careerism and perception of organizational support.¹⁰⁶

There is increasing flexibility in gender roles and perceptions.¹⁰⁷ Ms. Jean M. Twenge and Stacy M. Campbell have researched 1.4 million cases, spanning generations born from 1930 to 2000, noting their generational proclivities and the impact of interpersonal interactions in the workplace. Important highlights come from their analysis of self-esteem as going from humble self-knowledge in the Silent Generation (the generation directly preceding the Boomers), to confidence in the Boomers, to narcissism in all groups after Generation X.¹⁰⁸ The authors also introduce an idea that Generations Y and Z experience something they call a “[sic] quarterlife crisis”, whereby the transitional stress normally experienced by people coming to grips with their current state and possible future are measured against their imagined potential as a young person, is felt in several times in one’s life as opposed to at the major intersection of preparing for

¹⁰⁴ Ibid.

¹⁰⁵ Ibid., 16.

¹⁰⁶ Ibid., 16-18.

¹⁰⁷ Ibid., 877.

¹⁰⁸ Twenge, and Campbell. 864-865.

retirement.¹⁰⁹ Appreciation for formality and social conformity have declined, which is a metric of the need for social approval. The trend eschews norms which respect symbols of status in favor of personal power.¹¹⁰ Interestingly, all these personal beliefs which focus on the individual paradoxically coincide with a growing belief in an externalized personal locus of control.¹¹¹ The general zeitgeist leads the individual to feel less in control of their own circumstances and projects governance outwardly in something like faith, luck, or fate.

Though it is not germane to the topic here, it is important for the leader reading this to connect that a growing incongruence in belief and personal abilities which are not realized, yielding a general feeling of loss of individual control leads to increased severity and instances of anxiety and depression – which the above authors note. The final generational shift is in acceptance of (and even desire for) women in the workplace at every level.

¹⁰⁹ Ibid., 866.

¹¹⁰ Ibid., 868-869.

¹¹¹ Ibid., 869-870.

CHAPTER 3

RESEARCH METHODOLOGY

Proposed Research Questions and Methodology

The purpose of this applied professional case study is to persuade the U.S. Army via leaders such as Brigade Commanders and the Chaplaincy through the Chief of Chaplains to implement the recommendations of this paper. The method used was an applied professional case study to persuade key decision makers. This case study answers thirteen questions of planning and design guidance, as defined by my thesis committee.¹¹² Studying materials on Generational Theory, learning how military leaders use Generational Theory to improve recruiting or instruction, and surveying documents to help me understand how the Army views, indoctrinates, and inculcates itself is the beginning of the process. My assumptions are that the key decision makers, or those tasked with implementing recommendations, have two overriding concerns. The primary concern is enabling Army leaders to better align subordinates to Army Values. Secondly, decision makers are concerned with the cost and duration of implementation and maintenance of findings. Implications of implementation of these recommendations are that Training and Doctrine Command (TRADOC) along with Human Resource Command (HRC) will provide administrative support in the form of making, implementing, and writing policy, regulation, or doctrine to support the key decision makers' needs.

¹¹² Dr. Ken Long, DM. "Emerging Method: Applied Professional Case Study Research" (Command General Staff Officer College, Fort Leavenworth, KS, March 2017).

After analyzing the literature, as described above, I developed a set of recommendations for the CoS of the Army on what to do at the Army level from my perspective as a Chaplain. I then performed a stakeholder analysis on my initial recommendations through the critical lens of the Chief of Chaplains and Brigade Commanders to improve my initial recommendations into a set of final recommendations that could be reasonably implemented by Chaplains and Brigade Commanders in the force. In chapter five, I organized these recommendations for implementation by time – short (one to two years) and long (three to five years) – and priority. The Chief of Staff, Army (CSA) should approve these recommendations and plan implementation because they meet the criteria of suitable, feasible, and acceptable as defined in chapter 1.

Key Decision Maker Risks if Implementing Recommendations

Chief decision makers evaluate based on the Army Decision Making Process. If the recommendations are selected, creation of discrete implementation plans are compared to select the best option of enactment. Decision makers are influenced by political and social constraints which prevent application of Judeo-Christian values in a way which harms diversity. Mitigation of this risk uses well-understood definitions of the Army Values rather than imposing ecclesiastical, philosophical, or theoretical language. Another risk identified is the use of the Chaplaincy as a primary spokesperson. The Chaplain, because of intrinsic religious affiliation, may not find a willing audience in all members of the unit. This is mitigated by the Brigade Commanders, who are outside ecclesiastical domain, being the primary spokesperson.

CHAPTER 4

FINDINGS

Projecting National Power Through Relativism

After reviewing the materials, there is one major difference noted between older and younger generations; how people interact with the concept of truth is changing. Significantly, Millennials, Generation X, and Generation Y approach the topic of truth (its application and basis)—known as alethiology—in what can be described as a consistently shifting manner. The application of fairness, especially as it pertains to social justice, affects ethical behavior in both positive and negative ways. The idea of the equality of all cultures and religions allows for learning sans worldview barriers, accepting novel practices, and easing group integration. However, it has also manifested in entitlement and lowered standards of excellence (questioning even the idea of excellence). Additionally, obedience to authority presents a source of friction between the national values and the military's current expectation. Unlawful orders already have the provision for required, protected disobedience; the emerging belief is that personal disagreement with an order or policy should be treated the same as demonstrably illicit orders. What will happen to the military as the ideas of truth, fairness, and obedience change?

National power and the relationship outlined in the Constitution necessitate military means translating into national security end states. The military does this by forming strategic goals nested within the DIME-FIL model to affect nodes on the adversaries' PMESII-PT capabilities. One of the Commander's roles is to create teams which align the ways and means of the force with the ends required. Team leaders

communicate a vision, rely on trust, and build cohesion to the mission. Trust and cohesion require transparency, time, and a strong ethical stance. While leading by example, the transparent leader shows their work ethic, values, and expectations. The Army's Command General Staff Officer College strongly supports the Kotter model for leading change.¹¹³ Hence, the key leaders identified are the coalition for driving change, in accordance with the Kotter model and CSA vision.

Trust is essential to team-building, and the generational studies cited above show that Generations X, Y, and Z are increasingly concerned with trust. Truth is critical to trust because it forms the basis of common belief and gives an objective stance from which to judge experiences and predict outcomes. Values-based leadership is the Army model, which relies on truth as a concept. Contrarily, Generations Y and Z operate by understanding that truth is a social construct which is personal, situational, and unverifiable. Contemporary phrases like "that may be true for you, but..." exemplify personal truth, while statements like "that only is true in the suburbs, but here in the city..." indicate situational truth. Contemporary questions like "how can anyone know x, y, or z?" demonstrate unverifiable truth.

Using truth in this way degrades the concept, perverts the application, and does not fit with military ideology. However, the person conversant in this method of thought can be used by the military leader. An aspect of treating truth as a social construct is relativistic thinking – especially in respect to truth, fairness, and social justice – which

¹¹³ LTC K. Brogan Farren, USA. In-class lecture "L104: Leading Organizations in Change" (Command General Staff Officer College, Fort Leavenworth, KS, 12 September 2016), transcribed as a note-taker to personal notes for the lecture.

reduces bias when studying cultures or interpreting intelligence. Belief that all cultures and faiths are equal prevents American exceptionalism and support of unchecked hegemony.

Measured against Millennial, or Net Generational, beliefs which support universal entitlement, truth fundamentally challenges the concept of self. As part of understanding the self, categories of values – as an American, as a citizen, as a military member, as an officer, et cetera – commence the process of inclusion, which begin the team-building process. Future generations, via relativistic philosophy, come to the belief that all answers are valid and useful; therefore, all work is progress. This makes any participation worthy of reward, and a reward must be equal regardless of perceived value to the organization or boss (because perception is limited to the individual). Though the military does support limited entitlement, generally it molds the individual into compliance. Placing these concepts together allows for universal non-discrimination where 1) All forms of everything are equal (positive) and 2) Participation is the necessity, not excellence (negative). The leader must accentuate the positive while making the minimum acceptable to serve the needs of the mission and Commander. Standards – laws, regulations, and policies – create the framework to influence the group and mitigate interpersonal friction.

Though the research does not conclusively prove that personal values override authority directives, all sources agree that personal values are increasingly important. Considering that choice predicates conformance and agreement predicates compliance it follows that teambuilding requires influence. There is nothing more influential than the truth. However, relativism allows each person to operate under a self-directed concept

and application of truth. An aspect of this is the potential for disagreement requiring disobedience. The Millennial or Net Generation cohort is more likely to take a position (be true to themselves) based on personal belief, which they equate to truthfulness. When values and beliefs collide, Gen Zers create interpersonal friction. Agreement prevents friction, and rules, laws, and policies are concrete. Mutual belief is imperative to congruence, and having an absolute definition of truth (or at least shared values) fosters similar understanding. Application of truth as a concept which is real, knowable, and external to the person prevents dissention and fiction.

Stakeholder Analysis

Generations interact with the Army Values Model differently. The Chief of Chaplains and Brigade Commanders have different perspectives on what is important and why it is so. Additionally, people assign importance and worth of concepts based on opinion, worldview, and occupation. For example, Chaplains may focus on integrity as being most important while the Brigade Commander desires duty as the top value. While learning about Generational Theory and considering its implications, the primary goal of matching all Army personnel to the LDRSHIP Values became paramount. Since all personnel in the Army entered understanding certain laws, values, and principles would be imposed upon them, universal application of the Army Values does not undervalue individuals or eliminate corporate congruency. As the people who are making the decisions are changing, so too will the interpretations of data and standards of implementation.

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Figure 16. Influence of Programs

Source: Cameron B. Caine, *Generational Differences in Workplace Ethics: A Supplemental Report of the 2011 National Business Ethics Survey* (Arlington: Ethics Resource Center, 2013), 17.

Generation X interacts with loyalty as a risk. Gen Xers believe in the concept, but have major mistrust and need continual reassurance. Gen X well understands and expects duty, having volunteered to the military in a time of war and serving knowing that they can be called upon to give their life (and freedoms) to protect the Constitution. Respect is not a natural fit for Generation X, since they have a situational understanding of truth and have seen many leaders fail over their life-span. Generation X relates with self-less service in a completely situational manner and is very given to large acts, but lament small ones. Since Generation Xers prefer time, space, and order to best perform, they do not always work well with others. Self-less service requires giving up little things as much as big, so it is one area of ire in this population. This cohort is the last to interpret, expect, and use honor in a traditional way. Generation X interacts with integrity in surprising and hypocritical ways. Gen Xers have a high expectation of it in officials, but

do not address it in themselves. Ultimately, Generation X has difficulty with integrity because they do not define it as something concrete or external to the agent. Gen Xers are quite willing to exercise personal courage to achieve a goal, right a wrong, or better themselves.

Bottom line: Generation X behavior can be transformed through rigid application of fair rules, consistent and frequent feedback, and demonstration of a higher purpose for actions (seeing the big picture). Chaplains provide the Brigade Commanders with feedback on observations within the unit, equip Gen X with communication and conflict-resolution skills, and establish low-risk avenues to elevate ideas and gripes to Commanders (empowering the person). Brigade Commanders provide vision to link individual actions to the strategic level, manage interpersonal conflicts quickly and fairly, and avidly work to deserve trust and loyalty rather than expect it.

Generation Y is very willing to give and expects loyalty until circumstances or actions dictate otherwise. They are the most dutiful of the cohorts explored here. They respect concepts rather than people, but can come close to adulation in some circumstances (someone they see as an idol or above all others). This is because they grew up in a culture where fame is more important than character. Gen Y gives and expects respect from all, to all. Gen Yers hold each person equally, and do not think it inappropriate to demand a superior to show them respect in kind. Generation Y is prone to linking respect to loyalty; if a leader loses respect, they feel entitled to reduce their loyalty and duty. Self-less service is not foreign to them, but this cohort links it to altruistic ideas and viewpoints rather than to a system or position of authority. Gen Y understands honor in a relativistic, situational manner. Generation Y conflates it with

integrity, and does not interpret it with personal prestige according to American Army culture. Gen Y interprets integrity as a corporate need rather than a personal one.

Relativism allows situational ethics; groups of peers are expected to draft and enforce rules as a society of peers. Generation Y displays personal courage in many ways. This cohort will use resources to better themselves, and are keenly interested in making better environments and societies. Gen Yers interpret overcoming social obstacles as being tantamount to the highest forms of courage that are displayed on the battlefield; they are very interested in social justice.

Bottom line: Generation Y behavior can be transformed through accessing, participating with, and guiding teams. Chaplains have experience in small group leadership, assessing moral climates, and influencing groups through strategic messaging. Brigade Commanders approach leading groups from the Kotter model, and use the “guiding coalition” to express vision, make changes, and enable Soldiers by removing barriers.¹¹⁴ Both Chaplains and Commanders approach homogeneity by grounding divisive ideology in regulation, facts, and group norms.

Generation Z approaches loyalty in terms of self; they are the most likely to experience significant friction with this concept. Gen Zers are not inherently disloyal, but they have been taught to put self first and group loyalty second. Millennials approach duty as an agreement between parties; both sides hold to stated or expected roles and requirements. Respect is earned, multilateral, and non-hierarchical to Gen Z; they will expect equal return to that which is given from all parties. This stems from a high regard

¹¹⁴ Dr. John P. Kotter, PhD. *Leading Change* (Boston, MA: Harvard Business Review Press, 2012), 37-39; 53-57; 69-75; 87-93; 105-107; 121-125; 137-144; 153-160.

for fairness and hyper-relativism which makes all people equal regardless of position, age, or experience. Millennials show high regard for self-less service. Indeed, Gen Zers desire to make a difference in their environment and are altruistic. Generation Z has a varied relationship to honor. They view honor negatively when it leads to violence or assertion of a single viewpoint, and regard it highly when applied to upholding cultural norms. Gen Z most highly values integrity, but self is placed above others. This manifestation of integrity can be hypocritical; it will be applied unfairly, based on perceived need or warrant derived from experience or philosophical viewpoint. Ultimately, this is the best and worst generational match for the LDRSHIP Values.

Transforming a hyper-relativistic, sub-clinical narcissistic culture into the Army definition of integrity requires consistent, directed application of effort to inculcate. Millennials use the concept of personal courage individually and corporately. Having grown up in a more diverse social environment than previous generations, identity is one of the biggest topics. Hence, Millennials are unable to define self and struggle to act in meaningful ways to illustrate selflessness. Gen Z will experience conflicts between personal courage – based on interpretations of self-integrity – and duty. Millennials may conflate personal courage with duty, as in they have a duty to be true to self, and disobey orders. Gen Z will not see this as disorderly, because they are able to place both these ideas together without friction in their mind using justification and caveat. Also, since each person is both an agent and someone who merely reacts to stimuli, Millennials may create a “group-self” responsible for certain roles. An example would be a work-self being compartmental from family-self, and separate from weekend-self. Millennials will expect superiors to support and respect their boundaries and efforts.

To understand where specific generation groups relate to each Army Value, I developed a metric of values mapping. The Y axis of the map relates how much the cohort associates a value with authority or seniority. The X axis relates how much the cohort connects a value with personal choice or agency. The overall goal is to create a visual representation of convergence and divergence involving each Army Value.

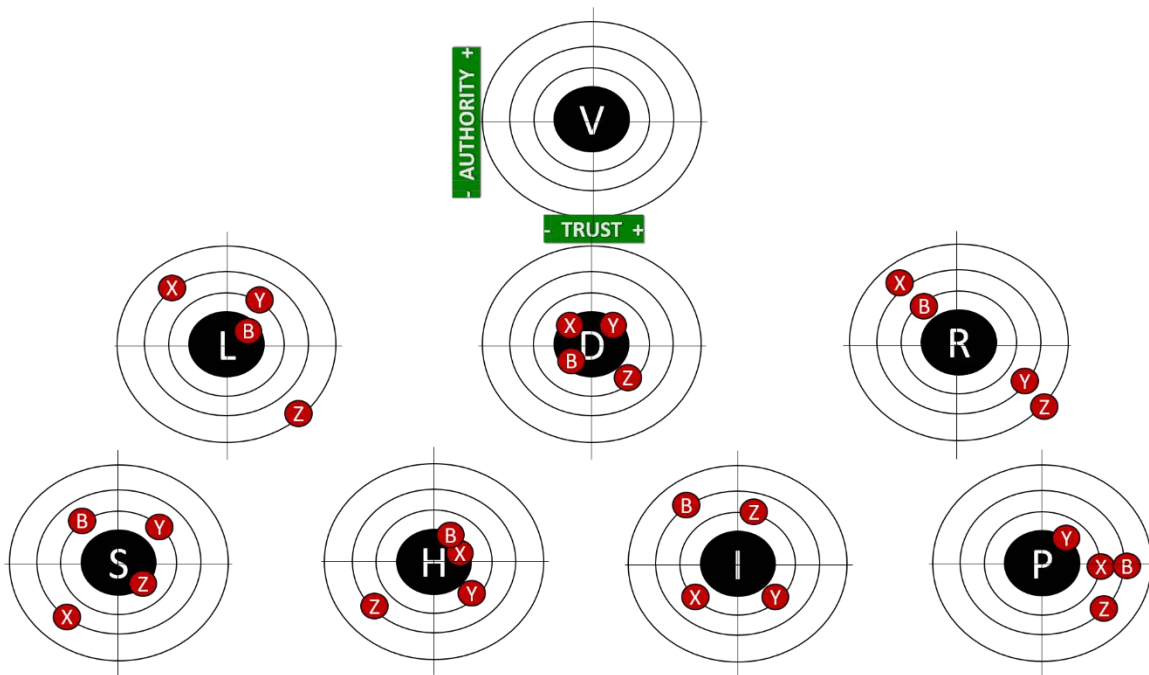


Figure 17. Army Values Mapping Model

Source: Created by author

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

What Does this Mean for the Future Leader?

As a prerequisite to military service, each person in the Army has sworn to uphold the U.S. Constitution and follow the orders of those appointed over them. The Army Values offer an ethical base which is devoid of religious or cultural connotations; this makes it an ideal framework for establishing group ethics. The Army Values are not legally binding or regulatory, however they can be enforced by the positional authority of Brigade Commanders. A shared values system, such as the Army Values, fosters trust among Service Members. Trust is a key component to maximizing the best generational behaviors while avoiding generational pitfalls.

Shared values create teams, and all generations in the military are united in a firm desire to accomplish missions. Each generation brings strengths and barriers which must be understood to optimize unit effectiveness and cohesion. Generations Y and Z will form groups that can teach themselves quickly, accept anything new (operations, cultures, et cetera), are very good at thinking creatively, and are willing to experiment. Generation Z will constantly question authority and have a strong need to create personal power and relationship networks.

Generations Y and Z approach learning and reasoning through the paradigm of relativism. Gen Y and Z apply relativism in a way which removes prejudices that can prevent accurate and adequate understanding of concepts. They have learned the skill of an unbiased approach through interpersonal interaction from an uninformed position. The Millennials, especially, have been taught to begin a conversation by gaining an

understanding of the other person's point of view, beliefs, and preferences. Operating under this paradigm of relativism, there is an increased capacity to learn other cultures, allows group consensus to have increased value, and values of honesty, integrity, and honor as ambiguous or situational. This relativistic focus on justice and the person, especially with the Millennial Generation, fosters rapid norming to environments, strong belief in personal capability, and ardent desire to understand other cultures or ideologies. Negatively, relativism leads to poor moorings when confronted with contradictory information; this may result in disillusionment or anger, followed by pragmatism. Relativism limits duty, integrity, and responsibility to those activities and persons which yield direct and personal benefit.

In terms of creating a cohesive team, relativism requires a strong initial mental investment for projects. Expect even the most junior member's willingness to question terms or ideas to clarify understanding directly and frequently. There are pitfalls to relativism as well. Since truth in this model is so personal, it fosters strong responses when challenged. Rebelliousness is conflated with personal courage which conflicts with loyalty, duty, and respect. Individuals expect rewards when any effort is produced because they believe incentives should be based on the person rather than objective standards or team achievements.

Chief of Chaplain Recommendations

Chaplains teach skills that build teams. Selflessness, duty, integrity, and respect are topics of faith. Chaplains teach advanced communication and conflict resolution skills. Chaplains are in a position of high trust, and must maintain the highest standards of discipline and integrity. Focus on leading by example.

Recruit Chaplains and Candidates of the highest moral caliber, whose ethical and pastoral capabilities have been verified by Endorsing Agents and ecclesiastical supervisors. Inculcate Chaplains in the Army system and relate the moorings of the Army LDRSHIP Values to overall wellness of the force. Utilize Intermediate Chaplain Raters to comment on each Chaplain's command of integrity and respect, promoting only those with the highest marks. Enforce senior Chaplain mentoring of a junior Chaplains; pair mentors and mentees for an entire career, ensuring they start with someone outside of their own unit. For example, use a Fourth Infantry Division Brigade Chaplain to mentor one Battalion Chaplain from the 101st Infantry Division. Once paired, continue this relationship until one party separates from the Army, reassigning mentors as necessary.

Brigade Commander Recommendations

Be expert in your field, honest and fair in all your interactions, and consistent when making decisions. Be mindful that future generations value working together, so tear down walls – literally if possible – to make workspaces that allow people to see each other eye-to-eye. Foster multiple means of communication through interactions via media and personal interactions. Leverage time off work as both an unstructured workplace and a reward for accomplishment.

Truth is an ally, if properly utilized. Employ relativistic philosophy to re-think networks, communities, mission requirements, and ways and means pertinent to the coalition. Influence political leaders to understand truthfulness as a requisite of meeting national strategic end states. Use concrete truth to create a shared understanding through rules, regulations, and policies. Be transparent and honest, and attach opinions to shared values. Rely on Staff Judge Advocates and Chaplains for interpreting legal and moral

questions. Implement and vigorously enforce standards of conduct. Ensure that fairness and equal opportunity exist through just and impartial application of rules. Know what is right and moral; use this delineation to protect yourself from becoming a mere people-pleaser, embracing the role of the leader. Show ethical courage, and explain your decision-making process to your staff frequently. Focus on measuring adherence to regarded standards and personal improvement based on prior performance output instead of measuring against interpersonal capability, pitting people in direct competition.

By linking observed Generational trends to the Army Values and Commander's Vision, Brigade Commanders empower subordinates to reach values alignment. The Kotter model for change recommends communicating in a meaningful way, through a common language. In today's environment, all this has changed to require steady, frequent, and sequential changes to demark growth.¹¹⁵ The Brigade Commander must adapt to a relentless operations tempo, high Soldier turnover rate, and fixed time (usually about three years with a Command) to effect change. Dr. Kotter's model values time as being the prescient need for leaders who which to evoke change. The Kotter process is both straight-forward and military-friendly. A coalition of leaders within the unit – Commanders, Non-Commissioned Officers, and Chaplains – can lead this change. Importantly, the coalition should include an individual from each generational cohort represented in the unit. When aligning values, each generational representative describes how they interpret each Army Value. Starting from an informed position, the Commander

¹¹⁵ Kotter, 20-21.

can create a vision for values alignment. The command vision is a staple of Army culture; invoking, broadcasting, and enacting it are expected.

Focus on absolute honesty at every level of training. Focus on recruiting trustworthy individuals with high integrity. Use the counseling and evaluation system to coach and reiterate truthfulness. Spend time to communicate across several media types and explain your vision intensely. Exude positivity; though it is unfair (hypocritical beliefs are common to all generational groups), an expectation of leaders is to constantly lift the morale of the group.

Command General Staff Officer College Recommendations

My thesis proposes that Command General Staff Officer College should immediately reinstate an ethics course. Herein, I propose grounding the ethical curriculum in idealist epistemology - based in Constitutional law, law of war, and Army Values - while investigating the benefits and pitfalls of relativism with special attention to constructionist and rationalistic epistemological views. Secondly, I propose teaching the importance of incorporating multiple generations while forming a guiding coalition according to the Kotter Model as part of the leadership curriculum. The benefits of relativism noted in my MMAS are 1) removal of biases when investigating other religions, peoples, or systems; and 2) willingness to incorporate local systems or practices when building PMESII-PT attributes. The pitfalls of relativism noted in my MMAS are 1) relativism leads to sub-clinical narcissism, which impedes good order and discipline; and 2) group norming (as an aspect of group-identity) leads to stove-piping, group-think, and censorship.

Future Researcher Recommendations

Consider how national strategic end states change over time, investigating the relationships between changing national strategic end states and Generational Theory. Determine if generations have fought or addressed operational issues in similar ways. Propose a decision model which requires the individual to either conform to the Army Values of integrity and duty or dismiss themselves from military service. Because Generations Y and Z are very flexible in their interpretation of the Army Leadership Values model, design a correlation/regression survey and compile for meta-analysis across groups. Determine how each generation's values develop, and juxtapose differences and similarities against shared or divergent understanding of each Army Value. Distinguish an analogue demonstrating how emerging technologies have changed military thought. For example, relationship networks (twitter/hootsuite/synchros) and telegraphs are similar in function and how people interact with information, but can the older technology be predictive of the possibilities of the newer? Write a quantitative analysis literature review of how generations learn and interact with their environment when one has been taught mostly with analog tools versus digital devices.

GLOSSARY

Alethiology: The study of truth; that part of logic or philosophy which deals with the nature of truth.¹¹⁶ (Oxford Living Dictionaries 2017)

Army Leadership Requirements Model: This “single model organizes the disparate requirements and expectations of leaders at all levels of leadership, common to all components and cohorts. A common model of leadership shows how different types of leaders work together and aligns leader development activities and personnel management practices and systems. The model informs leaders of the enduring capabilities needed regardless of the level of leadership, mission, or assignment.” “The model’s components center on what a leader is (attributes) and what a leader does (competencies). The leader’s [attributes of] character, presence, and intellect enable the leader to master the core leader competencies. The Army leader is responsible to lead others; to develop the environment, themselves, others, and the profession as a whole; and to achieve organizational goals.” The competencies on the model are Leads, Develops, and Achieves. “These attributes represent the values and identity of the leader (character) with how the leader is perceived by followers and others (presence), and with the mental and social faculties the leader applies in the act of leading (intellect).¹¹⁷

Army Values: Often called by the acrostic it creates (LDRSHIP), it is the list of values that the army expects from each leader and subordinate. The acrostic represents Loyalty, Duty, Respect, Self-less Service, Honor, Integrity, and Personal Courage. These are the principle beliefs that the army determined each person must share to create good discipline and conduct. “Soldiers and Army Civilians enter the Army with personal values developed in childhood and nurtured over years of personal experience. By taking an oath to serve the nation and the institution, one agrees to live and act by a new set of values—Army Values. The Army Values consist of the principles, standards, and qualities considered essential for successful Army leaders. They are fundamental to helping Soldiers and Army Civilians make the right decision in any situation. Teaching values is an important leader responsibility by creating a common understanding of the Army Values and expected standards.”¹¹⁸

Boomer: (synonyms – Baby Boomer or Me Generation) Generational cohort designation describing those born between 1946 and 1964.

¹¹⁶ Oxford Living Dictionaries, “alethiology,” accessed 30 March 2017, <https://en.oxforddictionaries.com/definition/>

¹¹⁷ Department of the Army, ADRP 6-22, 1-4 - 1-5.

¹¹⁸ Ibid., 3-1 - 3-2.

Duty: Fulfil your obligations

Gen Y: (synonyms – Net Gen) Generational cohort designation describing those born between 1979 and 1994.

Gen Z: (synonyms – Millennial Generation, or Gen Next) Generational cohort designation describing those born between 1995 and some yet undetermined time (at the time of this research).

Generation X: (synonyms – Buster, X Gen, Echo Boom, or Gen X) Generational cohort designation describing those born between 1965 and 1978.

Honor: Live up to Army Values

Integrity: Do what is legally and morally right

Loyalty: Bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other soldiers

Personal Courage: Bravely face fear, danger, or adversity (physical and moral)¹¹⁹

Respect: Treat people as they should be treated

Selfless Service: Put the welfare of the nation, the Army and your subordinates before your own

Veteran: (synonyms – Silent Generation, Greatest Generation, or WWII Generation) Generational cohort designation describing those born between 1922 and 1945.

¹¹⁹ Ibid., 3-1 - 3-3

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