

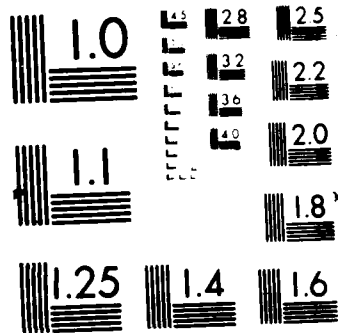
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RESEARCH REPORT

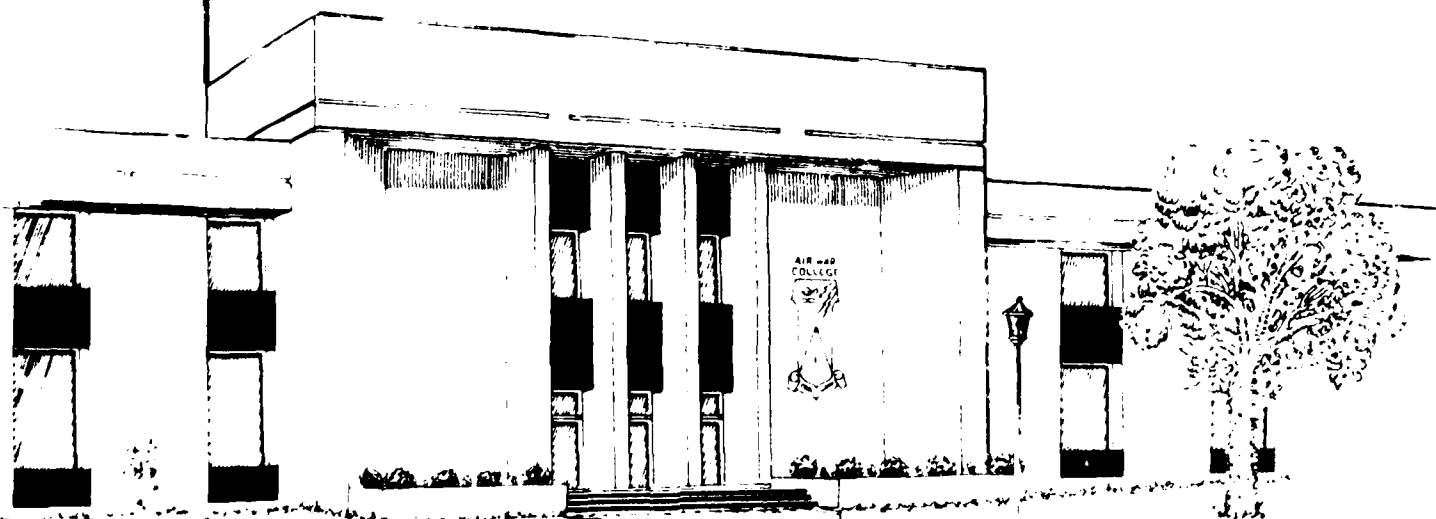
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By CHAPLAIN LIEUTENANT COLONEL EDWARD E. GALLOWAY



AIR UNIVERSITY
UNITED STATES AIR FORCE
MAXWELL AIR FORCE BASE, ALABAMA

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AIR WAR COLLEGE

AIR UNIVERSITY

ACCOUNTABILITY

by

Edward E. Galloway

Chaplain, Lieutenant Colonel, USAF

A RESEARCH REPORT SUBMITTED TO THE FACULTY

IN

FULFILLMENT OF THE RESEARCH

REQUIREMENT



THESIS ADVISOR: COLONEL KENNETH H. WENKER

MAXWELL AIR FORCE BASE, ALABAMA

MAY 1987

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ABSTRACT

Accountability, the heart of military leadership, is closely related to ethics, integrity, morality, and responsibility. This research paper first examines these relationships and illustrates some of the unique qualities of accountability which set it apart as the most critical element of leadership. Next is a discussion of where and to whom leaders are accountable, followed by an historical glimpse at military leaders and how their successes and failures were reflections of their accountability. The concluding section of this paper is a compilation of interviews with contemporary military leaders presenting their views regarding the urgency of accountability.

BIOGRAPHICAL SKETCH

Chaplain Edward E. Galloway (MDiv, Emory University, MEd, The Citadel) has been influenced by accountable people at critical times in his life, and it is the contributions of these positive leaders to whom this paper is dedicated. Chaplain Galloway served an enlisted tour in the Army and was a member of the Berlin Command when the "Wall" was built in 1961. He entered the Air Force as a chaplain in 1969 and served in Udorn, Thailand, where he received the Bronze Star. His most recent tour was at the Air Reserve Personnel Center, Denver, Colorado, where he was the Chief of Personnel and Mobilization for Category 3 reserve chaplains. Chaplain Galloway is a Colonel Selectee and graduate of the Air War College class of 1987.

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CHAPTER I

INTRODUCTION

"The nature of command and military service is a moral charge that places each soldier at the center of unavoidable ethical responsibility."¹

Major General (Retired) Perry M. Smith speaking to the Air War College Class of 1987 on Executive Leadership said, "The most critical aspect of leadership is integrity. This has to be first." In his book, Taking Charge, General Smith adds, "of all the qualities a leader must have, integrity is the most important."²

Air Force leaders today are constantly reminded of societal expectations for honesty, and the bombardment has been particularly heavy during the past 20 years. National and international events such as Vietnam, Watergate, Beirut, and questionable arms deals make many ask the piercing question, "Who's responsible for all this?"

Adam Smith, author of Powers of Mind says:

"Responsibility is still a word that trips off many tongues in this country--but in American business it doesn't seem to carry accountability with it. In the military, accountability is automatic. If you are the skipper of a navy destroyer and one night while you are asleep in your bunk one of your officers runs the ship across the bow of another ship, you will be court-martialed. You are accountable and should have trained your officers better."³

"Accountability is automatic"--is it?

Accountability--a word usually used in tandem with ethics, integrity, morality, and responsibility. Yet, it is a word which stands alone, adding emphasis and flavor to generic responsibility.

Accountability is that crucial dimension of leadership that begins the moment one accepts responsibility. In that respect, it is automatic.

The military Oath of Office, administered to and freely taken by every person qualified for a commission in the United States Military reads:

I name, social security number having been appointed a category and grade, United States (Branch and service), do solemnly swear (or affirm) that I will support and defend the constitution of the United States against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same; that I take this obligation freely without any mental reservation or purpose of evasion: and that I will well and faithfully discharge the duties of the office upon which I am about to enter. So help me God. (AF Form 133)

The oath for enlisted members is similar except are added these words after "true faith and allegiance to the same,"

. . . that I will obey the orders of the President of the United States and the order of the officers appointed over me, according to regulations and the Uniform Code of Military Justice. So help me God." (DD Form 42)

A raised right hand and these few words repeated emphasize personal accountability far beyond any military member's immediate awareness or comprehension.

Accountability is usually vaguely defined as "implying liability for which one may be called into account . . . being held accountable for one's behavior."⁴ I prefer the understanding given by John Gaus, who describes accountability as the "inner check--a mix of internalized professional and humane values."⁵

Most lists of leadership qualities include integrity as a critical ingredient. I believe that accountability, the quality that goes a step beyond integrity, is so crucial that without it leadership is empty of strength and purpose. My thesis is accountability, as I will describe, is the core of the corps.

This paper will relate accountability to ethics, integrity, morality, and responsibility. I will explain areas for which military leaders are accountable and then give some historical examples of both accountability and the lack of it. Comments concerning accountability from speakers to our class and contemporary military leaders whom I interviewed will be included in the fifth part of this paper. My conclusion will explore future hopes for a peaceful world, kept safe and sane by adherents of accountability.

CHAPTER II

ACCOUNTABILITY--COMPARED AND CONTRASTED

One definition of ethics is, "the study of reasoning about right and wrong, which nurtures the moral consciousness and establishes the basis for right actions by military leaders."⁶ Ethics is philosophical; that is, it involves searching for a moral basis upon which to place one's standards of conduct. Why do we conduct ourselves a certain way in a given situation and perhaps, a totally different way the next time a similar set of circumstances presents itself? Or why do we react the same way again?

The study of ethics is not new. Some who struggle with the human moral dilemma remember Plato's account of Socrates in Apology when Socrates could have avoided the death penalty if he would have given up his practice of interrogating the civilians of Athens with probing questions concerning human existence. Socrates, instead of abandoning his methods and his ethics, drank the hemlock, giving us his explanation, "The unexamined life is not worth living."⁷ People have been examining life since time began, sometimes observing others, and more importantly, as self-evaluators. "If Socrates' statement that the unexamined life is not worth living is true at all, then it is as true today as it was in 399 B.C."⁸

Philosophers examine life and discover at least two profound problems: what is "good" (a "good" job, "good" idea,

"good" mate) and what is "right". These ethical concepts require ethical judgments and decisions which, as philosophers have discovered, vary with people and situations. Here is where the heart of ethics beats--"what's right" and "what's the good" in a particular circumstance? Additionally, if it's "right" or "good" for me, is it also the same for everybody or anyone else? "Reasoning about moral right and wrong" is the definition given earlier. Many ask, "Are there no standards, then, no definites in ethics?"

An answer to this question even is questionable by some, for there are those who adhere to the Old Testament commandments, while others ask, "But isn't it necessary, even ethical, to kill in times of war?"

Accountability is related to ethics as we examine our ethical behavior and try to understand the reasons for that behavior. If we say we are ethical beings, then we are accountable for our behavior. Regardless of whether we agree with Biblical laws, the wisdom of Aristotle or Epictetus, the teachings of Saint Augustine or Thomas Aquinas; once we consciously agree to obey any of these or any other patterns of ethical behavior, we then become accountable for how we treat ourselves and each other. Accountability is the "living out" of ethics.

Integrity is an "in" word for today's leaders. We hear about the virtues of integrity from retired four-star generals

and active duty commanders; from members of Congress and Washington, DC-based consultants. General Charles A. Gabriel, recently retired Air Force Chief of Staff said, "without integrity the moral pillars of our military strength--public trust and self-respect--are lost."⁹ General Gabriel's comments were supported by a poll in which, "nearly 90 percent of the officers felt that they had become pressured by the organization or their superior to compromise their integrity."¹⁰

General John D. Ryan, another former Air Force Chief of Staff, commented, "Integrity--which includes full and accurate disclosure--is a keystone of military service . . . we must not compromise our integrity--our truthfulness."¹¹

The word "integrity" is from the Latin "integritus," which means "completeness" or "purity." I appreciate the words of Marine Major R. D. Clark who compares professional integrity to a bubble and profoundly states, "the integrity of a bubble is dependent on its wholeness. An individual's bubble of integrity is dependent on his uncompromised commitment to the standards of personal truth and excellence."¹²

What keeps our "bubble of integrity" whole? Accountability. Without it our bubble develops holes, and some people seem to believe that a bubble can exist so long as the holes don't get too large--ever see a bubble with even a minute hole?

Every list of leadership qualities includes integrity. The book, Concepts for Air Force Leadership, published in 1963 by Air University, is issued to every student enrolled in Professional Military Education. The majority of articles include some dimension of personal integrity as a necessary ingredient for leadership.

Speaking about "exemplifying moral integrity." Chaplain Sam Maloney quotes Chaplain Henry J. Meade, who reflected

. . . integrity is not just truth telling, or kindness, or justice, or reliability. Integrity is the state of my whole life, the total quality of my character, and it is witnessed by the moral soundness of my responses in every life situation.¹³

This "moral soundness of my responses"--that's accountability! How morally sound are my responses in every life situation? What keeps my "bubble of integrity" whole? If I am faithfully accountable, then my responses and bubbles are sound and whole.

Morality, the more "religious" cousin to accountability, is the result of being accountable.

Every moral act involves accountability before God and responsible cultivation of a value which has an appeal for some individual . . . moral conduct can never be freed from the bond of obligation . . . in the moral act the person must be answerable to himself.¹⁴

These statements lay heavily upon us as military leaders. Regardless of whether we are "religious" or not, "the soldier, like all men, is an autonomous human being. He can not abdicate

his moral responsibility and still retain his human integrity."¹⁵

Moral responsibility indicates moral obligation; to do what is morally right, and to reject that which we believe to be morally wrong. Most of us have both the parental guidance and formal education by which to guide our recognition of right and wrong. It is practically impossible to remain neutral when we are aware that someone is being abused, either verbally or physically by another person. Sometimes we choose not to become involved, but even that is a moral response to the situation.

Moral living is not passive. It is more than just not doing bad things. It is an active process of personal struggle against weakness, expediency, and self-doubt, and its rewards are strengths of character, resolution, and confidence.¹⁶

"Active process of personal struggle . . ." these words aptly describe most of us as we grapple with our own morals. We have a moral responsibility to keep freedom and democracy alive in our homeland and among the nations of our allies. The maintaining of that freedom involves the application of every step in peacekeeping from healthy international relations to adequate defense. This is where accountability begins, and precisely why, when we are accountable, in this respect, we are being moral. Chaucer asked the immortal question concerning morality, "If gold ruste, what shal iren do?"

Responsibility and accountability are practically synonymous, and it is here I restate my thesis "accountability begins when we accept responsibility, and it is the acceptance that initiates accountability--the heart of leadership." The difference between responsibility and accountability is one of personal action--"applied leadership" is another way of describing it.

It is common knowledge that once a person becomes "accountable," or reaches the "age of accountability," then we hold that person responsible for his or her actions.

For all of us conscious, rational human beings, this truth is--or should be--evident: we are able to respond to others. That is the root meaning of responsibility . . . we are more than individuals: we are part of the future.¹⁸

We are an inextricable part of the present, too! Maybe we sometimes forget demands to be daily accountable since we are continually labeled--"future" Air Force leaders.

Army Captains Boyle and Cage, writing about command responsibility said:

. . . the Beirut bombing incident . . . centers on individual and command responsibility . . . both soldiers and commanders must be held accountable for their actions and reap the rewards and punishments associated with those actions.¹⁹

Responsibility, for me as a member of the military, began in 1959 when I enlisted in the U.S. Army. I was handed a copy of Army Field Manual 21-13 The Soldiers Guide, June 1952, and told to read it and try to understand what my responsibili-

ties are as a soldier! (I still have the manual) Soon after arriving at Fort Jackson, South Carolina, a large group of us green recruits was ushered into a theater where we sat, mesmerized, while listening to our First Sergeant explain responsibility in terms reminiscent of Patton! Field Manual 21-13 opens with, "How you as a soldier fit into the big picture of national defense and your responsibility to your country, your leaders, and your fellow soldiers."²⁰ Ten years later, in April 1969, as I took the Oath of Office as a Chaplain, First Lieutenant, United States Air Force, I did so with great pride for the solid foundation of responsibility given me by my friends, family, and the United States Army!

Responsibilities are many and the moment I accept any one I become accountable for the way in which I carry out that particular responsibility. We must be accountable!

Ethics, integrity, morality, responsibility--all are intermingled with accountability. Yet, accountability is something more than each of these. Accountability is the living out of ethics or moral reasoning, the understanding and nurturing of the basis for what's right or wrong. When I am accountable, then my responses to the myriad of everyday decisions reflect integrity and my "bubbles" remain sound and whole. Morality is the result of being accountable. When I am acting morally correct, then I am accountable. Accountability begins the moment I accept responsibility; the moment I swear to

"support and defend . . . the Constitution of the United States against all enemies . . ." or take this mission, or agree to organize a support group for waiting wives.

Accountability can only be understood when one has been accountable. There are those to whom we are accountable, who require and deserve an explanation of how well we've carried out those responsibilities we've been given. This kind of relationship involves the ethics of doing what we said we'd do, or not do; it involves our integrity in "answering the mail", and holding up our end of the agreement to fulfill a requirement; and it involves a moral obligation I have to the person who is entitled to an explanation of how well I accomplished the mission.

Responsibility is that which I've been given to do. Accountability is saying to the person who entrusted me with the responsibility, "This is what I've done." Leadership is as strong as that fulfillment of the obligation.

To whom, exactly, am I accountable? And for what? Now is the time for specifics.

CHAPTER III

ACCOUNTABLE--WHERE?

To Self: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us."²¹ It may not be surprising to some that I place accountability to self first. I contend that we leaders so often, for whatever reason, put ourselves and the care for self after all else, and I propose to show how urgent accountability to self really is.

The Air Force Chaplaincy program has invested lots of resources in providing ministry to its clergy through the wise counsel of Father Vince Dwyer, a trappist monk. Father Dwyer told a group of us that we are accountable for our personal growth in four areas: spiritual, emotional, physical, and intellectual. All of these areas involve total self, and I am happy to say, Western medicine is finally understanding personhood as an entity, with all aspects of self working together to support and stabilize the rest of "us."

It was rare in the 1950s for a physician to speak of the spiritual realm, or for a minister to recommend a psychiatrist. Today, many physicians, psychiatrists, and pastors acknowledge the whole person and appreciate the disciplines of each other's professional help.

We should have listened earlier to Plato, who said, "the greatest mistake in the treatment of diseases is that there are physicians for the body and physicians for the soul, although the two cannot be separated."²²

Why so much recent interest in the understanding of self? Survival and more.

Our adaptive skills are being taxed on all levels--physically, psychologically, emotionally, spiritually. The resulting stress leads to a slew of biochemical upheavals that is probably responsible for most of our modern maladies.²³

We are all actively aware of the astonishing statistics involving stress management and overall health. The health assessment program at all senior service schools is indicative of concern by responsible people that we be accountable for improved individual health.

The military environment is not an easy path to good health. Military leaders need to be aware of the debilitating force that change has upon people. "All change involves loss of some kind . . . Familiar faces, places, pleasures, ways of doing things, or organizational supports. Promotions, demotions, and transfers, however desired, are changes. Such losses are more severe than many persons recognize. Change is a threat to the ways people have developed to handle dependency needs."²⁴

We leaders are not exempt from the ill effects of change, regardless of how brave we pretend to be when change

occurs. Our lives enter the twilight zone of psychological shock when mental, physical, and spiritual routines are interrupted and stress levels increase, many times to damaging levels. This is recognized by increased organizational supports such as Family Support Centers, regulation changes for longer "permanency" in relocations, and increased financial assistance with moving, to name only three. How are we to maintain, even improve, our accountability to self in the midst of the stress of military environment? "Oneness" is the goal, that is, our body, mind, and spirit are interrelated, and, as we strengthen one part then all parts are made stronger.

Physically, we should strive for a balance of exercise and diet. Available guidelines are plentiful and well-written. Two books which are issued to Air War College students, and have been personally very helpful are Philip Goldberg's Executive Health and Kenneth Cooper's The Aerobics Program For Total Well-Being.

For most of us, a minimum positive correction in these two areas, exercise and diet, would bring amazing results. A reduction of cholesterol intake and 30 minutes of daily exercise will make most of us new leaders. (A pleasant side-effect is that these two corrections also increase sexual response and we certainly owe that to ourselves!).

... the realization that mental and emotional states can materially contribute to physical disease is new to western medicine. It has finally hit home: medical authorities

now acknowledge that the nonphysical dimension is an essential element in preventing and treating most illnesses.²⁵

Physical exercise increases emotional well-being. Why?

Perhaps the more efficient circulation of blood that exercise produces in all parts of the human body, including the brain, enhances mental activity. Or maybe the greater sense of relaxation and freedom from stress that accompanies aerobic activity frees the mind to operate more effectively.²⁶

One bit of advice I offer couples preparing for marriage is to not be too proud to seek professional help as soon as they feel there is trouble brewing in their relationship. I offer the same advice to all of us Air Force leaders, who, many times, are too self-sufficient and proud to seek help with our lives. Job worry, depression and hostility can lead to alcohol abuse or other evidences of personality disorder. We are accountable for all this, too!

Spiritually, we find strength in meditation and reflection, centering positively on those parts of our life beyond our own control. This is scary to some professionals, even a sign of weakness. However, when we take time to consider this dimension, we find that, instead of weakness, we have additional strength to endure. Instead of misery, we are surprised by joy.

Who are we anyway? Certainly not an accidental nor incidental result of mere propagation--"man is not merely a

product of the natural world, although he lives in it and introduces a new principal into it."²⁷

I am well aware that there may be some readers who disagree with what I just said; however, I believe it is more logical and practical to understand the human element of creation as part of a higher form, than merely another animal. Conscience and soul are those higher elements of humanity which make our personalities complete--built into the physical and mental; making us a total being! We are accountable for all of us.

To Family: The Air Force family deserves and receives high priority among "quality of life" issues.

The families of military personnel strongly influence retention decisions, which, in turn, directly affect readiness and national defense. The welfare of the family affects the morale and job performance of Air Force members and is a dominant factor in the decision to remain on active duty. Since two-thirds of our Air Force people have family responsibilities, the family is a primary concern of the Air Force.²⁸

This statement reflects the Air Force view of the military family and its reasons for being accountable to our families. What about my personal responsibilities to my family? Now, and in what areas, am I accountable?

I see the Air Force sponsor accountable to her or his family in three main areas: home environment, financial matters, and general welfare. It's not surprising that these three areas are the same three with which my own father was

concerned, and he only served briefly in the Navy at the end of World War I.

Family time varies with jobs, school, and community involvement. Both parents are employed outside the home; the single parent; a couple without children--only three of many scenarios involving "families" today. How am I accountable for quality family time when I am home with wife/husband and children?

I believe that I must be a positive, supportive force to those who are labeled by the military as my dependents. I am accountable to my family for quality time whenever I am with them. Time varies; it may be in a teacher-parent-student conference, or a quick lunch together at the club, or all day Saturday with their children while Mom works. A Master Sergeant has on his desk a reminder: "I pledge that when I am with you, I will really be with you!"

That's quality time. Our schedules are so crowded that time with the family suffers. Even when we're home we're usually so tired that we just need to be left alone. How do we handle the screaming demands of a five-year old hungering for Daddy's special touch; or a teen-age daughter who has an eight-page report on Nuclear Disarmament due in three days; or the wife who's been at home all day with the children and a broken washing machine? We all have our own family situations and we've managed to live through them, some way, somehow.

As Air Force managers, we've learned that it's easier to juggle flight schedules, fix airplanes, and satisfy the wing commander than solve family problems. Yet, there are people who can do both because they've learned to give quality time to both demands. (I'll discuss the military profession later.)

Quality time—really being with them when I'm there; listening, caring, realizing that my presence is even more important than the report or the washing machine. Listening and caring to children are reflected in the words of Socrates:

Could I climb the highest place in Athens, I would lift my voice and proclaim, 'Fellow citizens, why do ye turn and scrape every stone to gather wealth, and take so little care of your children, to whom one day you must relinquish it all?'²⁹

Accountability really comes home when we speak of finances. There was a time when military pay and benefits were better than many civilian situations. We know that's not the case any longer. Today, with demands outweighing single incomes, many married couples both work to enjoy their chosen standard of living. Still, money management, or lack of, causes severe stress and even the breakdown of many military families.

The Air Force recognizes financial hardships resulting from PCS moves and is moving towards more stability in time on station. Twelve or more moves in a twenty year career is not unusual.

Personal expenses range from \$1500 to \$2700, depending on grade, family size and distance between locations. Consequently, nearly 60 percent of our members have had to borrow or withdraw money from savings in order to meet their PCS expenses.³⁰

The article goes on to explain recent Congressional actions to provide more funds for moving. An average \$2000, out-of-pocket expenses, times ten moves equals \$20,000! I must be accountable.

I am also accountable to my family for their general welfare. The military provides quality health care for the sponsor and dependents. Many times, this care seems impersonal and unprofessional due to the fact that we hardly ever see the same health care provider twice. Family practice clinics have brought more continuity in this area.

How can I help? Several hospitals (I am aware of only three) invite new families on base to a "warm welcome" introduction to the medical staff, upon arrival at the new base. You may not meet all the staff, nor see the same support people upon your next visit, but the initial meeting allays many fears and establishes great rapport between the hospital and family. This trip is voluntary, however, I believe that an accountable sponsor will add this to the schedule--quality time! Family visits to the schools, recreational areas, churches, and shopping centers are more valuable than the time allotted for errand trips. Some places we normally forget until an emergency arrives, are the local automobile dealership, appliance

repair shop and veterinarian. We usually receive phone numbers on all these from our sponsor, but we are really being accountable when we personally visit all these soon after arrival.

Quality time, financial support, and general welfare for my family. These are the main responsibilities I have in regard to those whom the military regards as my "dependents."

To Community. An area we tend to disregard as one of our responsibilities as military leaders is the local community. Sure, we give generously to the Combined Federal Campaign, but what do we do beyond that? and, why should we? We have everything we need right on base.

Why and how are we accountable to the community? One central reason is that most of us live in the local community. "The Air Force currently owns and operates nearly 142,000 housing units in the CONUS and overseas."³¹ However, in 1980, "almost three out of four Air Force husbands (74 percent), wives (64 percent), and single parents (72 percent) preferred living off-base."³² Whether we live off-base or on, and regardless of our reason for living where we do, we are there and we bring on immense financial and social impact with us.

I see three significant community support systems to whom we should be accountable. First, public and private education encourages our support and input. Normally, the base schools receive much more of our time than do those in the

civilian community. Our children, and their schools, wherever they are, deserve our presence.

Horror stories about schools are not usually reinforced by parents who take the time to visit and talk with principals and staff. I recall some advance information from a base telling us all the negatives about public schools our children would have to attend, unless we opted for private education. Upon arrival at the base, we called for an appointment with the principal and went, with our children, to the public school. The meeting was very positive, we were impressed, our child attended and had a super experience there.

We lived on base and, when other families learned our decision, they sent their children to the same school, all having similarly good experiences. We were told later by the principal, "I am most impressed with the turn-around in the interest towards this school by military families." Accountability breeds the same!

We have a responsibility to the religious community. Even if we enjoy those special rites of baptism, marriage, or burial, we can also find other vital support systems there. Most saints in chapels and churches have a wealth of professional experience in handling all kinds of counseling, grief process and family crises. I am aware of several civilian church congregations whose most active members are military

leaders who head up their various committees. How can we develop our minds and bodies while neglecting the soul?

We also have a responsibility to the local recreational organizations. Not necessarily the spa or health club, but those who sponsor the sporting events that bring enrichment to our families. The on-base groups are continually seeking volunteers as coaches, officials, and team parents. The local "Y" programs are always in need of assistance, and we all know we could do a much better job calling the basketball game than the jerk out there now!

All of these areas; school, church, and community depend upon our response and our accountability.

To the Military Profession. Self, family, community---all these are intimately involved with our commitment, our being fully accountable. There is also an "ultimate liability"³³ we have as military professionals. Let me remind us all of what we promised to do, those specifics for which we become accountable, the moment we raised our right hands and swore to "... support and defend the Constitution of the United States."

Concepts for Air Force Leadership includes numerous definitions of military "profession" and "professionalism." For the purpose of this discussion I have solicited Sam C. Sarkesian's definition of the military profession: "management of violence in the service of the state."³⁴ Sarkesian

goes on to quote Donald Bletz who wrote that "the military professional is defined simply as the career officer who devotes himself to the expertise, responsibility, and corporateness of the profession of arms."³⁵

Military leaders, then, are those who are called to and have chosen to be expertly and corporately responsible for the management of violence in service to the state.

Here is the crux of the matter. Each of us is accountable to the state for managing violence--we are to be expertly and corporately responsible for this immense task. Definitions are simply put, and we must look more closely if we are to find our place in the responsibility.

The United States Air Force is one part of the management. Individually, we have specific duties and tasks to perform. How do we "manage the violence?" The Romans said, "si vis pacem, para bellum--if you want peace, prepare for war." This adage is true in those personal battles we learn to manage small as well as large-scale wars.

Dr. Paul Tournier, that marvelous Swiss psychiatrist, wrote a book entitled, The Violence Within. He addresses the truth that this powerful emotion, violence, can be a force for good as well as evil; the same violence that destroys can lead to heroism. Tournier quotes from René Girard, author of Violence and the Sacred, where Girard speaks of two kinds of violence,

reciprocal and inaugural violence. Reciprocal violence is that of Caesar and Pompey, the violence that divide men, bringing them into mutual conflict . . . it tends towards mutual extermination and the destruction of the community.³⁶

We are all aware that without accountability on the part of all of us in "mutual extermination" may not be far away. Tournier goes on to explain Girard's other violence,

inaugural violence . . . because it inaugurates society. Girard speaks of sacrificial violence, that is, rather than all-out vengeance against the enemy, a re-direction of violence into some creative action that will restore harmony to the community."³⁷

I believe there is a third choice, one that lies somewhere between these two that I wish to label "responsible" violence. Some may say that "responsible" violence is a contradiction of terms, however, I will elaborate and explain why the management of responsible violence is urgent for us military leaders.

I would not describe myself as a "violent" person. However, I would not hesitate to violently defend myself or members of my family, or my friends, if threatened to the point of physical harm. Is that reciprocal violence? I am most patriotic, and get emotional at national cemeteries, walking among the graves of fallen heroes--is that a sign of "benign" violence? I get angry whenever I hear of one group of people trying to prevent others from enjoying their human rights--maybe I would be violent if I were in the crowds. "I will support and defend . . ." and, yes, I do become violent, in a

"responsible" way, when I consider the possibility that any of these freedoms may someday be threatened or destroyed. Still, I do not wish for massive destruction of those who may stand in the way of me or my family's right to live responsibly.

All this is nice and sentimental--what about in times of war? Where does "responsible" violence fit in? How can we manage it? Two violent acts will help illustrate this--first, a personal response to an observed act of violence. One morning, while walking to work on an Air Force base, I noticed two people, standing near a large tree, talking. I recognized them as an engaged couple whom I had counseled earlier in the week as they prepared for their near future marriage. He was an airman; she a dependent daughter of a Senior NCO. I started to speak, when I saw the airman suddenly slap his fiancée in the face. As he drew back to strike her again, I shouted for him to stop and ran over to where they were. He told me, in choice terms, to mind my own business, and to leave them alone.

I could see that the girl was hurt, and I forcefully took the airman by his arm and walked him to my office, much to his surprise. I told the girl to go home, saying I would call her later. The airman, after sitting in my office for a few minutes, calmed down, explained his actions, and I was able to counsel them both later in the day.

Were my actions those of "responsible" violence? I believe they were, even though I may not have been legally

correct. On a much grander scale, was the Libyan raid one of responsible violence? The United States government, in response to widespread terrorist activities, planned and executed a deliberate air strike against state-sponsored terrorism. We argue, but I believe our country exhibited proper "responsible" management of violence in this instance.

However, both instances require deeper exploration: Will the airman never again strike his girlfriend, just because I intervened and provided counseling? Will Colonel Qadhafi tell his terrorists to stop the killing, just because we might again retaliate? No one can answer these questions for someone else, but in both cases, actions by the antagonist resulted in "responsible" violence by those who sought a solution other than mutual extermination and destruction of the community.

Managers of violence must also be, according to Dr. Gletz, and stated earlier, "devoted to the expertise, responsibility, and corporateness of the profession of arms."

Our specific place among the military community is unique. We are accountable for the expertise by which we perform our individual job, be it crew chief or commander; munitions officer or medic. Many others are dependent upon our initiation to duty.

Accountability to our Air Force speciality requires that we continually strive for the expertise necessary for peak performance. What are we adding to our job knowledge? Are we

searching for a better way to get the job done? Is "accountability" a continual part of our thought process?

I have said much concerning responsibility already, but it needs to be understood here that we have two fundamental responsibilities; first, to our specific area of expertise; and then to overall military mission and our place among it. Here is where and how we may begin to understand Dr. Blitz's use of the word "corporateness." We are all "connected," that is, we "belong" to each other. That person who understands and sees the power of corporate knowledge, skill, and devotion to duty, is an accountable leader. Corporateness is strength; it is the sinew of individual units, combined forces, the nation, allied countries, woven from our distinct differences into a tapestry of determined accountable peoples, proclaiming responsible freedom for all!

CHAPTER IV

ACCOUNTABILITY THROUGHOUT HISTORY

Personal accountability, for the military leader, permeates one's self, family, community, and profession. History provides us with many examples of military leaders who have understood, accepted and practiced accountability. These are the men and women we most admire. History is also reflective of those for whom accountability was markedly absent. These leaders we treat differently: we either condemn or attempt to defend. I will give examples of both kinds of leaders in these historical accounts.

Accountability, that "inner check," the "living out of moral reasoning," is truly the "core of the corps," and the heart of those great military leaders whose soldiers always responded to the command "follow me!", even if sometimes the words were never spoken.

One example of the magnetism of leadership comes from "The Taking of Lungtungpen" by Rudyard Kipling. Private Milvinye is relating an incident in which he was greatly impressed with the integrity of a young lieutenant. His squad of 24 soldiers had to remove their clothes in order to cross a waist-deep river without getting everything soaked. During the crossing, their clothes were swept away on the swift current and the squad had to take the town "in the skin God gave them."

Later, as Mulvaney and the Lieutenant were reflecting on the incident, the Lieutenant asked Mulvaney how they could all follow him, as embarrassing as it was, in front of all the town folks. Mulvaney exclaimed, "Sir, I would waltz with you in that condition through Hell, and so would the rest of the men!"³⁸

Accountability takes the form of moral courage, a courage which is so strong that most recognize it only after the ordeal of battle.

It takes moral courage to assume the responsibility for men's lives, yet moral courage is even more in demand when the situation calls for the commander to order men to take an action that clearly puts their lives at risk. Unhappily, this is part of the loneliness of command."³⁹

A conflict illustrating moral courage occurred in October 1806. Marshall Louis Davout Commander of Napoleon's 3rd corps has a critical decision to make. The Persian army was retreating and Napoleon ordered Davout, and his men to attack. Davout trusted reliable intelligence and decided to move across and block the Pussians' retreat before the Prussians could gather more troops, rest and attack again. The other French marshalls doubted Davout's decision, yet reluctantly agreed, because of Davout's insistence. Davout "never charismatic to his soldiers or anyone else"⁴⁰ rode up and down the ranks of his men, encouraging and pushing them on. His perception was correct and he, with 25,000 troops, outflanked and defeated 60,000 Prussian forces. Napoleon "awarded Davout the unstinted

praised he richly deserved. Thus, the Iron Marshall, who his soldiers also called 'the just', was respected but not loved--except on one occasion, the evening after Auerstadt."⁴¹

Colonel Robert Edward Lee, in April, 1860, learned that:

secession was accomplished, and he must choose between the flag he honored and the state he loved. He decided that the latter claimed his first allegiance, and he could no longer delay what he believed to be his painful duty.⁴⁶

He wrote his sister and told her of his decision to resign his army commission, and rode for Richmond to tender his resignation. Upon arrival at the state capitol, Lee learned that he had been appointed Major General of all the Virginia forces. "He accepted the trust conferred on him . . ."
General Robert E. Lee became accountable!

The weight of his responsibilities never lessened, and General Lee, over the next four years, experienced a few victories amid nagging defeat. When time for surrender finally arrived and one who urged that the surrender might be misunderstood, Lee answered, "That is not the question. The question is, whether it is right. And if it is right, I take the responsibility."⁴⁷

Accountability remained Lee's central characteristic. "He made the attempt to not hide his own personal responsibility for the actions done under the Confederacy."⁴⁸

James L. Stokesbury, co-author of Masters of the Art of Command, says, "A catalog of the virtues necessary for greatness becomes so all-inclusive as to be meaningless, with the single most essential element impossible to ferret out, and we are still left with one man an unaccountable genius the next an obvious dud."⁵² No unaccountable genius was a man so deliberate and ponderous his friends nicknamed him "slow trot." George Henry Thomas, known as "Old Tom" was once relieved of command by General U.S. Grant for refusing to act before he was ready.

Thomas, in 1855, accepted an appointment as Major with the 2nd cavalry along the Mexican border. In 1860, he was wounded and returned to the east. "Before the year was out, the Union had split apart. A Virginian by birth, Thomas had married in the North. He renounced his loyalty to his state and accepted the broader loyalty to his country."⁵³ His accountability takes for form of action.

Thomas's sense of ethics, justice, and loyalty were always evidenced in the manner he commanded his troops and the respect he offered his contemporaries and superiors. He fought long and hard at Chichanauga and was promoted to Brigadier General in the Regular Army.

General Grant ordered Thomas to mount an all-out offensive against the Confederate army of Tennessee entrenched around Chattanooga. Thomas, recognizing the time was not yet right, delayed the fight until his men could recover from a

previous battle. Grant sent General Logan to relieve Thomas. Before Logan arrived, Thomas mounted the campaign and won the battle, saving the lives of many men who were refreshed and stronger.

Historians now wrote, "There is no instance in which Thomas ever threw away the lives of his men, expending them in useless battle. He never departed from the highest standards of public and personal conflict."⁵⁴

Flora Sandes, in 1914, became one of the first women to volunteer for war service. She left England as part of an ambulance group serving with the British forces in Serbia. When the British and French retreated, Flora volunteered to stay in Serbia and help nurse the soldiers wounded in their fight against the Germans, Austrians and Bulgars. Despite being wounded herself several times, she stayed with the men, keeping their morale high, constantly refusing to leave the front and its usual deplorable conditions.

In 1916, "she was officially sworn in as a Serbian soldier,"⁴⁹ and later promoted to sergeant. She returned to England on leave, but by August 1916, she returned to the Serbs under "no obligation to do so. Hers is a case of duty for its own sake, as a moral conception rather than duty performed in the heat of action."⁵⁰

Accountability breeds respect. Flora was commissioned a lieutenant in the British army, and "in 1939 the Germans

invaded Yugoslavia and though Flora Sandes was now 63, she was called up for the reserves!"⁵¹

"Ferdinand Foch was made commander-in-chief of the Allied armies on April 14, 1918."⁴² The German tide had recently swept through the fifth army and World War I was not in favor of the allies. Foch's outlook on the war was "Materially, I do not see that victory is possible. Morally, I am certain that we shall gain it."⁴³

Foch ordered an allied flank attack against the Germans, and his will to conquer resulted in a turn in the tide, even in the midst of extreme odds. While the Germans quickly outnumbered the allies, Foch's faith and determination led him on--"his deficiencies became assets."⁴⁴ An Armistice came late in 1918.

In his Centenary oration on Napoleon, Foch said of Napoleon, "He forgot that man cannot be God; that beyond the individual then is a nation; that beyond men there is morale; and that war is not the supreme goal, for beyond that there is peace."⁴⁵ Foch, himself, was accountable for the security and prosperity of his men and allied friends.

One military leader had only one combat command; that of Supreme Allied Commander of all forces in Europe--General Dwight D. Eisenhower. Despite criticisms of his ability as European commander, Field Marshall Lord Alanbrooke, then Chief of the Imperial General Staff, characterizes Eisenhower's

landing of Darlan and his military agreement with French in North Africa was a master stroke for which Eisenhower 'took full responsibility' and deserved it."⁵⁵ Accountable for his decisions, General Eisenhower goes on to make many more wise moves, ultimately achieving the end of the war in Europe.

Eisenhower was accountable to many--to his troops of several nations, to those directing the war, to the British and American public. He always "made it clear that he was responsible for whatever might or did go wrong. During the few hours before the D-Day invasion, he scribbled a note taking full responsibility in the event the landings failed."⁵⁶ Chester Wilmut wrote, "In this post (as Commander-in-Chief of operation 'TORCH') the personal and political integrity of the men was more important than the professional ability of the soldier."⁵⁷

General S. L. A. Marshall in his book, The Officer as a Leader, lists what he calls, "The essence of leadership," and includes "the will to take full responsibility for decisions."⁵⁸

These six military leaders spanning history from the Battle of Austerlitz in 1806, through the end of World War II, owed accountability by taking full responsibility for their actions. (An incident in Vietnam where accountability was present will be included later.) These we admire for their moral courage, wisdom, and persistence in having the "right

stuff"; unnecessary loss of life was utmost in their tactics and battles were ended with economy of force.

Leadership words such as "integrity" and "accountability" became popular during and after the Vietnam conflict. It seems that the Southeast Asia struggle of human tragedy gave impetus to the flood of integrity which continues to be the topic for Commander's Calls, TIG Briefs, Sunday sermons, and Military Ethics journals.

On 26 June 1969, the Wing Vice Chief of Staff, General Bruce Palmer, spoke at a Leadership Workshop Conference at West Point . . . Palmer discussed the need to keep military leadership strong at a time when it was under challenge:

. . . I am making one basic assumption in my approach to this subject: that one unchanging, bedrock fundamental in our leadership make-up is integrity--uncompromising and complete. A military man can be accused of most anything and still survive, but without integrity, he is useless . . .
"59

Another cry for accountability.

Within three months of General Palmer's speech, two other generals were convicted of crimes--illegal gun sales and club irregularities. Soon after, the My Lai atrocities were made public and only one man was convicted. Army reactions to all of this ranged from denial to blame--no word of accountability.

Have we suddenly decided, as mature people, to accept responsibility and become accountable? Or are we tired of "sweeping it under the rug" and appalled at atrocities which at

certain times in the not-to-recent past were considered acceptable behavior? I believe there may be some of all of this in the new tenor of integrity sounding throughout our military forces. Perhaps we are responding to a cry from the soul of mankind. What happened, specifically, to cause this renewed verbalizing of accountability?

Disappointments for, and blunders by military leaders are not phenomena of Vietnam. A brief look at military history from World War I to the present will help illustrate this point. The times of obvious mistakes are times when a leader fails to accept responsibility and become accountable. During World War I, lives were lost at dismal rates. "In the first day of the Somme offensive the British Army suffered 57,000 casualties--the biggest loss ever suffered by an army in a single day."⁶⁰ Some critics accuse the generals of blundering stupidity for these sacrifices, but I see a deeper problem--the lack of accountability.

One story of military blundering this time caused by jealousy, began in August 1914, between General Sir Horace Smith-Dorrien and his Commander-in-Chief, Sir John French. Sir Horace, 35 miles to the front, under heavy enemy fire, had been ordered to retreat. Realizing his commander had not fully understood the situation and to retreat would be a ripe invitation to annihilation, Sir Horace and his army, caught in a battle, did not retreat. The British High Command, by the way, did not

John, without asking for an explanation, reprimanded Sir Horace, for his refusal to disobey a direct order.

A man who would be a master of the art of command must not only deal with the ever-changing nature of warfare; he must also find his place and his purpose in the sometimes conflicting calls of duty.⁶¹

Several weeks later, Sir Horace, seeing the army in a desperate situation, ordered a withdrawal to a new defense position. Sir John was incensed and ordered the resignation of Sir Horace. Following Sir Horace's departure, Sir John ordered the withdrawal and gave himself credit for such a brilliant maneuver. Sir John remained in command and his incompetency became evident when "at the Battle of Loos, his failure to position reserves where they could be of any possible assistance . . . cost the British army 60,000 casualties and himself the job."⁶²

There was a heartfelt concern for greater competence on the part of military leaders during World War II. The terrible lack of manpower during World War I found expression in far more thorough planning and accountability than was ever in previous wars.

After an appalling start in which the Allies were out-fought, outmaneuvered and outstripped in the quality of their military thinking and equipment, the Second World War produced the biggest tradition in military competence since the days of Wellington.⁶³

One of the reasons for Allied overall success in World War II was due to the decisions by military leaders to be accountable. There were two basic elements: authority and responsibility.

ity."⁶⁴ During the war, most commanders understood and accepted responsibility, exercising and delegating authority to the right people at the proper times. There are several classic occasions during World War II when commanders used their authority to relieve a man from his responsibilities. General Eisenhower once told Patton, "you must not retain for one instant any man in a responsible position when you have become doubtful of his ability to do the job."⁶⁵ Eisenhower is notorious for his courage and cold-bloodedness in these matters.

Eugene M. Landrum, during World War II, took over the 90th Division which had performed very poorly and was less well prepared for battle than any other division. Landrum provided intensive training and soon was ordered to attack Mont-Castre near La Hay-du-Puits. The division suffered 4,000 casualties in 12 days, displaying a lack of cohesion and proficiency. Eight days later it again fell on its face. Eisenhower immediately relieved Landrum. Was the act warranted? Was Landrum irresponsible? Some reported actions by Landrum included staying close to the command post, giving orders by telephone, and rarely being with troops. Personal accountability is critical.

"Soldiers refusing to fight; pilots refusing to fly; supplies that never arrived, units that simply melt away. Today to most Americans this conjures up Vietnam. Yet all that

happened in Vietnam occurred a decade before in Korea, a war we forgot almost at the instant of battle."⁶⁶ Korea was to become the first "war" in which we would not defeat the enemy.

In July 1950, North Koreans crossed the 38th Parallel and a year later American ground forces increased from one regimental team of 6,000 to 253,000! "Wars have a nasty way of escalating, particularly when the nature of the conflict is not understood and its consequences are not foreseen."⁶⁷ For the next three years, the United States, committed to keeping South Korea remain free, "fought" as many critics still say "with one arm tied behind our back."⁶⁸

Responsible leaders, at the time, felt it was absolutely necessary for our country to fight a limited war for limited objectives without using atomic weapons, "even though our country had an absolute monopoly of these weapons at the time."⁶⁹ Was accountability applied in this decision? Could our leaders, military and civilian, be held accountable for not using atomic weapons which may have ended the war sooner, saving thousand of lives, or were they even more accountable for their resistance?

"A study carried out in 1980 found that 65 percent of Americans believed that the trouble in Vietnam was that our troops were asked to fight a war that we could never win."⁷⁰

I was assigned to Udorn Royal Thai Air Base in April 1971. One day an Air Force captain, an F-4 fighter pilot came

to see me. His good friend, another pilot, was shot down and declared missing in action. He described the incident to me and said they were on a mission over North Vietnam when a SAM hit his friend's plane. This man asked permission to return fire from where the SAM was launched, but was told he couldn't because of "friendlies" in the area. Tears of anger and sadness welled up in his eyes and he painfully asked, "Why won't they let us do what they sent us here to do?!" This question is still being repeated, some 20 years later. On Christmas Eve, 1964, Viet Cong terrorists blew up the Brinks Hotel in Saigon where American officers were housed, killing two Americans and injuring fifty-eight officers.

Ambassador Taylor, General Westmoreland, and every other senior American officer in Saigon and Washington urged President Johnson to authorize retaliatory raids against North Vietnam. But Johnson was demurred. He did not want to intensify the war during the Christmas season . . . and he explained to Taylor . . . 'the final responsibility is mine and the stakes are very high indeed.'⁷¹

Many people blame many others, including President Johnson for the political inconsistencies of Vietnam. Many others blame General Westmoreland for the lack of a clear-cut military victory in Southeast Asia. The military point a finger at President Johnson, who made many battle decisions from the White House. During Operation Rolling Thunder in March 1965, the President closely supervised the raid while stating, "They can't even bomb an outhouse without my approval."⁷²

Overcontrol, and continued renewal of operating instructions made accountability something hoped for, the evidence of which was rarely seen. Yet, it was accepted, and on those occasions lives were saved. Arthur Hadley, author of The Straw Giant, relates this story from Vietnam of accountability:

One night we were all asleep in our houses when sleep was shattered by an explosion, followed by cries of 'Incoming. Incoming.' Two more explosions were followed by cries of 'medic!' The captain in charge of patrol called for artillery. 'Where's the damn artillery?' 'We can't get clearance, the Vietnamese say there are friendlies there.' We had just been hit from there. 'Give me that radio,' the captain said, taking it from the artillery lieutenant who had been pleading into it for 20 minutes. 'This is sock it six. This is a combat emergency. Divert those fires now. My initials are L.G.' Here at the end of this line, a cold, wet, and tired 22 year old captain, his men dying around him, had been forced to accept the moral responsibility of which his superiors--from the President and Congress to his battalion commander--had, like Pontius Pilate, washed their hands."⁷³

This captain was accountable for his actions and for the lives of those in his unit. He accepted responsibility!

Contrast this incident to the reported atrocities at My Lai. I am now convinced that this was a classic example of the inability to effectively manage violence. Perhaps the complexities and confusion of war itself contributed to the actions of My Lai, but the end results bring accountability into sharp focus. The murder of many unarmed civilians was ordered, accomplished and concealed from higher authorities. When the incident was finally uncovered, no one, including several high-ranking officers, took responsibility for it and

the blame ultimately fell on one person . . . Lieutenant William Calley. (He probably felt "accountable" for clearing a small village of Viet Cong).

In April 1970, General Westmoreland, then Chief of Staff of the Army, wrote a letter to the Commandant of the Army War College asking for a study of the moral and professional climate in the Army. The occasion for the letter said Westmoreland was "several unfavorable events occurring within the Army during the past few years."⁷⁴

Perhaps this is only one of the positive results of Vietnam; a reawakening to the moral and ethical realm of mankind. A study was, in fact, conducted by the Army War College and "identified a serious gap between the ideal professional climate and the climate perceived by Army officers."⁷⁵ A second study was conducted in 1977 and the results indicated many of the same problems that existed in 1970. "A number of surveys at Air University between 1974 and 1983 identified similar problems related to integrity and ethical norms in the Air Force."⁷⁶

These studies and a recognition of the need to educate military leaders on ethics issues led to new progressive steps by the army. "The center for Army Leadership has been created at Fort Leavenworth, Kansas and the inclusion of a chapter entitled "The Professional Army Ethic" in Field Manual (FM) 22-100 Military Leadership."⁷⁷

"On 14-17 April, 1981, the Education Center at Quantico held the Major General John H. Russell Conference on Ethics and

Leadership. The purpose was to discuss the major ethical and leadership challenges that confront Marine Corps leaders today."⁷⁸

The Air Force has been the leader in teaching ethics to the military, initiated by Colonel Malham M. Wakin, now in his 28th year of teaching philosophy at the United States Air Force Academy. He is the founder of The Joint Service Conference on Professional Ethics, author of The Teaching of Ethics in the Military and War, Morality, and the Military Profession.

This renewed interest in ethics and morality is evidenced by speakers to the Air War College Class of 1987. Some of their comments will be included in the next section of this paper. I also talked with several contemporary military leaders concerning accountability. They permitted me to share these conversations in supporting my thesis.

CHAPTER V

CONTEMPORARY LEADERS SPEAK TO ACCOUNTABILITY

General Major Jan Sejna, the senior ranking Soviet defector explained in emotional terms how he, a top military official, decided to leave Czechoslovakia and come to America. He told of false accusations, of disloyalty leveled at him which meant he had become a marked man. One day he asked himself, "Jan, what is your accountability?" He realized he must be accountable; to himself and his family, even if it meant making life-threatening decisions.

Military leaders must be accountable. There can be no leadership without it.

Lieutenant General Truman Spangrud, Commander, Air University, says, "Without accountability, all else has no meaning." He is concerned with personal accountability long after one leaves his or her present job, even years later. He asked, "Who's accountable for the 'B-1'?" "Is the right person held accountable?" "Are we accountable for the Commander's past actions?"

I asked General Spangrud to share those particular people or areas to which he feels accountable. He first said,

To the Chief; insuring that PNE is the best and even better when I leave. Then, to the people who work for me; to insure they are treated well and are proud to be here. Then, to my peers, for their trust in me. And, of course, to my wife--trust, openness, partnership. Then he repeated

a quote, 'We're fortunate to live in a country that holds us accountable.'

General Spangrud concluded our conversation talking about Tactical Air Command's decentralization program in which the crew chief is held accountable. He commented that group ownership loses accountability.

His comments were reaffirmed shortly thereafter when Major General Winfield Harpe, Deputy Commander of Personnel, gave our class what he called the "Leadership Challenge: Decentralization Requires Accountability."

Senior Master Sergeant Gary Reichle, NCOIC of the Air Force Chaplain School told me that "I am accountable for my actions on and off duty. There's a price to pay. The more senior you are the more accountable you are for the other's actions." He says, "There's a tendency in the military to assume accountability for some things that are not your own. This prevents others from being accountable."

Sergeant Reichle believes that he is accountable for the raising of his children; that he instills in them proper values and ethics so they will be productive and accountable. He too, mentioned his accountability to his wife; to not take her for granted.

Professionally, he feels he should be accountable to the point of not having to always ask, "I wonder what's going on today?"

Major General Harold W. Todd, Commandant, Air War College, when asked to describe accountability, responded, "All decisions should be made on the presumption, 'I am accountable'!" He talked about Watergate and how elected and appointed leaders are held accountable. He says accountability allows for confidence and compared it with "check rides." He sees accountability as a self-check--"Where will I be five years from now? Accountability is a favorable way of gauging the present and future."

General Todd feels personally accountable to the Air War College faculty and together they are accountable to the students for the best professional education possible. He is accountable as a citizen, husband, and parent. He is concerned that the present OER system dilutes accountability, and sees it as an abdication of accountability.

Senior Master Sergeant Donald Hines, Division Chief, Leadership and Management, Air Force Senior Enlisted Academy, expressed accountability in terms of being liable for our actions. He is disturbed that some military leaders have lost accountability--some say, "It's not my job;" or "It's her responsibility."

Sergeant Hines talked about the Iran/Central American arms deal and Lt Col Ollie North. He says "it's a clear case of the loss of accountability. Is it proper to hide behind the Vietnam Amendment?"

He says he must be accountable for all he says and does. "I can't walk down the street, out of uniform, and say 'I've left my job' or 'He doesn't belong to me.' It's not an 8-5 job; it continues all the time."

Sergeant Hines believes he is accountable for reinforcing a positive atmosphere wherever he is. "Those complimentary strokes are critical in the job and at home." He also feels accountable to his family and the church. "Being accountable means being involved with my money, time, and effort."

Colonel Kenneth Wenker, Air War College faculty member addressed the Class of 1987 on "Professional Military Ethics" and included six stages of moral thinking whereby as one ages, he also grows more responsible, morally, for his actions. A child relates to punishment, but knows little about stage six, "autonomous reasoning," where we accept morality because this is where "I impose these rules upon myself." I believe this is where accountability begins--the accepting and self-imposing of the rules of morality.

Chaplain, Colonel Jim Thraan, Commandant of the Air Force Chaplain School says that accountability is difficult to separate from responsibility, but understands that an increase in authority brings on a direct proportion of accountability. He explains that, "people have a right to expect him to do what he says he will do; accountability is a direct out of a personal proclamation."

He believes he is accountable as a parent, a chaplain, and a military officer. His present job holds him accountable more than any other Air Force job he's had. "I have a direct impact upon the lives of all other chaplains who come here, particularly the younger ones. "Accountability is suddenly thrust upon us as military leaders and we cannot avoid responsibility and remain accountable," Chaplain Thurman said.

His chaplaincy strength was evident when he said, "Loss of integrity and refusal to be accountable is amoral. It's not rooted in faith."

All of these military leaders reflect similar truths: accountability is the genesis and central ingredient of leadership. I spoke to members of both seminar mixes about accountability and received feedback which reinforces the urgency and importance of accountability. One pilot related a story from Vietnam in which he was ordered to fly into a remote camp to check out the safety of a runway that had been recently bombed. He landed, but his plane sank into a soft spot that had been quickly filled with sand. He called back to his home base, reported the situation, and his squadron commander, a young lieutenant colonel, sent a second plane to rescue him from the area. The plane was pulled free and the pilot walked away. Higher headquarters, upon hearing about the incident, asked the pilot why he landed and grounded, but the pilot's commander refused to accept the unexcused remarks,

explained that the incident was not the fault of the pilot, so the disciplinary demands were dropped. The pilot who related this story to me says he saw accountability in action in the commander who was accountable to his people!

Another pilot, when our seminar was discussing leadership qualities, said, "The most important quality of all is integrity. I tell this to all the young guys coming in, and the military cannot survive all those accusations of impropriety without integrity."

I was recently honored by being selected for Colonel. Congratulatory letters came from several friends, including one from the Deputy of Air Force Chief of Chaplains, Chaplain, Brigadier General John McDonough. His letter included a portion from the second reading in the liturgy for a Sunday in September, these words, "Man of God that you are, seek after integrity, piety, faith, love, steadfastness and a gentle spirit." (St Paul's Letter to Timothy.) Accountability is even scriptural!

CHAPTER VI

CONCLUSIONS

Accountability is the core of the corps. It is that quality which makes leadership honorable. Accountability is akin to ethics, integrity, morality, and responsibility; however, it is distinctly unto itself, for accountability is the heart of these related parts. We practice accountability as we live ethical, moral, responsible, and integrated lives. Being accountable is what makes us complete; as leaders and as people living in a responsible, democratic society.

We are accountable first to ourselves, to insure a healthy body, mind, and soul; physically, mentally and spiritually capable to meet and manage all those known and unknown events that continually bombard our lives. One speaker humorously stated, "I'd rather have my legs bitten off by alligators than be nibbled to death by ducks." Accountability to self arms us with offensive and defensive strength capable of turning most of life's disturbances to positive directions. We are accountable to our families for a quality home environment, sufficient financial support and healthy welfare. Stress caused by relocations, TDY, unaccompanied tours and long, irregular hours come in addition to the "normal" stresses of everyday family life. It's true I chose to be married and have children, and the military demands must still come first. It's

also true that if I'm accountable, then I will take care of both responsibilities, being respectful and concerned for each.

We are also accountable to the community where we live. Those support systems of school, church, and recreation deserve our support, too. Many times the military families are on the leading edge of direction in these community opportunities, and well we should be. We expect these programs to strengthen us educationally, spiritually, and physically (mind, spirit, body) and we need to reciprocate with support by being actively involved. Accountability in these areas means a stronger community meeting the needs of those who share in its planning and programming. The area that seems to logically be first to which we are to be accountable is our military profession. The moment we take the oath of office or enlistment, we become accountable to our country as a professional soldier, sailor, marine, or airman. A critical part of this responsibility is the way we corporately manage violence in defense of the United States and those lands of our allied counterparts. We are connected in our corporateness--another part of the integrated wholeness of accountability.

Throughout history, those military leaders we admire most are those who have been accountable. General Malvarado, Lieutenant Marshall Davenport, Commander Eoch, General Robert L. Lee, Flora Sanders, Major George Henry Thomas, General and President Dwight D. Eisenhower are examples of leaders who

of leadership in living out their responsibilities. They all had one quality in common--accountability. Many others have come and gone. Do you wonder why we remember the great ones and have trouble remembering the others? We don't remember much about Sir John French or Eugene M. Landrum, and we want to forget the complications of Korea, the confusion over My Lai, Iran, and Beirut.

There is more concern about accountability today than ever before. The world expects us to be accountable and we want to be. Military leaders are acutely aware of the expectations and responsibilities placed in their hands, and desire to be just stewards of the money, men, and material at their disposal. "Being accountable" and all its ramifications has resulted in seminars on Ethics and Integrity by every branch of service, increased self-inspections, changes in the reporting systems to deflate evaluation ratings, and an atmosphere among the military where talking about accountability has become lunchtime conversation.

When the seminars and luncheons are over, we return to our offices, flight lines, cockpits and ranges. There we will be challenged with decisions between the mediocrity of the "same old thing and square filling" and being a leader that fulfills the words of that ancient chinese sage who said, "The way to do is to be."⁷⁹

"Arm me with jealous care,
as in thy sight to live,
and O, thy servant, Lord, prepare,
a strict account to give!"

Charles Wesley

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