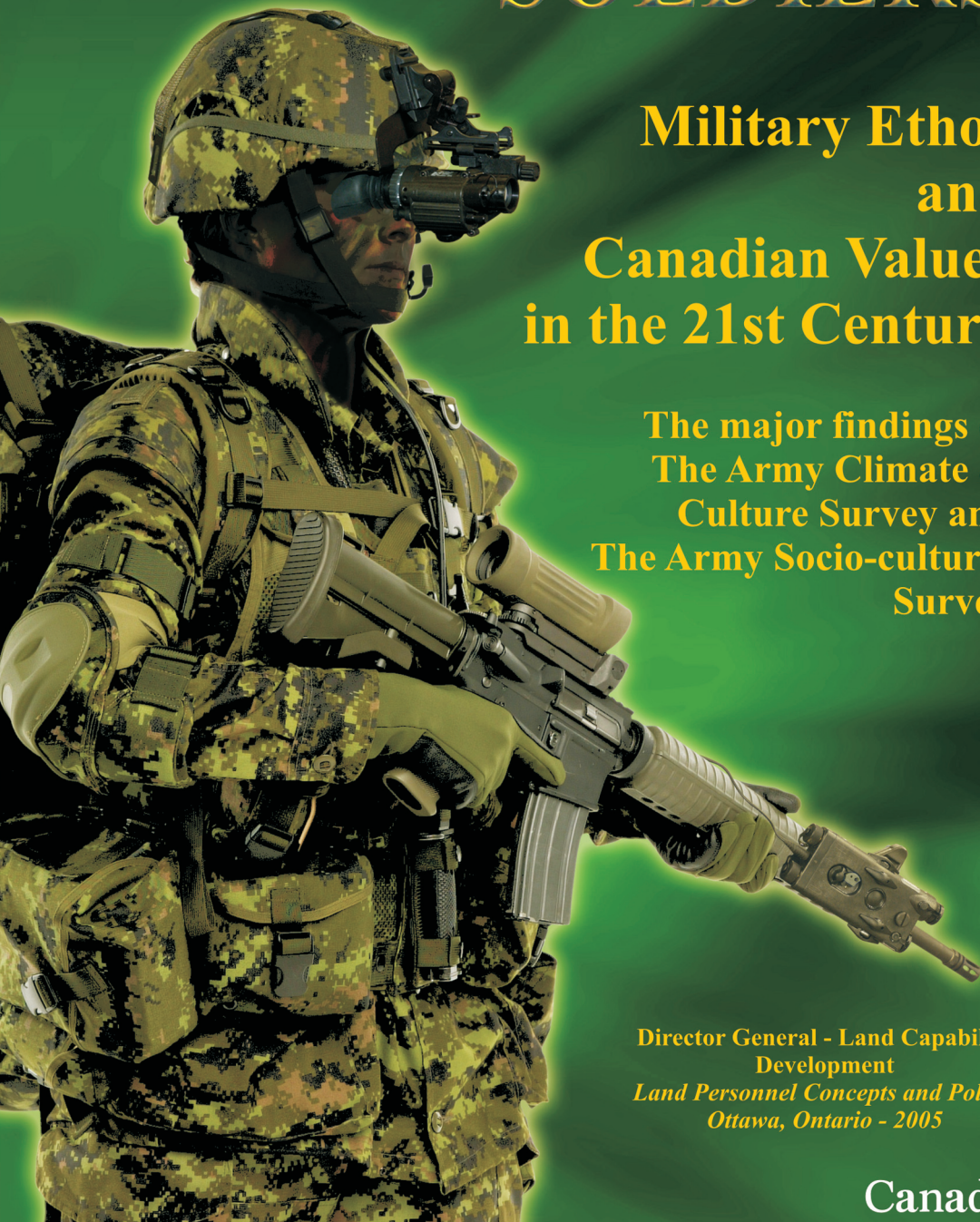


# ARMY TRANSFORMATION

# CANADA'S SOLDIERS

## Military Ethos and Canadian Values in the 21st Century

The major findings of  
The Army Climate &  
Culture Survey and  
The Army Socio-cultural  
Survey



Director General - Land Capability  
Development  
*Land Personnel Concepts and Policy,  
Ottawa, Ontario - 2005*

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## **AUTHORSHIP AND ACKNOWLEDGMENTS**

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The authors would like to thank the following people for their expert advice, council and work on this project:

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Annemarie Boulva, CROP Inc.

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Lieutenant-Colonel Réjean Duchesneau, Director Army Public Affairs

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## EXECUTIVE SUMMARY

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Two studies were commissioned in 2004 to support the Army Campaign Plan strategic objective of "Shape Army Culture." The first study, *The Army Socio-cultural Survey (CROP 3SC)*, was undertaken by Environics Canada. This study mapped the core values of soldiers against those of Canadian society and examined the predominant values of different groups within Canada's Army. The second study, *The Army Culture and Climate Survey*, was undertaken by the Royal Military College of Canada. This latter study focused on dimensions of organizational climate (i.e., how soldiers feel about different aspects of their work and workplace).

The CROP survey found that Canada's Army has a very strong organizational culture. Predominant Army values include the need for personal achievement, importance of the individual, adherence to institutional leadership, attraction to intensity, sense of duty and accomplishment, social conscience and conservatism. Soldiers' values are closely aligned with those of Canadian society. Soldiers are similar to Canadian society in their adaptability to complexity in life, penchant for risk taking, pursuit of novelty, adaptive navigation, sexual permissiveness, introspection and empathy, need for personal autonomy, spontaneity in daily life and need for achievement through work. Soldiers differ from Canadian society in their diminished valuation of working simply for money, aversion to complexity in life, effort for health, rejection of order, rejection of authority, risk aversion and a more intuitive, affective approach to life.

The CROP survey looked at a number of sub-groups within Canada's Army. Men in the Army have a need for challenge, value culture and traditions, have a strong sense of duty, express some sensitivity to social and ecological issues and have a fear of random violence. Women in the Army have a very strong need for escape (work and family pressures) and a need for goals and meaning. With respect to age, 17–24 year-olds have a strong need for challenges, novelty and intensity, express strong sexual permissiveness, desire to be connected, want to express their creativity, value culture and tradition and are sensitive to daily constraints and pressure. As soldiers age, they seek greater autonomy, express a stronger sense of duty and ethics and become more pragmatic. With respect to rank, junior non-commissioned members (NCMs) express more critical attitudes, are more ethnically intolerant and are strongly attracted to risk and challenging activities. Senior NCMs have less need of challenges and novelty and are more pragmatic, valuing the need for escape.

Junior officers have a strong attraction to intensity and are open to new experiences. Senior officers are more egalitarian and pragmatic, more open to others and caring. With respect to Land Force Areas (LFAs), Land Force Western Area (LFWA) is more individualistic, Secteur du Québec de la Force Terrestre (SQFT) is more non-traditional, Land Force Atlantic Area (LFAA) is more conservative, and Land Force Central Area (LFCA) is more conventional. With respect to Regular Force and Primary Reserve forces, Regular Force soldiers have a stronger orientation towards ethics, are more risk averse and are less ethnically tolerant. Reserve Force soldiers are more individualistic, need to feel connected, have a greater attraction to risk and intensity and need meaning and accomplishment in work.

*The Army Culture and Climate Survey* looked at a number of different organizational climate dimensions. Important findings include the fact that soldiers most value combat roles in the defence of Canada and Canadian citizens and allies and least value promoting Canadian values. The reported percentage of soldiers who would refuse to go into combat is small, but greater for support occupations than combat occupations. Perceptions of the leadership culture (transformational vs. transactional) differ by rank group.

Recommendations from the two studies include addressing soldiers' expectations, bolstering affective commitment, enhancing leadership and accounting for regional differences. In addressing soldiers' expectations, make soldiers' training more realistic and provide challenging collective training. In bolstering affective commitment, make Duty with Honour a part of all Army leadership curricula, promote individual development plans for soldiers, reconnect with and engage lieutenant-colonels, and include after action reviews as part of all activities. In enhancing leadership, shift to a transformational approach, and restore confidence in senior Army leaders. In accounting for regional differences, recognize that Canada's Army has four distinct sub-cultures related to each of the four LFAs. It is therefore important to take into account these regional differences when crafting policies and making decisions. In the final analysis, Army culture matters—it underpins all that the Army does.

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# INTRODUCTION

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In *Advancing with Purpose: The Army Strategy* (2002), "Shape Army Culture" is designated as one of four strategic objectives. As the strategy makes clear, soldiers are the key element of the Army's capability and crucial to its future. The commander's vision is explicit in stating "... cohesion and morale of our soldiers will be preserved through sharing a collective covenant of trust ..." In social science terminology, this is usually referred to as affective commitment.

Affective commitment refers to an emotional attachment, a feeling of identification to the values, goals and involvement in the organization. More than any other psychological construct measured, the affective commitment of a soldier to the Army and the Canadian Forces (CF) is the key to understanding such important outcomes as the intent to leave or stay, job satisfaction (including satisfaction with pay and benefits), career intentions, unit cohesion, perceptions of fairness, confidence in leadership, and professionalism. Clearly, without the affective commitment of its members, the Army cannot function.

While many soldiers indeed hold a strong emotional attachment to the Army and the CF, the cynicism and negativity directed at the senior leadership described in several reports (e.g., Jenkins, 2003a; 2003b) indicates that some members do not hold strong emotional attachments. In fact, the recent Chief of the Land Staff (CLS) *Focus on Ethics Report* (Jeffrey, 2003) goes further to describe members' cynicism extending beyond the senior leadership of the Army and the CF to include the government of Canada. *The Defence Ethics Program (DEP) Baseline Assessment of Ethical Values in DND* report (2000) found similar issues across the CF and revealed a general perception held by many that serious gaps existed between "the way things are now" and "the way things should be" with respect to organizational rules, organizational fairness and self-interested behaviour. In short, fairness, honesty and integrity form the constellation of leadership values that members use to guide their emotional attachment to the organization.

## INTRODUCTION

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An Army culture that is clearly aligned with the core values of Army ethos is the best way to foster and build soldiers' emotional attachment-or affective commitment-to the Army.

As part of the Shape Army Culture Project, the CLS commissioned two surveys aimed at identifying and defining the major elements of Army organizational culture and climate. These surveys, *The Army Culture and Climate Survey*, (Bradley, Charbonneau, Johnston, and Campbell, 2004) and *The Army's Organisational Culture Survey*, (CROP, 2004) were completed in early 2004 and reports of the findings submitted to Land Personnel Concepts and Policy (LPCP) staff. The purpose of this paper is to describe the two surveys, synthesize the information from survey reports, and make recommendations flowing from this synthesis. To accomplish this, both surveys are described briefly. Next, the results of the CROP survey are discussed, followed by a discussion of The Army Culture and Climate Survey in which CROP survey results are employed to help explain The Army Culture and Climate Survey findings. Finally, recommendations are drawn from the findings of both surveys. A number of "maps" and tables are included to aid in understanding the data.

This report is an important first step in defining and describing the organizational military culture that exists in Canada's Army today (i.e., "how we do things around here") and comparing it to the espoused ethos in *Duty With Honour* and Canada's Army (i.e., "how things should be") (see Figure 1). The policy recommendations that follow are intended to provide army leadership with advice on aligning the culture identified with espoused values.

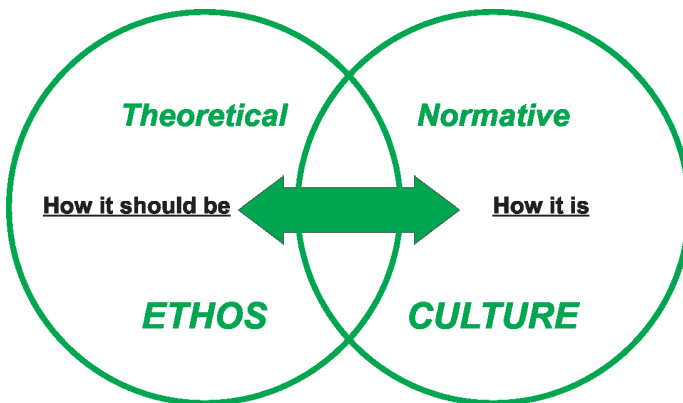


Figure 1: Military ethos and culture relationship



## THE ARMY'S ORGANISATIONAL CULTURE SURVEY (CROP)

The CROP survey is based on a civilian survey instrument called the 3SC (*Système Cofremca de Suivi des Courants Socio-Culturels*). The 3SC has been described as "an internationally recognized business planning tool that maps the changing values, attitudes and behaviour of consumers" (Environics, 2004). Also, according to Environics (2004), "the survey has been used in strategic planning by business in over 20 countries around the world, and in Canada since 1983 and the United States since 1992." The 3SC is administered annually in Canada to gauge the direction of social change in various regions in an effort to understand specific groups of citizens. The results of the 3SC have been used in a number of recent books by the President of Environics, Michael Adams, including *Sex in the Snow: Canadian Social Values at the End of the Millennium* (1997), and *Fire and Ice: The United States, Canada and the Myth of Converging Values* (2003). The Army survey was adapted from the 3SC to provide a specific Army profile. While the civilian version of the 3SC asks about 300 questions to position personnel on 105 trends, the Army version consisted of about 60 questions to position personnel on 67 trends of relevance to the Army. CROP routinely uses shortened versions of their survey and reports no significant decrease in validity. Survey results are analysed using statistical techniques to construct sociocultural maps on which subgroup core values, motivations, and sociocultural characteristics are positioned in relation to the group as a whole and to each other (see Figure 2: CROP 2003).

### Reading the Map

The vertical axis opposes adoption of conformist values such as order, authority, moral authority and respect for traditional authority (top) with more individualist values such as respect for the individual and a belief in flexible and open leadership (bottom). The horizontal axis, on the other hand, contrasts outer-directed values such as self-assertiveness through upward personal and social mobility (left) with more inner-directed values that emphasize self-acceptance. The intersection of the two axes creates four quadrants, which identify characteristics of individuals in relation to their values. For example, people who relate to the values located in the upper right quadrant tend to be focused on surviving and maintaining their lifestyle.

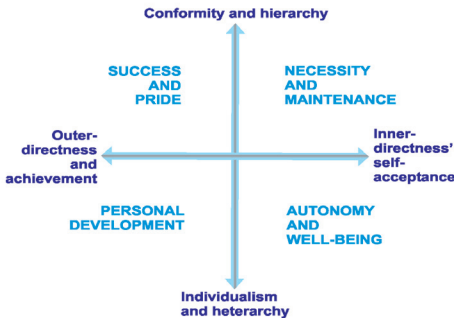
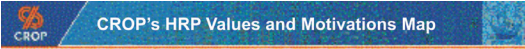


Figure 2: CROP 3SC Sociocultural Map

People who locate themselves in the upper left quadrant are more focused on success, pride and materialism. People who locate themselves on the upper right quadrant are focused on surviving and maintaining their lifestyle. People in the lower right quadrant are independent and are concerned with their autonomy and well-being. People in the lower left quadrant tend to be interested in personal development through work and personal experience. An individual can be placed on the map by a score on any of the measured values according to their responses to survey items. In addition, group scores can be assigned a location on the map by calculating an overall average score for the group.

Surveys were distributed to 7310 members of the Army: 3880 Regular Force and 3430 Reserve Force. Valid surveys were received from 1737 personnel: 1297 Regular Force and 440 Reserve Force. The 26.4 percent response rate (33 percent Regular Force, 13 percent Reserve Force) was considered low but acceptable. As the Reserve Force response rate was particularly low, inferences from Reserve Force data should be made with caution. Weighting was used to address size differences in Regular/Reserve, Land Force Area (LFA), and rank variables.

**THE ARMY CULTURE—CLIMATE SURVEY**

The purpose of *The Army Culture—Climate Survey* is to provide a comprehensive quantitative description of Army culture that can be used to determine whether the present culture meets the Army's needs, and/or to aid in developing personnel strategies for modifying the culture, if required (Bradley, Charbonneau, Johnston, & Campbell, 2004b). Questions were drawn from previous surveys conducted in Canada's Army, the armies of other countries, and from the writings of military and civilian researchers. Questions covered culture and climate areas such as professionalism, ethics, leadership, and stress.

2472 soldiers completed *The Army Culture—Climate Survey*. Surveys were administered on-site to participants who responded to base-wide "invitations" to participate in the study. In excess of 80 percent of members selected to participate completed the survey. Eighty-one percent of personnel reported being in the Regular Force, 10 percent reported being in the Reserve Force. Data was provided for the Army as a whole; no Regular/Reserve breakdown was reported.

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## RESULTS

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In this section, both surveys are discussed. *The Army's Organizational Culture Survey* is discussed first and for reasons of clarity is referred to as the CROP survey, or simply CROP. *The Army Culture—Climate Survey* is discussed second and referred to by its full name. Where CROP results provide explanatory value to *The Army Culture—Climate Survey* an observation is raised in which CROP survey results are overlaid on *The Army Culture—Climate Survey* findings. In this way, culture and climate dimensions described by *The Army Culture—Climate Survey* can be explained by underlying values revealed by CROP. By understanding the values underpinning culture and climate, it is hoped one is better able to shape them.

### THE ARMY'S ORGANISATIONAL CULTURE SURVEY (CROP)

The CROP survey looked at a number of different groups within the Army. In this section the Army as a whole will first be compared to the Canadian population as a whole giving a view of how the average soldier compares to the average member of Canadian society. In addition, how young Canadians interested in a CF career differ from the general Canadian population will be briefly reviewed. Next, differences by gender, age, and years of service for the Army as a whole will be examined before turning attention to the Regular and Reserve Forces, where differences by rank groupings and by LFA will be described.

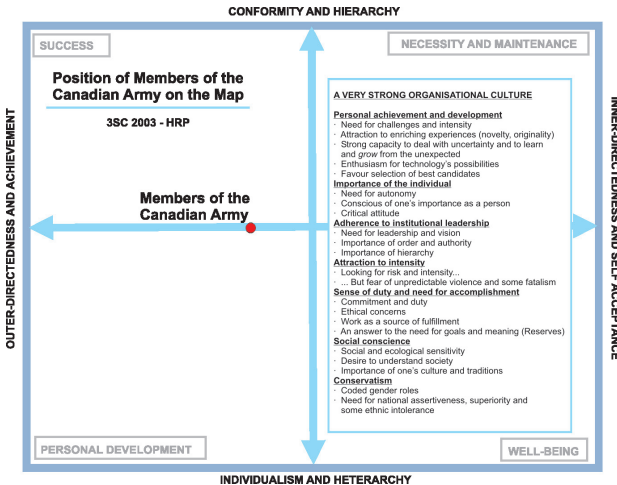
### THE ARMY

The values and attitudes of members of the Army, as assessed by the CROP survey, compare favourably to the attitudes and values of Canadian society. In the general view afforded by the two axes and four quadrants of the 3SC sociocultural map, members of the Canadian Army are aligned with Canadian society on issues of conformity (to order, authority, moral standards and respect for traditional hierarchy) and individualism (i.e., respect for the individual) (see Figure 3). That is, like Canadian society, soldiers are neither so excessively conservative that they categorize people by race, religion, and class, nor do they believe in a pyramidal hierarchy that is God-given. Nor are soldiers so liberal that they crave absolute autonomy to choose their own path in life and reject traditional forms of associations and identities.

Soldiers do, however, tend to be more outer-directed and personal

## RESULTS

development oriented than Canadian society. They place a high premium on the standards and opinions of others rather than deciding appropriate standards for themselves, an attribute that fosters adherence to social convention, rules, regulations, and orders. Adherence to social convention is a positive attribute when properly channelled. Soldiers, more so than members of Canadian society, are influenced to follow social convention by their desire to impress others, thereby achieving goals, presumably through promotion.



**Figure 3: Position of Army members compared to Canadian society**

The attitudes and values revealed by the CROP survey also show some correspondence to those values typically considered to be fundamental to the Army ethos. Duty, loyalty, integrity, and courage are the military values delineated in *Duty with Honour: The Profession of Arms in Canada* (Canadian Defence Academy—Canadian Forces Leadership Institute, 2003, p. 30). While these values were not explicitly addressed in the CROP survey, some inferences can be made.

In general, and in contrast to the average member of Canadian society, soldiers answer to a higher calling. They do not believe that money is the key to the good life and are less likely than the typical member of Canadian society to consider salary to be the most important aspect of a job. They express a desire to help others in the community, are concerned for the environment, and believe that there is a conflict between profit driven business and the public good.

Soldiers tend to believe that duty and loyalty are important. They do not place the pursuit of happiness above duty, but tend to look to their work for both meaning (self-satisfaction) and personal

achievement (praise of others). Compared to Canadian society, soldiers are more comfortable with structure and discipline, hallmarks of a professional Army, and are more willing to respect and defer to authority. They are even willing to sacrifice their family life, to a certain extent, to accommodate other considerations including work. These traits express a loyalty to the organization and its leaders.

Many trends in the CROP survey suggest the courage of soldiers. Compared to the Canadian population at large, soldiers are more adventurous. They are unthreatened by change and complexity and derive emotional thrills from risk taking. They crave novelty, embrace spontaneity and the unexpected, and pursue intense emotional experiences sometimes at the expense of reason and logic. Sexual permissiveness far in excess of the societal norm is one result of this search for adventure and excitement. The willingness to search does, however, suggest a high degree of courage.

Integrity, a core Army value, is not as well quantified in the CROP survey as other military values. Soldiers tend to greater introspection and empathy, analysing and understanding actions of themselves and others rather than judging them in relation to a norm. This implies, if not integrity, at least a desire to do what is right. Soldiers also look for social value in their work, to be of help to others, a quest that is inconsistent with dishonesty.

Not surprisingly, soldiers are relatively conservative compared to the Canadian population. They are fairly satisfied with leaders being in control and have little fear that government will misuse the personal information collected in government databases. They look to their work for personal achievement and are most comfortable with the traditional family as opposed to new definitions of what constitutes a family.

Conservatism can have a dark side: intolerance. CROP survey results suggest that soldiers tend to be traditionalists in regard to gender and minorities. In comparison to Canadian society, soldiers are less supportive of affirmative action for women and minorities. In the hiring of new employees, they tend to believe that experience and ability, not quotas, should be the primary considerations. They tend to support sexual stereotypes and wish to preserve and maintain their own cultural traditions and customs. Lastly, soldiers tend to consider national superiority to be important

and to see themselves as superior to foreigners. These attitudes and values may, at times, result in conflict with Canadian values as expressed in the Canadian Charter of Rights and Freedoms and supported by the CF (*Duty with Honour*, 2003, p. 28) and the Army (*The Army Strategy*, 2002, p. 19). Perhaps surprisingly, both men and women in the Army agree that the best candidate, regardless of gender or minority status, should be selected for a job. Not only do men and women agree on this issue but both groups feel more strongly about this than does the Canadian population.

Values and attitudes, of course, change over time. The CROP survey points to one such value. *The Army Strategy* (2002) refers to a "diminished tolerance for hierarchy and authority" (p. 18) in Canadian society and suggests that the Army will have to adapt to this change or challenge it. Although the CROP survey found that soldiers are comfortable with hierarchy and authority, soldiers complain of their inability to influence events that directly affect them; they feel they cannot compete with forces greater than themselves. What they tend to desire, to a greater extent than Canadian society, is autonomy over all aspects of daily life and the opportunity to be creative and demonstrate individuality. They want to be part of the hierarchy and have some of the authority.

While this desire for more autonomy and opportunity is in apparent conflict with the basic assumptions that underpin the military ethos such as service before self, teamwork, and unlimited liability, it is not inconsistent with the changing roles envisioned for non-commissioned officers (NCOs) and warrant officers in *Duty with Honour: The Profession of Arms in Canada* (2003). As a result of the uncertainty, ambiguity and complexity of the future battle space, *Duty with Honour: The Profession of Arms in Canada* sees responsibility and authority being redistributed down the chain, and teamwork and collegiality replacing the traditional pyramidal hierarchy. The CROP survey indicates that this would be a welcome cultural shift.

Other trends that differentiate soldiers from Canadian society include: (1) adaptability; soldiers are, on average, almost four times more adaptable to the complexities of life compared to Canadians in general, (2) stress; they feel more harried and more need to escape the responsibilities of everyday life, (3) technology; soldiers are more comfortable with technology than Canadian society, and (4) social status; soldiers seek it to a greater extent than the civilian

population. Surprisingly, soldiers are less concerned with a healthy diet than the Canadian population.

Before proceeding to the next section it is worthwhile to recall that for the Army in general:

- The values of soldiers are largely consistent with the values of the larger Canadian society from which they are drawn.
- Soldiers have a greater sense of duty and loyalty and are more comfortable with structure.
- Soldiers are more adaptable to complexities of life compared to other Canadians.
- Soldiers appeared well suited to the constant demands placed upon them and their families including deployments, postings, long working hours and often harsh working conditions.
- Compared to the Canadian population, soldiers tend to crave adventure and novel experiences.

### **YOUNG CANADIANS INTERESTED IN A CF CAREER**

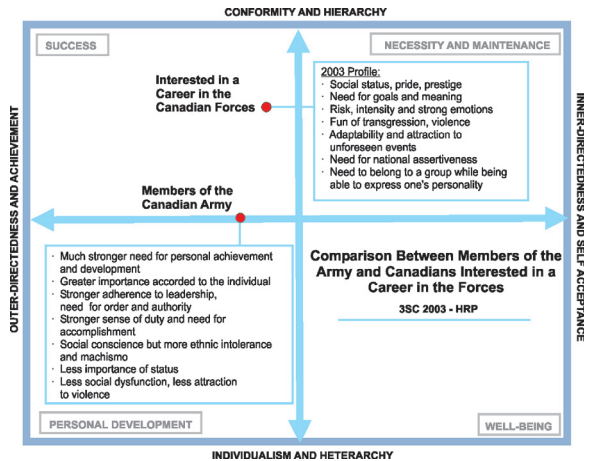
Canadians who express an interest in a career in the CF are positioned much higher on the 3SC map than are members of Canada's Army (see Figure 4). Generally, people located towards the top of the map are conformists who defer to external codes and rules (i.e. they were attracted to the discipline of the Army). They are somewhat timid in the face of change and preferred traditional categories of identity by race, gender, and nationality. As a result, they may resist affirmative action initiatives. CF aspirants share with the Army population a tendency to seek adventure and risk. Both groups score much higher than the Canadian population on dimensions such as penchant for risk taking, interest in the mysterious, and pursuit of novelty. Unlike the Army population, however, those who are interested in a career in the CF differ from Canadian society in that they tend to be lacking in life goals and feel alienated from society and its values. They are attracted to violence more than the average member of Canadian society and accept violence as a legitimate means of getting what they want. Those interested in a career in the CF are not so much interested in serving, as in being someone and belonging to something. Unlike the typical member of Canadian society, they tend to pursue happiness before duty, give personal life priority over work, and in ethical dilemmas tend to favour personal interests, none of which are typical attributes of serving members. In contrast to both serving members and Canadian society, they are interested in owning status symbols and in



looking good, and have a greater need to break out of their isolation and share the collective emotions of a group.

While the description above does not appear to be a description of the ideal CF aspirant, it is possible that the candidate described above is the one the Army moulds into young soldiers, who, based on the evidence, are closer to the "centre of mass" of Canadian values. Although there could be any number of explanations for this trend, it can be inferred that a combination of screening, training, and social acculturation within the institution, balances the more worrying tendencies of those who indicate interest in the annual 3SC.

**Figure 4: Comparison of members of the Army and Canadians interested in a career in the CF**



**A CLOSER LOOK AT CANADA'S ARMY**

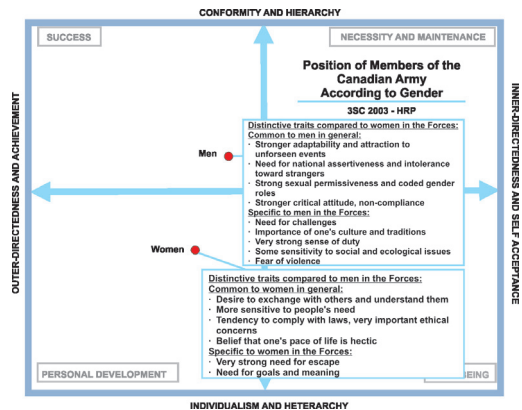
**Gender Differences**

In the general view provided by the 3SC sociocultural map (see Figure 5), Army males tend towards conformity, valuing order, discipline, and hierarchy, while Army females tend toward individualism, valuing individual needs, and an open leadership that allows individual initiative. Because there are more men than women in the Army, (and in the sample used for the CROP survey), the global view given in previous paragraphs pertains primarily to males. Females tend to moderate the male values in the Army. Thus, values that could be construed to denote duty as a higher calling, loyalty, and courage are stronger for the male sample, as are values that might lead to intolerance of people not like themselves. Women, on the other hand, generally have a more liberal, cosmopolitan outlook, less fixation on traditional forms of group identity and are thus more sensitive to gender and minority issues, more open to flexible family arrangements (same-sex couples) and shifting gender identities, and more concerned with equity in the workplace. They also value integrity more highly than men as they tend to have a higher regard for the social contract (don't

cheat on income tax, don't hire under the table, etc) and tend to respond more favourably to questions of workplace ethics.

Women in the Army seek meaning in their lives but are less likely to look for it at work than are men. While both men and women feel a certain lack of control in their lives and desire a regular escape from everyday stresses and responsibilities, women feel this need much more strongly to the point of being overwhelmed by what they need to accomplish. It is women, not men, who feel their life lacks meaning and who more strongly feel that they are having difficulty getting a grip on themselves to turn things around. While both men and women value autonomy, it may be that men want it to further workplace goals while women want it to regularly escape the pressures of everyday life. Lastly, it is men, not women, who are unconcerned about a healthy diet.

Figure 5: Position of Army members according to gender



### Age Differences

There are distinct differences in values reported by different age groups. Whether these differences are due to a "mellowing" as a result of experience or are a result of differences in the values of society during the impressionable youth period of the personnel is unknown. In the general view provided by the 3SC sociocultural map, (see Figure 6) as aging occurs personal values move from a concern for social expectations and desire to fit in, (a worldview that values tradition, discipline, authority, and success), to a self-directed, individualistic, more liberal world view that values autonomy.

As aging occurs, value systems shift from emphasizing risk, adventure, belonging, conservatism, and some non-compliance and intolerance, to

systems emphasizing autonomy, less risk, and non dependence on group membership and so more tolerant of diversity. That the 17–24 age group values risk and adventure is shown by above average scores on such values as risk taking, fatalism, pursuit of intensity and novelty, sexual permissiveness, and interest in the mysterious. The same age group demonstrates a need for belonging. They do not reject authority or order and place strong emphasis on being a member of a group, to the point that they pursue originality in order to be noticed and deport themselves in such a manner as to gain esteem and status. This age group is somewhat conservative (preservation of one's culture, viewing oneself as superior to foreigners), and intolerant (civil disobedience, low openness towards others and equality of the sexes, non acceptance of affirmative action for women and minorities), has a tendency to non-compliance and a need for goal setting.

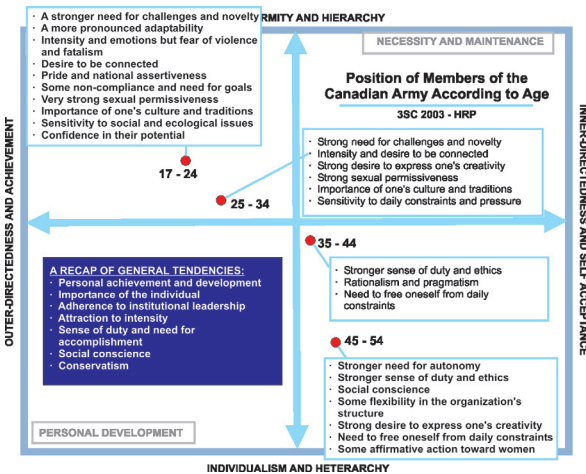


Figure 6: Position of members according to age

By contrast, the 45–54 age group reports much lower levels of the values described above. Adventure and risk taking are still above the level of Canadian society, but the adventure no longer involves intense emotional experiences or sexual permissiveness to the extent it did 20 years before. Civil disobedience in this age group is replaced by a social conscience; openness to others, equality, and

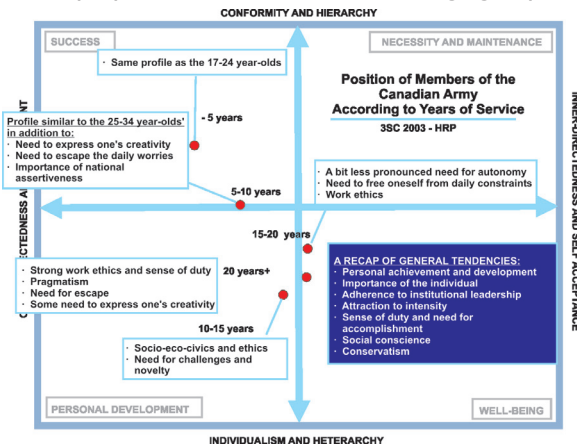
affirmative action issues are realigned with mainstream Canadian society. This age group also values autonomy, both to control their life, and, as is reported by women, to escape the stresses and responsibilities of everyday life. More than any other age group, this age group is less accepting of traditional authority, preferring greater input into decisions affecting them. This does not mean that this age group is selfish. In fact, members have a greater sense of duty than other age groups and Canadian society. On matters of pursuing their own happiness, placing family before work, and placing the organization ahead of self in the workplace, duty comes first in this age group.

Age groups between the youngest and the oldest fall between the two

extremes in almost linear fashion, with ages 25–34 displaying the values associated with the younger age group yet values tempered by age, and the 35–44 age group casting off the values of youth and commencing the journey to maturity.

## Years of Service

As would be expected, trends for years of service are similar to trends for age, with risk and adventure becoming less important with age and civic mindedness, and duty and autonomy becoming more important (see Figure 7). An anomaly is found in the 10-15 years of service group. This group placed lower on the vertical axis of the 3SC sociocultural map than would be expected, suggesting individualism and non-conformity being more visible in officer than NCM profiles. This anomaly may have resulted from a preponderance of officers in this age group.



**Figure 7: Position of members according to years of service**

## REGULAR FORCE

### Rank Differences

With 71 percent of the Regular Force sample coming from junior NCMs, it is not surprising that trends applicable to junior NCMs are largely applicable to the Regular Force overall. Likewise, as junior NCMs compose the largest proportion of the Army, their values will, to a large

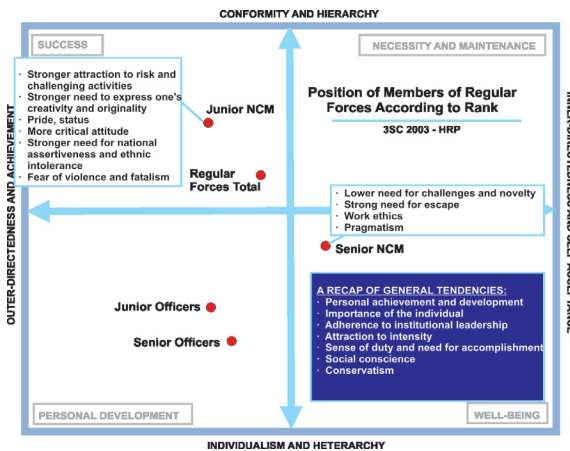
extent, represent the underlying personal values of the average member of the Army.

Therefore it is not surprising that in the general view presented by the 3SC sociocultural map, junior NCMs inhabit the northwest quadrant, the same quadrant inhabited by the combined Army total of all ranks. This quadrant is associated with conformist individuals who respect tradition and hierarchy and value order, authority, and discipline. They view work as an opportunity for upward mobility and seek to impress others to gain this mobility. Officers, as a group, are as outer-directed as junior NCMs, (concerned with the approval of others) but their outer-directedness manifests itself in a deep interest in the perspective of others rather than in the effort to impress others as junior NCMs might. Officers are more individualistic than junior NCMs, more concerned with individual needs and rights, and prefer flexible/less authoritarian

## RESULTS

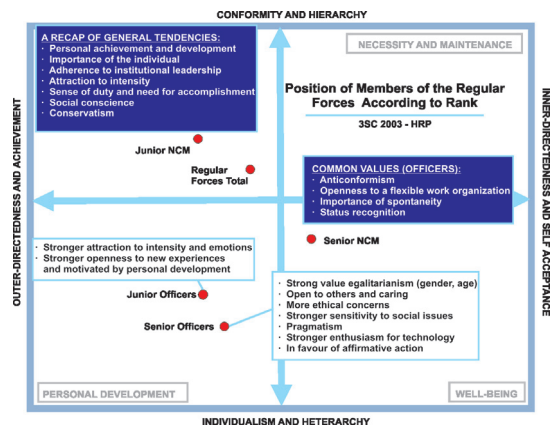
leadership rather than hierarchy, order, authority, and discipline. Officers inhabit the southwest quadrant of the 3SC map. Senior NCMs, on the other hand, lie between junior NCMs and officers on the value authority/value individualism scale but are unlike both groups in that they do not seek social mobility in their work but are comfortable with their station in life. Senior NCMs occupy the southeast quadrant of the 3SC map (see Figures 8 and 9).

Occupying, as they do, three different quadrants of the 3SC map, junior NCMs, senior NCMs, and officers report different values. Junior NCMs, in comparison to the other rank groupings, tend to search for meaning and feel somewhat cut off from Canadian society. They have not yet established life goals, but need to be successful at work, are fatalistic, and place a great deal of importance on appearing attractive, while at the same time different from others. In common with junior officers, this group is interested in adventure. Unlike junior officers, however, they are willing to take risks.



**Figure 8: Position of members according to rank: NCMs**

**Figure 9: Position of members according to rank: Officers**



Junior NCMs score above average in sexual permissiveness and fear of violence in society, express more conservatism, see themselves as superior to foreigners, and offer limited support to workplace affirmative action or equality of the sexes. Money is a not an important part of the job. Junior NCMs tend to be more likely to place family before work and to place their interests before those of the Army. Performing one's duty is also less of a concern for this rank group than for the others.

The values reported by senior NCMs reflect great differences from junior NCMs. Gone are the search for meaning and the quest for adventure and the conservatism. Senior NCMs desire simplicity and stability with an avenue of regular escape from the stresses and responsibilities of everyday life. Duty is more important than for junior NCMs, but senior NCMs are not as zealous in this regard as officers. Work considerations tend to be given precedence over salary, personal gain, and to some extent, family.

In many respects, junior officers combine the zealousness of youth with the maturity of senior officers. On the one hand, junior officers embrace novelty, intense and emotional experiences (including new definitions of family), and commitment to diet and exercise, positive values not characteristic of senior officers. On the other hand, this rank group is more similar to senior officers than NCMs in sensitivity to equality issues (support affirmative action, equality of women) and the performance of duty (salary is not the most important element of work, willing to accept a lower standing of living to accomplish other goals, family does not take top priority).

Senior officers differ from junior officers in that they are more positive on trends associated with sensitivity, ethics, and duty and, in keeping with their maturity, feel more socially responsible for the Army community, tend to be less judgemental and more understanding, are more open towards others, and understand the individualism of youth.

The characteristic differences observed here between the rank groups appear to underlie and reinforce the findings of unit climate research in the Army (e.g., Farley & Veitch, 2004). Importantly, unit climate research indicates that leaders at the platoon and company level have a very different perception of climate issues compared to their subordinates. Specifically, leaders tend to overestimate levels of morale, cohesion and confidence in leadership among their soldiers. For example, when Army leaders on deployment in Bosnia were asked to estimate how their soldiers would respond to questions regarding morale, cohesion, and the degree to which soldiers had confidence in their leaders, the leaders' estimates were always higher than those of the soldiers in their own platoon or company (see Figure 10). In general, this points to a lack of knowledge about unit climate

## RESULTS

issues on the part of leaders and is consistent with the psychological literature on over-confidence and positive bias found in supervisor ratings of subordinate attitudes. The results of the CROP survey suggest that this disconnect between leaders and subordinates has a genesis in their differing basic values and motivations which generate a propensity for differing perceptions for each group. The feedback process of unit climate information to commanding officers during deployments is designed to calibrate the understanding of leaders with the actual perceptions of their subordinates.

5 = Strongly agree 3 = Neutral 1 = Strongly Disagree

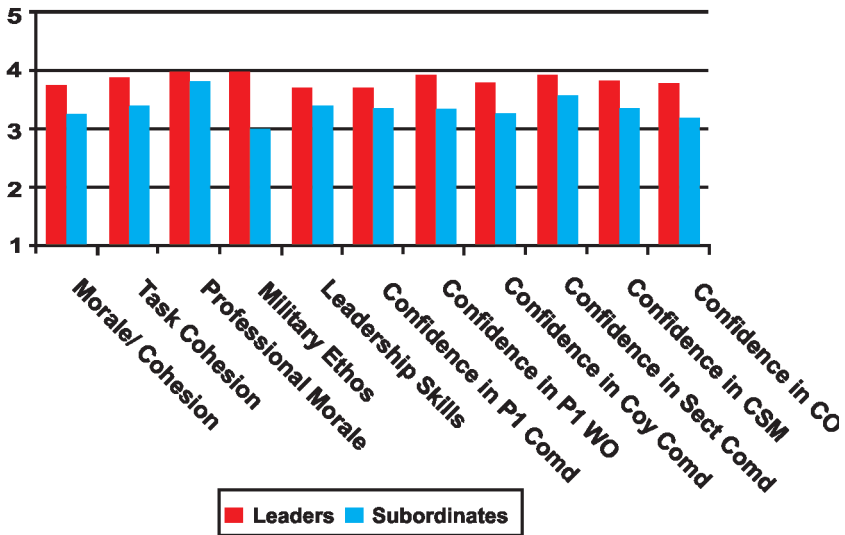


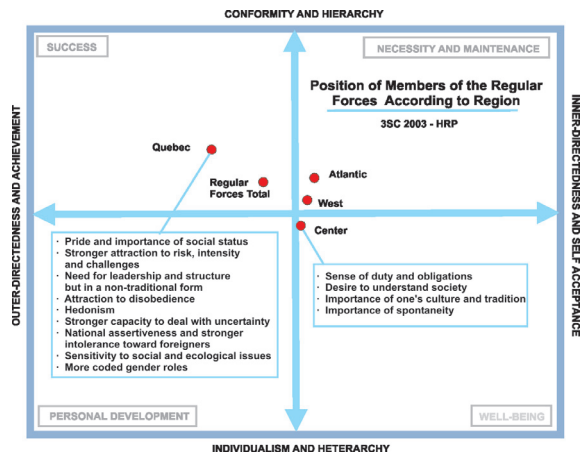
Figure 10: Comparison of leader and subordinate attitudes on unit climate dimensions in their own platoon or company

### LFA Differences

While different sociocultural trends emerged for each of the four Land Force areas (LFAs), Secteur du Québec de la Force Terrestre (SQFT) is the most distinct (see Figure 11). A trend towards an intense emotional existence characterises personnel from SQFT. Risk taking, intensity and emotion, a tendency to adapt easily to uncertainty, and a need for status recognition distinguish personnel from SQFT from other LFAs. Personnel from SQFT are much more image-conscious than those from other LFAs.

SQFT soldiers also tend to be more insular, somewhat more intolerant of immigrants and see themselves as superior to foreigners. They prefer traditional gender roles, and are even less favourable to equality of the sexes than members of other LFAs. Personal pleasure and happiness take a more central role in the lives of SQFT personnel than they do in the lives of personnel from other LFAs. Nevertheless, there is a need to achieve professional success through their work. To this end, personnel in SQFT desire order and clear boundaries, but prefer flexible leadership and tend not to readily defer to those in leadership positions. The views of SQFT personnel tend to have an emotional perspective rather than a solely rational one.

**Figure 11: Position of members according to geographic area: SQFT and LFCA**



Sense of duty and a desire to control all aspects of life are the most significant trends for personnel from Land Force Central Area (LFCA). Personnel in this LFA tend to be ethnically tolerant and accepting of sexual equality. Although committed to obligations and duty, they believe in saving money and place duty before personal happiness. LFCA personnel are concerned with the individual needs of youth and their own need for a balance between work and personal life.

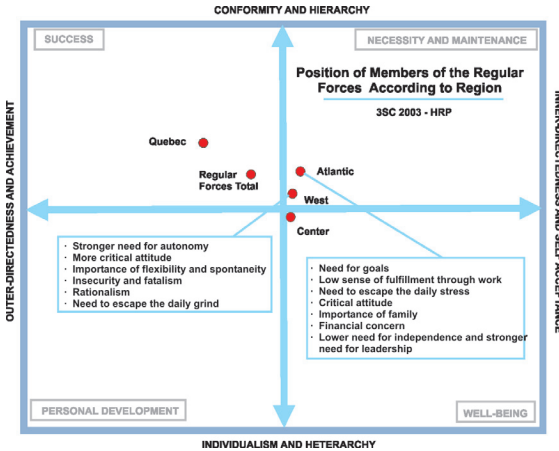
Land Force Western Area (LFWA) personnel are more individualistic than their counterparts in other LFAs and feel somewhat alienated from Canadian society. They tend to be less ethnically tolerant than Canadian society. Although LFWA personnel are more likely than other soldiers to look upon work as a means of earning money, they are less motivated by money than are members of Canadian society. They are suspicious of big business and government, especially personal information being collected by both. Soldiers in LFWA are willing to sacrifice standards of living to pursue



## RESULTS

their goals. LFWA personnel, along with Land Force Atlantic Area (LFAA) personnel, are less concerned than the other two LFAs with challenging work, and less comfortable with complexity, and technology. They prefer as much autonomy as possible and the opportunity to regularly escape their everyday responsibilities.

Like LFWA, members of LFAA tend to feel somewhat alienated from society (see Figure 12). Also like LFWA, personnel from LFAA, more than personnel from the other two LFAs, have money concerns. They are pragmatic. Money and family, including time away from the stresses and responsibilities of everyday life, are more important to LFAA soldiers than they are to soldiers from other LFAs. Spontaneity and the pursuit of intense and emotional experiences do not hold the allure for LFAA personnel that they do for personnel of SQFT. The good of the larger society and issues such as ecology also pale in importance compared to family. This does not mean that duty is given short shrift. LFAA personnel tend not to crave the autonomy desired elsewhere. They are accepting of authority, desiring strong leadership to give them direction and giving them input into how to do the job. They do not, however, look to work for personal satisfaction to the same extent as members from other LFAs. Family is considered by LFAA personnel to be more important than it is to personnel from other LFAs.



**Figure 12: Position of members according to geographic area: LFAA and LFWA**

In many respects, differences among LFAs reflect Canadian regional differences. For example, the SQFT propensity to sense the world from an emotional perspective is mirrored in the civilian Quebec population as determined by the 2003 3SC (CROP, 2003) administration in that province. Both samples value personal image, pleasure and happiness to a greater extent than personnel from other regions and LFAs. Both are

very regional-centred and prefer traditional gender roles. SQFT personnel and Quebec civilians diverge on questions of risk, complexity, and intolerance, with the Quebec population showing more maturity in these areas, likely reflecting an older average age of respondents in the provincial

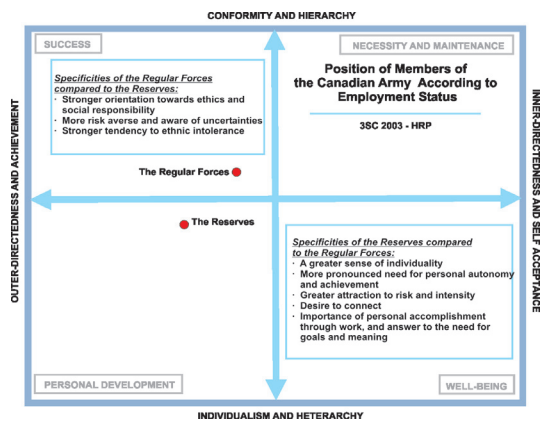
sample vis-à-vis the SQFT sample.

The commitment to duty, while at the same time balancing work and personal life, revealed by LFCA personnel in comparison to other LFAs, is similarly reflected in the Ontario civilian population compared to the rest of Canada. The ethnic tolerance shown by LFCA personnel, however, is only tolerance compared to a relatively intolerant Army. Compared to Canadian society as a whole, LFCA personnel do not show a high degree of tolerance, an attitude consistent with attitudes found in the Ontario civilian population by the 2003 3SC.

Attitudes of LFAA soldiers regarding work, status, distrust of strangers and business are similar to attitudes found in the region among the civilian population and differentiate the Atlantic region from the rest of Canada. Other values, such as aversion to complexity and technology, and need to escape the responsibilities of the workplace differentiate soldiers in LFAA from their civilian counterparts. These differences may result from a difference in ages of the two underlying populations, the military population being generally younger than the civilian population.

**RESERVE FORCE**

While both Regular and Reserve Force members demonstrate significant differences with respect to the Canadian population, differences between them are minor (see Figure 13). Regular Force members show a slightly stronger orientation towards ethics and social responsibility while at the same time demonstrating a stronger tendency to ethnic intolerance. Reserve Force members demonstrate an interest in individuality, autonomy, risk, achievement, belonging, and accomplishment through work. Differences in age distribution of the Regular and Reserve Force samples might explain these differences. While 46 percent of the Reserve Force sample was between 17 and 24 years of age, only 15 percent of the Regular Force sample came from this age group. In planning and programming, Regular/Reserve Force differences call for consideration but not undue concern.



**Figure 13: Position of the Reserve members of the Army compared to Regular members**

### LFA—Reserve Differences

In spite of over-all similarities between the Regular and Reserve Forces, some LFA differences are worth mentioning. Differences found in SQFT for the Regular Force are also found in the Reserve Force. Intensity of experience and achievement, rather than money, are greater motivators of soldiers in SQFT than in other LFAs. Social status, pride, and belonging to the community are also important, with sense of duty as conventionally defined (service before self, nose to the grindstone, respect for authority, following orders) less important than in other LFAs.

LFCA reservists tend to be somewhat less concerned with duty and control than their Regular Force counterparts. They seem to be more individualistic than reservists in other LFAs, feel somewhat more alienated from society, feel more strongly about national identity, and need to routinely escape the stresses and responsibilities of everyday life.

LFWA Reserve personnel tend to be at the opposite end of the continuum from SQFT Reserve personnel. Where emotion, intensity, complexity, status, and appearance are important in SQFT, risk aversion, rationality, simplicity, and maintenance of the status quo are important among LFWA reservists. LFWA Reserve personnel are even more rational and risk averse than their Regular Force counterparts and, perhaps because of this, more ethnically intolerant. No data was available for LFAA because of limited Reserve sample size (43 personnel).

### SUMMARY

Prior to proceeding to *The Army Culture—Climate Survey* it is worthwhile to review the key points of the CROP survey:

- Soldiers, compared to the Canadian population, tend to be more conservative. They are concerned with duty, loyalty, and do not rebel against structure. They hold conservative views on family, money, and the sexes. This conservativeness leads to some intolerance and a tendency to look to others for guidance rather than be guided from within.
- There is a wide range of soldiers differentiated by gender, age, rank, and geographical location. There are also Regular and Reserve Force differences although the differences between the components are not as marked as is often assumed.
- Much of the conservativeness of the Army is a result of male attitudes—women have more liberal views of equality, the sexes,

and family structure. Women are also more concerned with ethical considerations. Men are more adventurous and tend to be more duty conscious.

- Distinct differences exist between the under 35 years of age cohort and their older counterparts—the younger age group tends more to risk and excitement, belonging and intolerance, while the older group leans toward the desire for autonomy, equality, and practicality.
- Age differences are, to a degree, reflected in rank differences—junior NCMs tend to search for meaning, belonging, status and excitement, are accepting of authority but somewhat intolerant of others. Officers are generally more interested in autonomy and more tolerant and interested in others. Senior NCMs have lost the immaturity of youth reflected by the junior NCMs and are concerned with stability and simplicity. Duty is important to them but they are not as zealous as officers. Junior officers combine the best aspects of youth (adventure, liberalism, love of novelty) moderated by the maturity of senior officers (equality, duty).
- LFAs show distinctive tendencies. SQFT personnel are intense and emotional, adaptable and desiring of status while being somewhat intolerant of outsiders. LFCA personnel are tolerant and concerned with doing their duty while LFWA personnel are individualistic and feel alienated; they have life goals outside of work and prefer work to be kept uncomplicated. LFAA personnel, like LFWA personnel, feel alienated and have life goals distinct from professional goals. They are pragmatic, place great importance on family and are concerned with doing their duty.
- Reserve Force differences between LFAs are minimal.

## THE ARMY CULTURE—CLIMATE SURVEY

It is now time to turn to *The Army Culture—Climate Survey*. Those aspects of climate or culture that may be explained by the values and motivations revealed by the CROP survey are discussed and tied back to the CROP survey in the form of an observation. By so doing, a better understanding of the underpinnings of culture and climate should result.

### Role of the Army

Personnel were asked to assess the degree of appropriateness of Army "roles"

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such as: combat operations to defend Canadian territory, peace support operations, disaster relief operations in Canada and promoting Canadian societal values (Figure 14). Personnel feel that all specified roles except one, promoting Canadian societal values are appropriate Army roles. While finding most roles to be appropriate, soldiers show a clear preference for war-fighting roles and specifically war-fighting in defence of Canada and Canadians. Combat operations to defend an ally and humanitarian operations throughout the world were rated less highly but still received support.

### Observation

The desire to help others in the community that is evident in the CROP survey extends beyond Canadian borders.

Soldiers are generally neutral to promoting Canadian societal values as an Army role (the survey gave diversity, gender integration, human rights, and bilingualism as examples of societal values). Women support this role more than men, higher ranks more than lower, findings that are consistent with the CROP survey conclusion that ethnic and gender intolerance in the CF is primarily a male junior NCM phenomenon, or more probably a young male phenomenon.

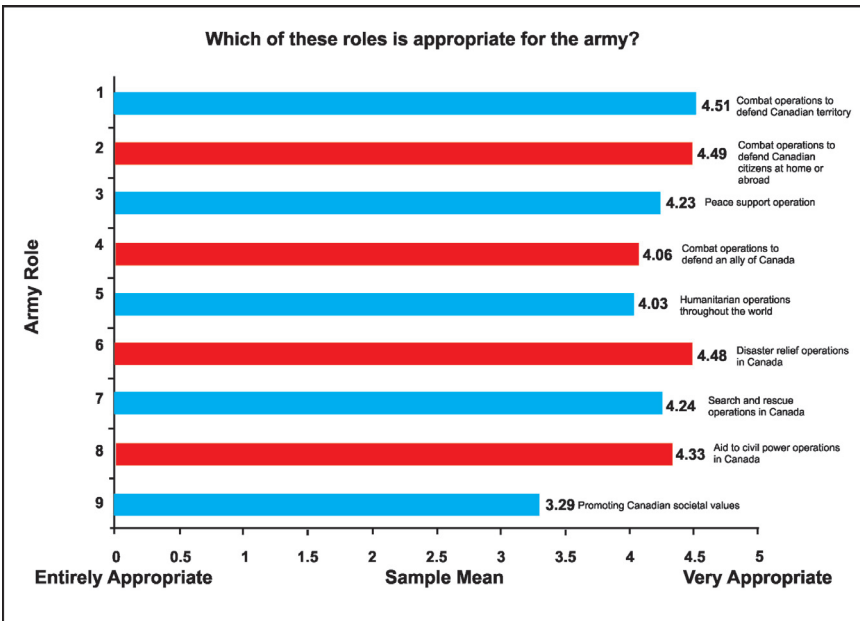
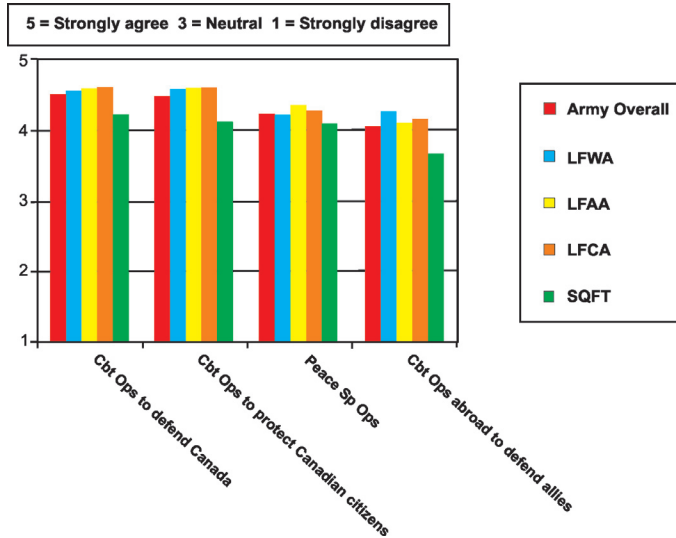


Figure 14: Responses of soldiers to the question "Which of these roles is appropriate for the Army?"

Figure 15:  
Army roles by  
LFA



SQFT personnel offer a completely different view of appropriate Army roles from the other three LFAs (see Figure 15). To SQFT personnel, non-combat operations in Canada are the most appropriate roles. SQFT personnel rate disaster relief operations in Canada and search and rescue (SAR) operations in Canada, first and second respectively, while all other LFAs rate combat operations to defend Canadian territory, and combat operations to defend Canadian citizens at home and abroad as first and second. SQFT personnel rate combat operations fourth and fifth in order of appropriateness, even behind aid to the civil power in Canada.

### Observation

The CROP survey found that SQFT personnel are more concerned with ecology and social responsibility than their counterparts in other LFAs and are more intolerant of outsiders. This might lead to a preference for "in Canada" disaster relief operations rather than foreign war-fighting operations.

### Mission Accomplishment and Troop Safety

The attitude of soldiers toward the relative importance of mission accomplishment versus troop safety varies according to the nature of the mission (see Figure 16). The results of the survey indicate that Canadians can feel confident in the willingness of soldiers to place their lives at risk to defend Canada and in combat operations to defend Canadian citizens at home and abroad. Soldiers are less willing to endanger troop safety as operations stray further from defence of Canada toward operations other than war such as

## RESULTS

humanitarian and disaster relief missions. Women show more concern for troop safety than do men with a notable exception being humanitarian operations where they are more willing than men to risk troop safety.

### Observation

CROP survey findings that women are less inclined to take risks, less duty bound in the traditional sense, and are more concerned with family, are consistent with their showing more concern than men for troop safety except in humanitarian operations where families are endangered.

### Observation

SQFT personnel express more concern for troop safety in combat operations than personnel of other LFAs. However, SQFT personnel express more willingness to place troops in danger on non-combat operations compared to personnel of other areas.

### Observation

This is consistent with the SQFT sample preference for non-combat roles for the Army and CROP survey findings that SQFT personnel are concerned with ecological and social issues.

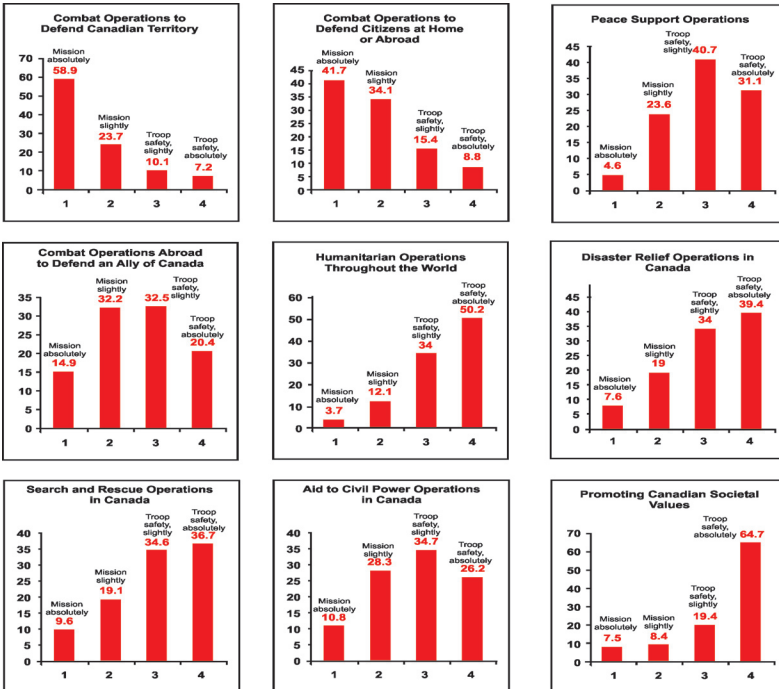
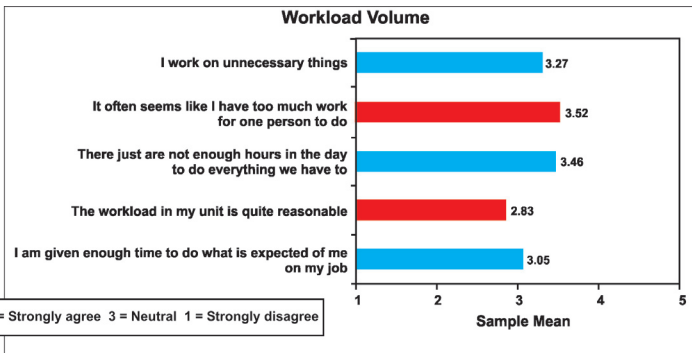
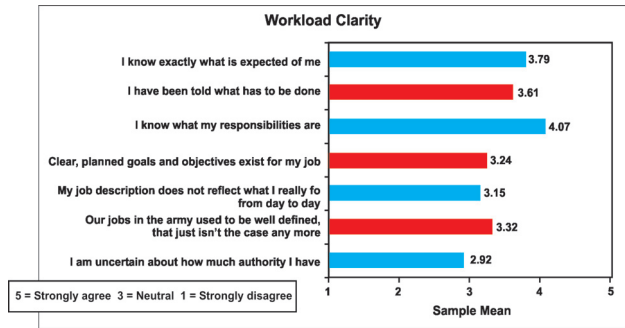


Figure 16: "Which is most important—mission accomplishment or troop safety?"

**Workload**

Clarity and volume of work were assessed (see Figures 17 and 18). Soldiers understand their job responsibilities but consider these responsibilities to vary from their job description, leading to unnecessary work and an excessive workload. Generally, work clarity increases with rank. This is not the case with workload where sergeants, majors, and lieutenant-colonels report the most difficulty completing their daily assignments. Lieutenant-colonels report the added burden of having to work on "unnecessary things." Personnel in middle management positions are often the most pressed, having pressure exerted from both above and below.

**Figure 17: Workload clarity**



**Figure 18: Workload volume**

**Observation**

The concerns of the lieutenant-colonels are noteworthy. The CROP study suggests that senior officers, while very conscious of performing their duty, are less likely than junior officers to defer to authority. Thus lieutenant-colonels may have been decrying their lack of control, not over the volume of work, but rather the scope of their work. They seem to want to determine what does and does not need to be done in order to accomplish the mission.



## RESULTS

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Women are generally clearer on what is expected of them and less overwhelmed by their volume of work.

### Observation

Given that the CROP survey found women less duty-conscious and more family-oriented, this result is surprising. It may be explained by the more static and structured employment of women in the Army, second and third line rather than front line.

LFWA and SQFT personnel show distinct differences in their outlook to workload. LFWA personnel are no more concerned about volume than other LFAs but are more concerned with work clarity. SQFT personnel are clear about their jobs but are more likely to be concerned about volume and appropriateness of the work.

### Observation

In comparison to the other areas, CROP survey results indicate that LFWA personnel tend to be more utilitarian in their views about work. Although important, work is not the only thing in their lives. They want to keep it simple and hassle free. LFWA personnel tend, more than personnel from other LFAs, to feel the need to escape job responsibilities. By comparison, and in contrast to other LFAs, SQFT personnel appear more adaptable and look to work for personal achievement. To them, work means more than a paycheck. They look to work for fulfillment and personal satisfaction. They embrace their eight-hour workday but like LFWA personnel, need time for themselves as well.

### Ethics

In this area soldiers were asked to comment on a number of dimensions of military ethics (loyalty, courage, honesty, duty, etc.) as they applied to their superiors, peers, and subordinates. Generally, familiarity led to a high rating of ethics. Thus, subordinates (with whom supervisors should have the greatest amount of professional contact) are rated highest while higher headquarters were rated lowest. Also, the higher the rank of the respondent, the higher the assessment of ethos at all levels in the chain of command. Although regional differences are few, LFWA and SQFT personnel differ in their views of leaders above their unit's chain of command. While LFWA personnel view such leaders in a less favourable light than the Army norm, SQFT personnel view them in a more favourable light than the norm.

Interestingly, women rate superiors, subordinates, and peers more highly than men rate these groups on every dimension of ethos measured.

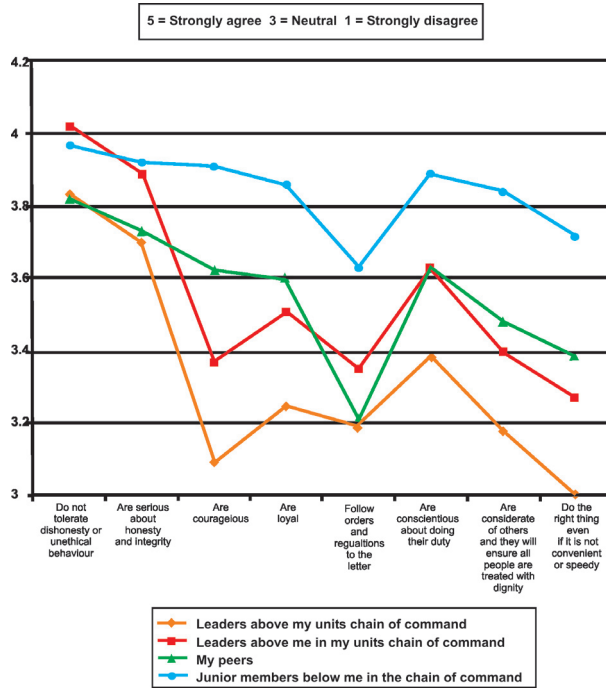


Figure 19: Total Army sample opinions on the ethical behaviour of those around them

**Institutional/Occupational Role Orientation**

In his study on Canadian Army values, Cotton (1979) introduced a Military Ethos scale that measured the degree to which personnel believed military service was occupational (like a civilian job) or vocational (a calling). The current study included the six questions from this scale. Table 1 compares the two administrations. A score of 18 is neither occupational nor vocational, while scores above 18 denote a vocational attitude. A score above 24 would denote a clear vocational attitude. Maximum score is 30.

	1979	2004
Senior officer	24.07	21.64
Junior officer	20.9	19.94
Senior NCM	19.33	19.4
Junior NCM	14.15	15.75
<b>Total</b>	17.7	17.34

Table 1: Average Military Ethos Ratings by Rank Grouping 1979–2004

## RESULTS

	<b>2004</b>
Operational combat unit	19.27
Combat support unit	16.78
Operational HQ	17.7
Non operational HQ	18.69

**Table 2: Average Military Ethos Ratings by Unit Type**

In 1979, senior officers disagreed or strongly disagreed with statements such as: no one should be compelled to take a posting he/she does not want; what a member of the Army does in his/her off duty hours is none of the military's business; and differences in rank should not be important after working hours. By 2004, senior officers, and to a lesser extent junior officers, had softened on these issues to the point that many expressed neutral views. This may indicate that some traditional views of what is really important to the military ethos have moderated in-step with the post-modernizing trends in Canadian society at large. Junior NCMs continued to report a decidedly occupational attitude, although not as occupational as in 1979, while senior NCMs remained about the same.

### Observation

CROP survey data indicates that a vocational attitude, in comparison to the larger society, is still present in the Army. Compared to the civilian population, soldiers tend to put duty before their own happiness or family obligations, view work as a higher calling (not merely a paycheque), and accept order and authority. They express vocational values even if they do not always behave in a vocational manner.

As Table 3 demonstrates, SQFT responses are more occupational in nature than other LFAs. SQFT personnel, more than personnel in other LFAs, believe that they should have control of postings, off-duty hours activities are none of the military's business, and differences in rank after working hours are not important.

	<b>2004</b>
LFAA	18.05
SQFT	14.73
LFCA	18.11
LFWA	17.56

**Table 3: Average Military Ethos Ratings by Unit Type**

### Observation

SQFT scores on the Military Ethos scale were consistent with scores on the CROP survey. According to CROP, SQFT personnel have more egalitarian views of leadership and authority and consider duty to be important in allowing them to achieve life goals regarding professional fulfilment, status achievement, and adventure.

No differences were found between men and women on the Military Ethos scale, nor on occupational or vocational attitude.

### Careerism

Careerism questions pertained to the lengths people known to the personnel were willing to go to further their careers. Similar to previous questions on ethics, familiarity led to more favourable ratings. Thus subordinates were judged to be the least likely to put their careers ahead of doing what is right for the Army and leaders in higher headquarters were judged most likely. This trend has held true for all ranks, types of unit, LFAs, and gender.

### Professionalism

Professionalism generally increased with rank. On one dimension, willingness to put life at risk, scores were much more consistent across all ranks. This dimension was also scored higher than other dimensions of professionalism indicating that the concept of unlimited liability is generally accepted by all ranks. However, as was seen in the section on mission accomplishment and troop safety, willingness to put one's life at risk is not unconditional and decreases as the mission moves away from combat operations to defend Canada. High scores were achieved for self-assessed physical fitness and willingness to defend Canadians and Canadian citizens and one of the lowest scores was recorded for willingness to stay in the military even if incomes were reduced.

Observation

The expressed willingness to accept unlimited liability or the willingness to accept personal risk in the performance of duty is consistent with CROP survey findings. Soldiers, in comparison to the Canadian population, are much more willing to take risks. This holds for all ranks. While CROP found that the penchant for risk taking declined as rank increases (or perhaps more appropriately as age increases) *The Army Culture and Climate Study* did not. CROP survey data offer no explanations for why this is so. Self-assessed high physical fitness levels were inconsistent with CROP survey results that found soldiers expended little effort on healthy living. This may be because the CROP survey concentrated on healthy diet while physical fitness more commonly denotes exercise. Regardless, the two behaviours compliment each other and more emphasis on healthy diet in the Army might be worthwhile.

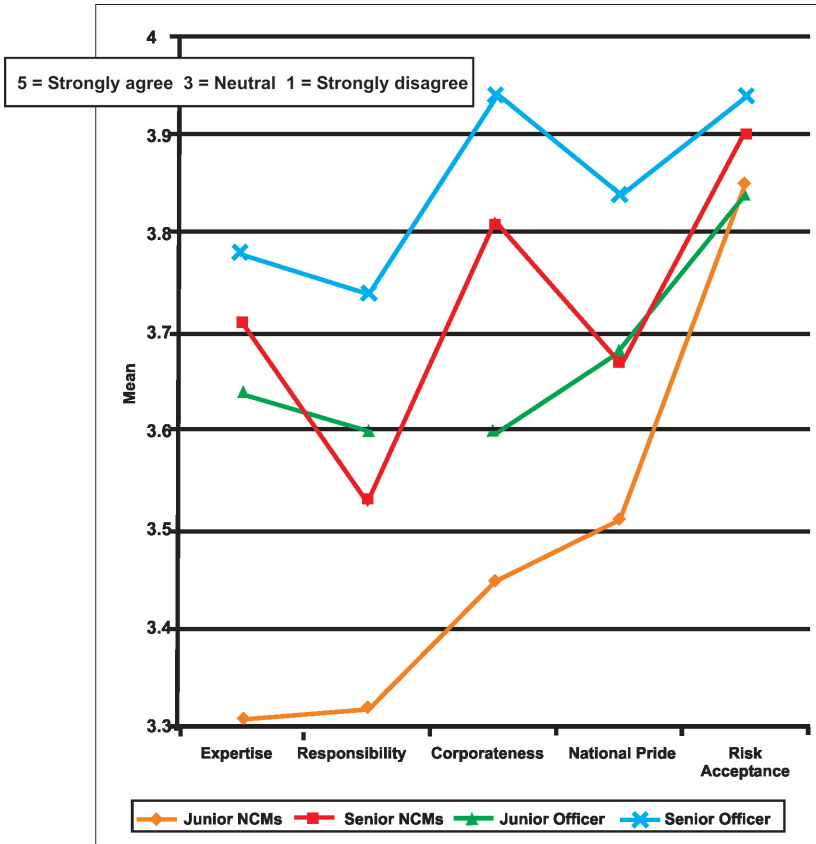


Figure 20: Army responses by rank to 45 professionalism items broken down into five dimensions

Respondent's clear and unambiguous unwillingness to stay in the Army if salaries were reduced was seemingly inconsistent with CROP survey findings that money is not the main motivation for working amongst Army personnel. The impact of reduced salary decreased as rank increased, just as in the CROP survey money as a work motivator decreased with rank. It could be that junior NCMs considered that they earn so little that a reduction would be untenable, or alternatively, that it was not the loss of money so much as the lack of respect accompanying a pay cut that is of concern.

Overall, there are few differences between personnel from the LFAs on the five measured dimensions of professionalism (expertise, responsibility, corporateness, ethos and readiness to put life at risk). In the expertise dimension, the highest scored item in all LFAs was self-perceptions of physical fitness and the lowest scored item was attendance at professional development sessions. For responsibility, the item "I serve Canadian society" received most agreement across LFAs although most personnel disagree with the statement "Most soldiers would stay in the military even if their incomes were reduced." Interestingly, the two items that received most agreement in the corporateness section suggests an unwillingness to report wrongdoing by peers and members of other units. There is some disagreement across LFAs on the item "My superiors often review my decisions." This was the lowest scoring item for all LFAs except SQFT where most personnel agreed or strongly agreed with this statement. In the ethos dimension most Army members across all LFAs strongly agreed with the statement "I am proud to be a member of Canada's military." While still positive about the statement "I am proud of Canadian society and Canadian culture," SQFT personnel scored much lower on this item than the other LFAs. Consistent across all LFAs, members tend to disagree with the statement "I am proud of Canada's political system." Similar to other findings on the appropriateness of various roles for the Army, the highest scoring item in the readiness to put life at risk section was "to defend Canadian territory." The lowest scoring item in this section was "in humanitarian operations throughout the world." While soldiers in all LFAs indicate they are ready to put their life at risk for the situations described, SQFT scores for all these items were lower than those from other LFAs.

### Observation

In most measures of professionalism women scored slightly higher than men. A notable exception is willingness to put life at risk where men expressed more willingness in all types of operations except humanitarian missions.

## RESULTS

### Willingness to enter combat

In most measures of professionalism women scored slightly higher than men. A notable exception is willingness to put life at risk where men expressed more willingness in all types of operations except humanitarian missions.

*The Cotton Report* (Cotton, 1979) provoked considerable interest in the early 1980s with its finding that 18 percent of junior combat troops would try to avoid going or refuse to go into combat. Compared to Cotton's (1979) original study, soldiers in the present 2004 survey are more willing to volunteer for combat or go if ordered. An interesting aspect of the current data is the number of individuals who did not respond to the item. Unfortunately, there is no way of knowing for certain why they did not answer the question. Perhaps they did not want to answer the item. They would have known that the most socially acceptable answer is "to volunteer" followed by "go if ordered." Some personnel may have been unwilling to go into combat and elected to skip the item rather than answer it truthfully. There may be other potential reasons for not answering this item as well.

COTTON (1979)			ARMY CULTURE-CLIMATE SURVEY (2004)				
% Who would volunteer or go if ordered	% Who would avoid going or refuse to go	Sample Size (N)		% Who would volunteer or go if ordered	% Who would avoid going or refuse to go	Sample Size (N)	# Who did not respond
100.0	0.0	60	Senior Combat Officers	100.0	0.0	48	6
93.7	6.3	47	Senior Support Officers	100.0	0.0	35	0
100.0	0.0	176	Junior Combat Officers	97.7	2.3	130	11
88.1	11.9	185	Junior Support Officers	95.6	4.4	114	7
96.1	3.9	230	Senior Combat NCOs	95.4	4.6	238	5
84.1	15.9	208	Senior Support NCOs	91.2	8.8	298	11
82.2	17.8	405	Junior Combat Troops	94.6	5.3	596	29
72.2	27.8	338	Junior Support Troops	91.3	8.8	777	23
86.0	14.0	1649	<b>TOTAL</b>	93.2	6.8	2236	92

**Table 4: Willingness to enter combat. Comparison of Canadian Army responses from 1979 to 2004**

## Discipline

Although scores across LFAs are fairly consistent, responses on two items indicated that LFWA personnel are less likely than personnel from the other LFAs to follow rules and that disciplinary problems in units are more prevalent in the West. Only LFWA personnel tended to disagree with the statement "There are relatively few discipline problems in our unit" and while personnel from three of four LFA disagreed that "everyone in our unit follows the rules," LFWA personnel disagreed most forcefully. Overall, the rank groups from corporal to warrant officer differ significantly about their perceptions of discipline from other rank groups. These NCOs generally disagree that good discipline is practiced and enforced in their units. Interestingly, the ranks of private, and all others from master warrant officer through colonel, have much more positive perceptions of discipline than do the majority of NCOs.

## Confidence in Skills and Ability

Women are as confident as men in the ability of their unit to perform in combat but are much less confident about their own abilities, remaining neutral about whether or not they have the skills and desire to perform in combat. Women also report considerably more fear at the prospect of entering combat and report less confidence than men that they would personally engage in active combat.

## Observation

CROP findings suggested that women are more fatalistic than men, feeling they had little control over outcomes. Women in the Army, according to CROP survey findings, also take greater interest in people and are more accepting than men of different races and religions and of different ways of life.

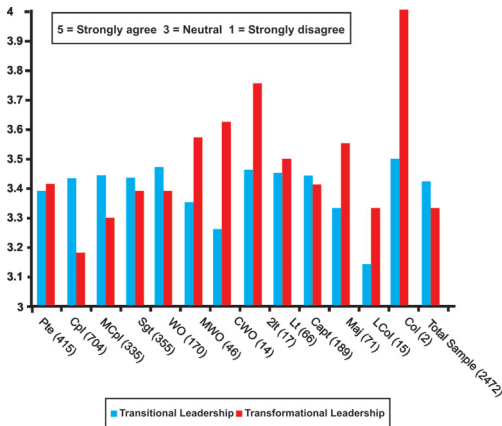
## Leadership Culture

Current academic literature suggests that transformational leaders are more effective than transactional leaders. Transformational leaders motivate followers by presenting them with a compelling vision and inciting them to progress beyond personal interests for the good of the unit. Transactional leadership, on the other hand, is an exchange relationship where a subordinate performs tasks assigned by a superior in return for rewards such as pay and promotion. Transactional leaders are not concerned with subordinate needs and development. Both transformational and transactional leadership practices were reported. Generally, the higher the



## RESULTS

rank, the more transformational leadership was reported as being experienced by the member. The exception was lieutenant-colonels.



**Figure 21: Members' perceptions of leadership culture (Transactional & Transformational Leadership)**

### Observation

Earlier it was noted that lieutenant-colonels scored higher than other officer ranks on the workload item "I work on unnecessary things." On this item they reported experiencing less transformational leadership than would be expected. This suggests that lieutenant-colonels feel that they are not being given the opportunity to influence events and that they are dissatisfied in this regard. CROP survey results suggest that Army members, with the exception of senior officers, do not espouse values more conducive to transformational than transactional leadership. Although Army personnel need autonomy and value originality and creativity, they are, in the main, content with the conventional military hierarchy, respect order and authority, and have no great need to wrestle control of their lives away from the chain of command. The exception is senior officers who want to control their environment and who want the freedom to adapt quickly to changing circumstances regardless of job descriptions, standard operating procedures (SOPs) and the like. Their view is more transformational in nature.

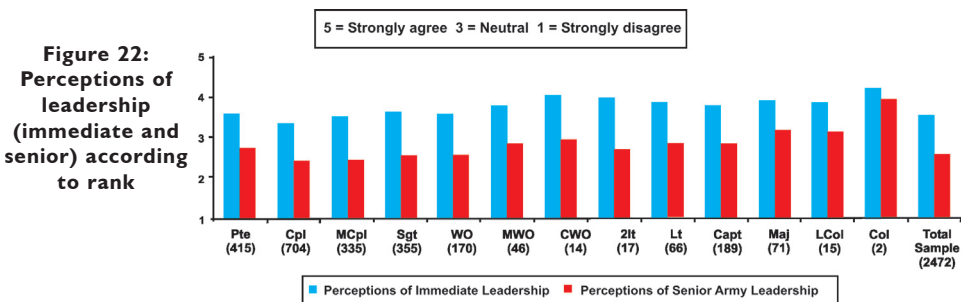
All LFAs report equal degrees of transformational leadership behaviour. SQFT personnel report more transactional leadership behaviour than personnel from other LFAs. They tend to more strongly agree that there is strong resistance to change, decisions require several levels of authorization, people are hesitant to say what they think, deviation from SOPs can get you in trouble, and decisions are often based on precedents (i.e., there is strong resistance to change).

**Observation**

CROP survey results suggest that SQFT personnel are not seeing more transactional behaviour than personnel from other LFAs; rather, their values are such that behaviours appear more transactional to them. They tend to be less comfortable with conventional hierarchies, less respectful of authority, and more willing to break rules that they do not consider appropriate. Given this view of the world, SQFT personnel would probably prefer the individual freedom offered subordinates by the transformational leader. Given some of their other viewpoints mentioned earlier, transformational leadership in SQFT might lead to some interesting results. For instance, whereas other LFAs rate combat operations at home and abroad as the most appropriate roles of the Army, SQFT personnel rate disaster relief in Canada as the most appropriate role. With CROP survey findings that SQFT personnel are insular and somewhat closed to outsiders, a transformational leader will be challenged to create the inspiring vision required to motivate them for combat service outside of Canada.

**Perceptions of immediate leadership**

While positive about immediate leadership, soldiers are negative about senior Army leadership (see Figure 22). Predictably, attitudes to senior Army leadership improve as rank increases to the point that senior officers are positive about more senior leaders, but barely so. Again predictably, LFWA personnel are less positive about senior Army leadership than other LFAs, scoring much lower than LFAA (LFAA characteristically being the kindest to senior leaders, though still decidedly negative) to questions such as: "someone has to die before our [senior] leaders notice that something needs to be fixed;" "the Army has a lot of strong senior leaders," and "there doesn't seem to be any long term planning in the Army."

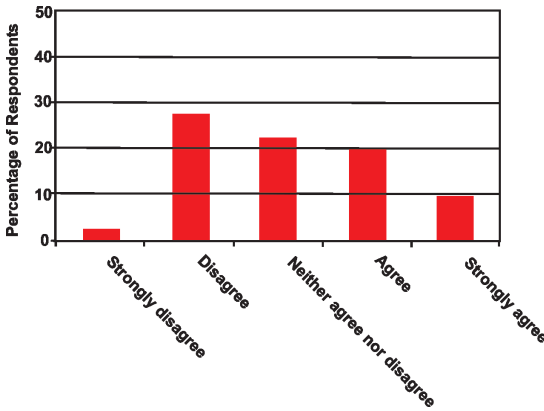


**Observation**

As has been noted on a number of previous occasions, LFWA personnel tend to think more poorly of higher headquarters and leaders than do personnel of other LFAs. CROP survey findings suggest that LFWA personnel feel less a part of society than personnel closer to central Canada.

**Right of Association**

The Army Culture-Climate Survey found that almost one third (30%) of all Army members agree or strongly agree that "a civilian-style union or some other type of professional organization outside the chain-of-command" was a good idea (see Figure 23). About the same number disagree or strongly disagree and about 23% have no opinion. While not a majority across ranks, a significant proportion of members express support for the idea of some kind of professional association or federation.



**Figure 23: Responses to: "In this day and age, service personnel need a civilian-style union or some other type of professional organization outside the chain of command to defend their interests."**

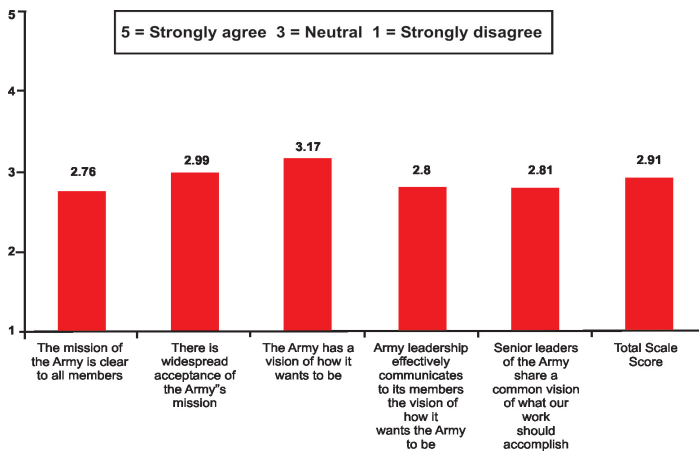
**Observation**

Many of the findings of the present report and others cited here indicate that soldiers perceive that they lack adequate voice in daily decisions that affect them (i.e., they experience more transactional than transformational leadership) and in the broader relationship with the CF and the government. Although there exist a myriad of mechanisms of voice in the CF, the soldier is often on his/her own to navigate the complaint system. It is interesting to note that the CROP survey found that soldiers report a greater deal of scepticism toward both small and big business than Canadians at large. These attitudes, coupled with concerns over essential elements of the social contract (e.g., lack of resources to do the job) identified in recent attrition research, might indicate a particular orientation toward some form of

federation or association. Facing similar concerns, several European militaries have elected federations or associations that speak to senior leadership, government officials and citizens on behalf of the membership on issues related to conditions of employment (as opposed to operations).

### Learning Organizational Culture

There is general disagreement that the Army has a culture of learning (see Figures 24 and 25). The mission of the Army is neither clear nor widely accepted, and leaders do not interact with subordinates in a learning organization style, demonstrating a particular weakness in welcoming subordinate input in decision-making. Predictably, senior ranks see the organization as more learning-oriented than do junior ranks, with senior officers rating the Army the opposite of junior NCMs. Also predictably, LFAA personnel view the organization most favourably, while LFWA personnel demonstrate dissatisfaction with senior leaders and SQFT personnel with dissatisfaction with immediate leaders.

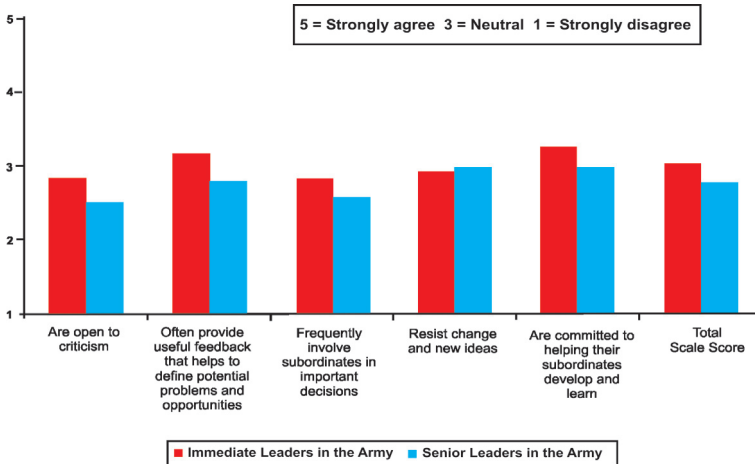


**Figure 24: Members' perceptions of the Army as a learning organization (Clarity and purpose of mission)**

### Observation

Heterarchy, a more teamwork-oriented leadership style in which leaders share the leadership function, was addressed by the CROP survey. Junior NCMs, and SQFT personnel demonstrate more interest in heterarchy than do their matched groups. As they are more inclined to want input to leadership decisions, it is to be expected that they will be the most disappointed at not being given this opportunity.

## RESULTS



**Figure 25: Members' perceptions of the Army as a learning organization (Army leadership)**

### Acceptance of Gender Integration

Army personnel are neutral to positive on ratings of gender integration. Generally, as rank increases, acceptance of women increases, until at chief warrant officer and lieutenant-colonel/colonel ranks, men and women are assessed as equally capable. Corporals, the most negative rank group on most issues, including acceptance of gender integration, find the presence of women in the Army acceptable but tend to believe that their presence in combat is unacceptable. Operational combat units are the least accepting of women, rating them unacceptable in combat and the integration process as marginally successful.

While personnel from all LFAs expressed acceptance of women, LFWA soldiers' acceptance is most guarded, and LFWA alone among the LFAs reject (though not strongly) women in combat. LFWA, alone among the LFAs, also refused to certify that gender integration is "going well." On every question regarding gender integration, LFWA personnel are the most negative. LFAA personnel are the most positive on all questions except, paradoxically, on the question on how well gender integration is progressing, where they rated behind SQFT and LFCA, but ahead of LFWA. Predictably, women rate gender integration more favourably than do men. Women rate their capabilities more highly than men rate them, and in fact, rate themselves as highly as they do men. Women also consider the integration process to be progressing better than do men. One area in which men and women come close to agreeing is on the issue of women in combat. Neither group offers unbridled support for the concept although women are more enthusiastic than men.

**Observation**

CROP survey results demonstrate a clear trend toward greater acceptance of women as rank increases. On the four trends, affirmative action women, openness to others, best candidate no matter gender, and equality of the sexes, scores increase with rank, a clear indication that integration efforts need to be concentrated at the junior NCM level. LFWA personnel' objection to gender integration, relative to the other LFAs, is seemingly inconsistent with their trend lines from the CROP survey where results indicate an attitude at least as accepting as other LFAs and in some cases more so. If one accepts CROP findings that LFWA personnel are not fundamentally misogynous, an explanation for their lack of acceptance must be found elsewhere. A possible explanation is that women in LFWA have, in fact, been less able to fit in than their counterparts in other LFAs. This may be because of the innate capabilities of the women, because of the manner in which the sexes were integrated, or because women in the west were integrated in a type of unit in which integration was more challenging, either because of the nature of the employment (rigorous) or the nature of unit personnel (macho).

**Acceptance of Diversity**

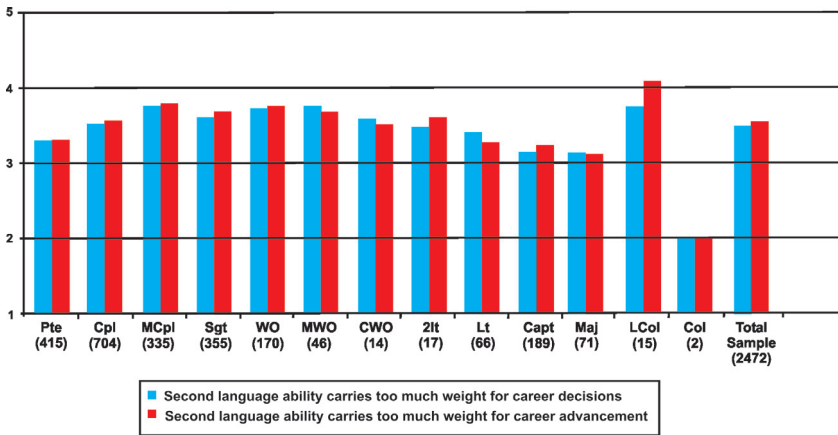
Diversity is generally well accepted in the Army with the exception of gay and lesbian members who are not acceptable as workmates to a large segment of the male sample. Women, on the other hand, are as accepting of gay and lesbian members as they are of members of ethnic backgrounds, though not as accepting as they are of other religions or persons of different skin colour. As with acceptance of women, the higher the rank the higher the reported acceptance of diversity; however, gay and lesbian members tend to be less accepted at higher rank levels. SQFT personnel are less accepting of diversity than other LFAs (although they are still accepting), with the exception of gay and lesbian members of whom they are more accepting. LFWA personnel are the least favourably disposed to gay and lesbian workmates.

**Observation**

Although soldiers are generally accepting of diversity, acceptance is neither strong nor universal. Acceptance is weakest in SQFT where the CROP survey found elevated levels of ethnic intolerance and importance of national superiority, two trends that signify a belief in maintaining traditional distinctions among people (by ethnicity, race, religion, etc.). The greater acceptance of gay and lesbian members by women is not surprising given their greater openness to others, their flexibility of gender identity, and their acceptance of flexible definitions of family.

**Attitudes Toward Language Requirements**

Soldiers, with the exception of personnel from SQFT, believe that second language ability carries too much weight in career decisions, including promotion. Women and higher ranks, with the exception of the lieutenant-colonel rank sample, are generally more favourable towards second language requirements. Lieutenant-colonels disagree with the requirements more than any other rank.



**Figure 26: Attitudes toward language requirements-total sample**

**Observation**

Two CROP survey trends are associated with attitudes toward language requirements. People who score high on openness towards others and introspection and empathy have a desire to learn from, and be enriched by, people that are different from them. The two groups in the Army who score highest on these trends are officers and women; the two groups with the most favourable attitude to language requirements. The inconsistent response of lieutenant-colonels can probably be attributed to regulations precluding promotion for lieutenant-colonels that do not meet second language requirements.

**Communication**

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introspection and empathy have a desire to learn from, and be enriched by, people that are different from them. The two groups in the Army who score highest on these trends are officers and women; the two groups with the most favourable attitude to language requirements. The inconsistent response of lieutenant-colonels can probably be attributed to regulations precluding promotion for lieutenant-colonels that do not meet second language requirements.

Communication in the Army is generally considered to be inadequate. Ratings improve as rank increases. The survey results indicate that on average, e-mails are perceived to be the dominant means of communication while the most desired means remains face-to-face interactions. Clearly, soldiers prefer the personal to the impersonal and leaders should endeavour to get out and speak to soldiers rather than rely on expedient electronic media. On the issue of acceptability of questioning the decisions of Army leaders, two rank levels broke the linear progression of favourable responses. Corporals are more inclined to approve of questioning leaders than would be expected, and lieutenantcolonels are less inclined. SQFT, although no less favourable overall about communications, is the LFA that is most likely to question authority.

#### **Observation**

In the CROP survey, junior NCMs, and personnel in SQFT tended towards rejection of authority and a more liberal, egalitarian leadership model. In the Army culture study the CROP survey results manifested themselves in the responses of corporals and personnel from SQFT. That lieutenant-colonels feel less free to question decisions than all other rank levels including privates and corporals is cause for reflection.

#### **Locus of Commitment**

On average, soldiers feel the most commitment to their sub-units (i.e. company, platoon, section), followed by the CF, and then their occupation. Affective commitment is the predominant component of commitment for most ranks. This type of commitment is associated with a soldier's emotional attachment to, identification with, and involvement in an organization. Continuance commitment appears much less important. Continuance commitment refers to an awareness of the costs associated with leaving an organization (e.g., impact on pension, availability of other employment).



### Observation

In the CROP survey, soldiers' value orientations were not compared to the Army ethos, but were instead compared to those of Canadian society at large. It is therefore impossible to determine what values soldiers might identify most closely with that are unique to the Army, which might in turn result in affective commitment. The unique job demands placed on soldiers might provide opportunities for the satisfaction of values (e.g., adaptability to complexity, need for personal achievement etc.) but it was not possible to determine what aspects of sub-unit climate or culture the affective commitment was related to. What is important to consider however, in recognizing the strength of affective commitment reported in *The Army Culture-Climate Survey*, is that any strategies and means to keep soldiers motivated and interested in serving must take affective commitment into account. Messages that speak to self-concepts and emotions rather than costs or consequences will have more salience to most soldiers and are, therefore, likely to be more effective.

### Inter-correlations between dimensions of organisational climate

Positive and statistically significant inter-correlations from *The Army Culture-Climate Survey* worth observing included:

- **Satisfaction**—with career intentions, affective commitment, cohesion, perceptions of leadership, organizational citizenship behaviours, perceptions of fairness, and professionalism.
- **Affective commitment**—with career intentions, satisfaction, cohesion, perceptions of leadership, organizational citizenship behaviours, perceptions of fairness, and professionalism.

Correlation is not causation but it is worthwhile to note that satisfaction and affective commitment were both positively related to several other climate dimensions, more than any other dimensions when considered by themselves. In fact, affective commitment was identified in two recent attrition studies as a key variable in the decision process of members to stay or leave the Army. Efforts to bolster both satisfaction and affective commitment may end up paying dividends since they appear to be "force multipliers" in their effect on unit climate.

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## SO WHAT? WHAT DOES IT MEAN?

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It should be clear from the discussion above that the Army is not one homogeneous group. Rather, it consists of a number of groups, each with a distinctive character. Junior NCMs are different from the rest of the Army, or perhaps it is more correctly stated, given the preponderance of junior NCMs in the Army, that the rest of the Army is unlike junior NCMs. Women differ from men, and SQFT and LFWA differ from each other and everyone else. Let us now describe each one of these groups in turn in the hope that by describing them we come to understand and so learn how to manage them.

The first major discrete group is junior NCMs. Actually, the discrete group is more appropriately corporals and master corporals, the junior NCOs, as privates tend to respond to most items in a manner more similar to senior NCMs than to corporals. Junior NCOs are the most critical and cynical of all ranks. On almost every item, junior NCOs scored in the least favourable manner. Junior NCOs are searching for meaning, direction, and the approval of others, but unlike privates, who seem to have found these things in the Army, junior NCOs are looking for them elsewhere, perhaps after hours groups where they can show off their individuality. Corporals and to a lesser extent master corporals, scored lowest on commitment to all levels of the Army and CF.

Junior NCOs tend not to welcome people who do not belong to their group. They scored higher than other groups on the CROP survey trends associated with importance of national superiority, and ethnic intolerance. People who score high on these dimensions "tend to place strong emphasis on being members of well defined in-groups, and in turn tend to exclude and even exhibit hostility towards others who don't share their particular set of 'memberships'" (Adams, 2003). In addition, they scored at the bottom end of the scale, in comparison to other rank groups, in openness towards others, equality of the sexes and selection of the best candidate no matter gender. If you are not like them, junior NCOs do not seem to want you as part of their group. Moreover, unit climate data suggests it is more important that junior NCOs agree among themselves on a particular issue than it is for them to agree with their chain of command. This attitude is clearly shown in responses to The Army Culture and Climate Survey in which junior NCOs, and to a lesser extent privates, report the least acceptance of women and minorities.

Another striking difference between junior NCOs and other rank groupings is their desire for less structured leadership and their rejection of authority. In general, junior NCOs do not want more autonomy (or the responsibility that goes with it), however, they do want a say in decisions that affect them. This may explain why junior NCOs claim the same prerogative as senior NCOs and warrant officers to question senior Army leaders.

The lieutenant-colonel rank sub-group offers a few anomalies that are worth exploring. On four items: "I work on unnecessary things [at work]," "leadership culture," "questioning decisions of senior Army leaders," and "appropriateness of second language requirements," lieutenant-colonels display an attitude less favourable than all other ranks, including junior NCOs, who, it has already been noted, are the most cynical on the majority of items from both surveys. As the CROP survey did not break out items by rank, no inferences can be made from the CROP data, but it can be noted that all of these items hinted at a lack of control. Perhaps lieutenant-colonels feel that they are not given as much freedom as they would like in order to determine for themselves what is important. Similar to other rank categories, their responses on The Army Culture and Climate Survey suggest that they feel that certain aspects of transformational leadership are lacking in their superiors. Perhaps their cynicism is driven by the knowledge that unless they learn a second official language, they will not get promoted. Whatever the reasons, lieutenant-colonels have expressed a significant level of dissatisfaction with their degree of control and influence.

Differences found between men and women do nothing to explode ingrained stereotypes. Men are more adventurous, seek challenges, and are intolerant of people unlike themselves. Women are more fatalistic, more open and sensitive to people, and more family-oriented. It is natural then that men are more confident, fear combat less, and are more willing to engage an enemy. Fatalism leads women to believe that they have little control over their safety in battle, and openness and sensitivity leads them to want to understand the enemy rather than bring harm to themselves and their families. Men, on the other hand, look forward to adventure and feel less concern for the enemy, especially if they are different in some way from themselves.

Women, more than men, tend to find themselves always too busy and in need of escaping the pressures of work. It is surprising then that they also report no more stress at work than do men. Women are clearer about their role, less oppressed by their volume of work, and generally rated workplace ethics higher than men. Different work roles for men and women might explain this apparent incongruity. If women personnel are

primarily non-operational, their work may be more static, more structured, more stable, and therefore less ambiguous. This environment, while busy, might be less stressful than the more flexible employment of combat troops. Such an unambiguous environment might also present fewer ethical dilemmas leading to the observance of fewer ethical infractions.

Personnel from LFWA bring distinctive motivations to their Army service; money is a primary motivator because of the opportunities it affords them. Concerns about work clarity result from their perception that their work life is being unduly disrupted; cynicism about the ethics and capabilities of senior Army leadership point to where they think the blame for this disruption lies. LFWA personnel are critical and consider themselves to be very organized.

Freedom and spontaneity are important to LFWA personnel. The non-work aspect of their lives has priority. It is for this reason that on almost every question concerning responsibility, expertise, and corporateness (all dimensions of professionalism), LFWA personnel placed last among the LFAs. Commitment is another area in which they differ from other LFAs. For LFWA personnel, commitment to the CF rates fourth, whereas in other LFAs commitment to the CF rates first or second. On questions of discipline, LFWA personnel also trailed the other LFAs. In willingness to risk their lives in combat they place first.

SQFT personnel display some of the most profound differences with respect to Army norms. SQFT personnel are more sensitive to social and ecological issues than personnel from other LFAs and are more regionally focused and less tolerant of foreigners. As a result of their regional focus, SQFT personnel report less pride in the CF and in being Canadian than other LFA personnel. They also have a different view of appropriate roles for the CF, preferring non-combat to combat roles, and they are less willing to risk their life in combat. As a result of their regional focus and more limited tolerance of foreigners, SQFT personnel are less accepting of diversity than personnel from the other LFAs.

SQFT personnel, more so than personnel from other LFAs, prefer flexible leadership, where everyone on a team has the opportunity to lead, and do not automatically offer their respect to someone solely because they occupy a position of authority. As a result of this more egalitarian view, SQFT personnel have high expectations of being involved in leadership and rate their leadership culture as more transactional than did personnel from other LFAs. This attitude of involvement in leadership and rejection of authority also leads to an occupational view of the work environment in which status associated with rank after hours is unimportant, and personal leisure

## **SO WHAT? WHAT DOES IT MEAN?**

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activities being none of the Army's business. It also leads to SQFT personnel more strongly agreeing, than personnel from other LFAs, that it is acceptable to question decisions of Army leaders.

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## RECOMMENDATIONS

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Although the findings of these two major surveys should give the Army leadership a high degree of confidence in the alignment of our soldiers' values beliefs and attitudes with those of Canadian society at large, there are some important areas that demand attention. In general, these concern the gap between the Army's stated ethos (espoused values) and operative culture (how things are really done). In addition, managing the reality of Canadian regionalism as it impacts Army unity within an integrated CF must become a leadership priority.

These recommendations are grouped in four broad categories: expectations, commitment, leadership and regional differences. Because the CF is an integrated force, some recommendations are beyond the purview of CLS to effect without the active involvement of central staffs and other environmental commanders. Accordingly, these recommendations are dealt with in two areas—CLS and CF. Those annotated CF will, most likely, involve the insertion of requirements into central staff processes and the active engagement of senior army leaders at the appropriate levels of the CF governance structure.

### EXPECTATIONS

Not surprisingly, the expectations that soldiers have about military service can be differentiated by rank, age, gender, years of service and component. However, in general, soldiers tend to be more "outer-directed" and oriented to "personal development" than the majority of Canadians. In other words, they expect strong norms of behaviour and seek out opportunities to develop themselves. They also seek out physical and personal challenges and expect high standards from their peers and leaders. Soldiers also tend to express the view that service is a "higher calling" and emphasize the importance of service over the transactional rewards of pay and benefits. Taken together, this set of expectations portrays an army whose soldiers are fairly idealistic and who are motivated by a combination of the idea of soldiering as a "higher calling" and the need to prove themselves. When this finding is combined with the conclusions of attrition reports and the DEP survey, it is easy to see how many become disappointed and disillusioned with reality. Individual training techniques are often based on outdated rote learning and standards are perceived to be minimal. Soldiers also resent the high level of bureaucracy that is still evident throughout the system and are

## RECOMMENDATIONS

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often bored in garrison. In short, if expectations are not met, attrition is likely to increase and the potential for cynicism will probably grow.

To mitigate these risks, it is recommended that the CF re-institute the "red-tape action team" that was part of the Management Command and Control Reengineering Team (MCCRT) process to examine ways of eliminating industrial-age bureaucracy. In addition, the Army should review all individual training techniques to recognize progressive adult learning methods and to add the element of "challenge." When soldiers complete their Basic Military Qualification they should feel like they've accomplished something. The United States Marine Corps "values-based" recruit training system offers a model worth examining in concert with Assistant Deputy Minister (Human Resources-Military) (ADM [HR-Mil]). In addition, they expect tough and exciting collective training opportunities when they join units. At the same time, Land Force Command should find ways to provide commanding officers (COs) with the resources necessary to keep soldiers challenged, especially during the reconstitution periods of the managed readiness cycle.

## COMMITMENT

The idea of commitment is central to realizing the military ethos as well as more basic issues like retention. Both studies establish a very close relationship between affective commitments and all other positive workplace attitudes and behaviours. In simple terms, higher levels of affective commitment result in more positive attitudes in areas like institutional role orientation, learning, gender integration, cohesion etc... Crucial to the attainment of higher levels of commitment are the related concepts of engagement and involvement. Both of these major studies (supported by emerging findings from the Defence Ethics Baseline Survey and numerous CF attrition studies) demonstrate that soldiers need to be involved in the decision making process and need to feel valued for their contribution. Suggested areas of focus are:

- **The Military Ethos:** The model of professionalism, the CF military ethos and other concepts described in *Duty With Honour* are crucial to the development of commitment. Attitudinal differences in areas like "willingness to engage in combat" and even "openness to others" can likely be mitigated by using this manual as the essential basis for all training at the basic and leadership levels. It is recommended that all courses that are controlled and conducted by the Land Force Command (e.g. Soldier Qualification, Officer Phase Training, Primary Leadership Qualification (Land), Army Operations Course, etc.) be reviewed

to ensure that Duty With Honour forms the basis of the curriculum in areas such as ethics, leadership etc...Standards already exist to accomplish this but it is now time to replace aged teaching material and special programmes like Standards for Harassment and Racism Prevention (SHARP) and DEP with a focus on the military ethos. Commander Land Forces Doctrine and Training System (LFDTS) is the appropriate agent to do this within the Army and to influence CF conducted training as necessary.

- **Individual Influence:** Both surveys demonstrate that the requirement for increased involvement at the professional and personal levels is important to soldiers at all rank levels. Soldiers are insisting on influence over their own professional development and career management and the human resource (HR) system needs to be able to respond. Accordingly, the Army should issue specific direction in this regard to regimental councils/senates and to unit COs and regimental sergeant-majors (RSMs). In short, soldiers need to feel that they have influence over their own fate and each should, therefore, have an individual development plan that describes future courses, self-development and posting/employment options that can serve as a tool for exercising appropriate influence. This should be maintained at the unit level and be used to provide appropriate input into the HR system after the Initial Engagement. Soldiers also seem to feel that current mechanisms or ways of "influence" are not effective. Alternate models of professional association should be examined as a potential method of providing a means of appropriate influence at the individual and collective levels.
- **Professional Engagement:** At the professional level it is clear that most soldiers do not consider the Army to be a true "learning organization." At the same time, they feel that their experience is often ignored in planning unit activities and even in the policy development realm. This is a source of frustration and a certain amount of cynicism. CLS should consider expanding the use of the After Action Review (AAR) process to all activities (above training), formally introduce it on all courses and mandate a level of skill in application as a performance objective on all leadership courses. It is also evident that lieutenant-colonels feel a level of frustration about their perceived "lack of control" over workloads, unit activities and the future of the Army. Initiatives such as whole fleet management, managed readiness, Canadian



## RECOMMENDATIONS

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Manoeuvre Training Centre (CMTC), and the Army Strategic Review etc. all carry a high risk of exacerbating this frustration. Officers at this rank level have been brought up on the ideas of "mission command" but feel that their flexibility (especially as COs) is limited by these Army-level initiatives. This has the potential to become a major risk factor in Army Transformation and needs to be addressed in the near-term. It is recommended that the Army leadership make a special effort to communicate with this group. Continuous leadership "town halls" with COs, lieutenant-colonel staff officers and unit RSMs on an LFA-basis could be useful. In addition, consideration could be given to including a larger number of lieutenant-colonel COs in the annual Strategic Planning Session. Alternatively, CLS could consider an annual meeting with all Canadian Mechanized Brigade Group (CMBG) deputy commanders, COs, RSMs and key lieutenant-colonel staff officers (LFA-level) in a central location. This would provide command level clarity to the Army message and allow this key level in the chain of command to provide important feedback to the commander of the Army.

## LEADERSHIP

There are two areas of concern with respect to leadership. The first is that most of our soldiers feel that older styles of transactional leadership still predominate. This is borne out by the findings of CF attrition studies and the DEP baseline that indicate a high level of dissatisfaction with perceived organizational unfairness and an over-reliance on bureaucratic processes. Although the CF leadership doctrine (as approved by Armed Forces Council) encourages more "transformational" styles, it will be several years before it can be integrated throughout the entire system. In the interim, senior leaders need to be alert to leaders whose transactional styles lead to policies and behaviours that soldiers perceive as petty and small. Even then, modernizing the leadership norms cannot succeed unless issues of organizational fairness and bureaucratic process are resolved. This will require an enhanced strategic partnership with ADM (HR-Mil) to examine all CF personnel policies to ensure that they support the military ethos.

The second area of concern in respect to leadership is the expressed lack of confidence in senior leaders, especially those above the unit level. This issue is common to virtually every other survey administered within the Army in recent years. This is a difficult issue that is not unique to Canada's Army. History is replete with evidence of the disconnect between troops at the sharp-end and their commanders at various echelons of higher command.

However, in the case of Canada's Army today, this phenomenon seems to have deep roots and could be very difficult to deal with. In his report to the CDS after Focus on Ethics 03, LGen (Retd) Jeffery stated:

"...The third and most disturbing theme gleaned from these responses, and supported by other unit climate survey results, is the perception that ethical failings are proportional to rank and political appointment. This perception challenges any assumption that senior military leadership or civil-authority enjoys the soldier's full confidence that their welfare or the efficacy of their operational commitment to Canada is an institutional priority."

Despite the chain of command's efforts to communicate the Army Strategy and its success in obtaining an operational pause for regeneration, confidence in senior leadership remains conditional. Dealing with the issues discussed in the section on commitment (above) and improving the overall state of internal communications by senior leaders might help strengthen the level of confidence in the near term. However, it is clear that confidence and trust in senior leadership needs to be built one step at a time and that meeting soldiers' expectations (or shaping them in a realistic manner) and strengthening their commitment to the institution are crucial to permanent attitudinal change in this area.

### **REGIONAL DIFFERENCES**

Not surprisingly, the Army reflects many of the same regional characteristics and differences evident in Canadian society at large in spite of the fact that, except for Quebec (generally), soldiers from across Canada serve in each of the other three LFAs. In other words, the demographic makeup in LFAA, LFCA and LFWA is very similar. It can only be concluded that Canada's strong regional cultures impact on the values and attitudes of soldiers regardless of their birthplace and it can be predicted that it will grow stronger in the future as a generation of soldiers and officers "grows up" in the region that they were first posted because of cost-move constraints and the need for unit stability. This "fact of Canadian life" needs to be carefully managed by Army leaders, as it seems to be strong enough to withstand "one size fits all" policies and programmes. At the same time, these differences should not be permitted to interfere with the strategic imperative of Army unity. This implies that the CLS should, in most cases, establish and provide clear strategic direction and delegate authority for implementation to LFAs.

In view of these findings, internal communications techniques should be tailored to deal with these regional differences. In addition, consideration should be given to the following ideas:

- Formalizing short-term exchanges (NCOs and officers) between

## RECOMMENDATIONS

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units from different regions to encourage the cross-pollination of ideas.

- Posting or attached posting of second language graduates to units of that linguistic grouping should also be a useful tool.
- Grouping units from different LFAs at CMTC and other training events would encourage unity.
- Ensuring that all national-level Army institutions (Combat Training Centre, the Land Staff, Canadian Land Forces Command and Staff College (CLFCSC), etc.) have a real cross-section of members from each LFA.

In the final analysis it is very unlikely that the regional "fact of life" will ever be entirely overcome. Accordingly, all staffs should consider the regional reality when developing strategic direction for the commander's approval and it should be included as a factor in all staff planning activity.

## RECOMMENDED RESEARCH

The findings described in this paper and other recent published research pose a number of questions that require further investigation:

- While positive about immediate leadership, soldiers express more negative views of senior leadership. Further research with a view to establishing what actions might moderate these negative perceptions is warranted.
- Affective commitment to the Army was shown to be related to many outcomes such as career intentions, satisfaction, cohesion, perceptions of leadership, organizational citizenship behaviours, perceptions of fairness, and professionalism. Future research should examine the role of the regimental system in the development of affective commitment and how it might be further improved.
- Although many of the cultural characteristics identified are positive, a degree of ethnic intolerance exists among some groups in the Army. Future research should focus on the genesis of this characteristic and identify methods to correct it.
- Future research might focus on how soldiers understand military associations or federations as they exist in other countries, and the reasons that give rise to the contemplation of such a structure among so many members.

- Many anglophones in the Army believe that second language ability carries too much weight in career decisions, including promotion. The opportunity to access second language training and maintain these skills should be investigated.
- Lastly, it will be important to monitor changes in the Army culture throughout the period of transformation. A modified version of The Army Culture Climate Survey is recommended for administration during the autumn of 2006.

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## CONCLUSION

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The findings of these two major research projects demonstrate that Canada's soldiers reflect the values, attitudes and beliefs of Canadian society at large while, at the same time, subscribing to a military ethos and values. These projects also highlight the simple fact that the Army is a complex organization with some important value differences between groups. The most important conclusion for Army leaders is that these differences (or gaps) must be carefully managed to develop the kind of Army unity necessary for successful transformation. This is not to say that the Army should try to reshape itself into a homogeneous "one size fits all" organization. Not only would this be impossible, it would risk alienating our soldiers and could well result in diminished combat effectiveness as many of the differences among army sub-groups are driven by the imperatives of their main combat functions.

This report provides a general overview of the findings of the internal CROP 3SC and The Army Culture-Climate Survey. It will be augmented by the Regimental System Study in the near future as well as by the entire range of CF-level HR research that continues. Although this analysis is intentionally general and opens up any number of areas for further research, it does provide the Army leadership with a comprehensive and complete "snapshot" of the collective values, beliefs and attitudes of the Canadian soldier. It should, therefore, be used as a primary resource in the development of future force generation concepts.

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# GLOSSARY

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## 3SC CROP STUDY

This report provides a general overview of the findings of the internal CROP 3SC and The Army Culture-Climate Survey. It will be augmented by the Regimental System Study in the near future as well as by the entire range of CF-level HR research that continues. Although this analysis is intentionally general and opens up any number of areas for further research, it does provide the Army leadership with a comprehensive and complete "snapshot" of the collective values, beliefs and attitudes of the Canadian soldier. It should, therefore, be used as a primary resource in the development of future force generation concepts.

### **Adaptability to Complexity in Life**

Tendency to adapt easily to the uncertainties of modern life, and to feel unthreatened by the changes and complexities of society today. A desire to explore this complexity as a learning experience and a source of opportunities. (Inverse of **Aversion to Complexity in Life**)

### **Adaptive Navigation**

Having the flexibility to adapt to unforeseen events that interfere with the realization of one's goals. Resorting to alternatives and even changing goals. Being flexible in defining one's expectations and ways of meeting one's objectives.

### **Adhocracy**

A tendency to believe that it is preferable for an organization's employees to get involved in how their jobs are defined and structured so that they can adapt better to changing conditions and needs as they arise.

### **Affirmative Action with Respect to Women**

Agreement with the principle that women should be given priority when there are positions to fill in areas where women are under-represented.

### **Affirmative Action with Respect to Minorities**

Agreement with the principle that minorities should be given priority when there are positions to fill in areas where minorities are under-represented.

### **Aimlessness**

The feeling of having no goals in life. Experiencing a void of meaning in respect to life in general. Feeling generally useless in society.

### **Anomie**

Feeling of alienation from society; having the impression of being cut off from what's happening. Weak ties to societies shared values.

### **Aversion to Complexity in Life**

A desire to keep one's life simple and predictable. People strong on this trend are intimidated and threatened by the changes and complexities in modern life and values. They look for stability and simplicity. (Inverse of **Adaptability to Complexity in Life**)

### **Best Candidate no Matter Gender**

Believing that companies should consider only ability and experience when hiring new employees, regardless of gender.

### **Best Candidate no Matter Minority**

Believing that companies should consider only ability and experience when hiring new employees, regardless of whether it is a member of a minority or not.

### **Civil Disobedience**

Legitimizing a lack of respect for the social contract, considered being unworkable in any case. Anything goes if it can help people survive in today's economy. Working or hiring someone under the table or taking certain liberties with one's income tax return are all expressions of this trend.

### **Concern for Appearance**

Placing a great deal of importance on appearing "attractive," and on the image projected by one's appearance. People who are strong on this trend are image-driven; this is expressed through specific products and brands.

### **Confidence in Big Business**

Tendency to assume that big businesses are generally fair and ethical in their practices, committed to providing quality goods, and working in the public interest. (Inverse of **Scepticism Toward Big Business**)

### **Confidence in Small Business**

Tendency to assume that small businesses are generally fair and ethical in their practices, committed to providing quality goods, and working in the public interest. (Inverse of **Scepticism Toward Small Business**)

**Control of Destiny**

Desire to escape from the domination of society over daily life. The desire to control all aspects of one's life, even those determined by forces over which we seem to have little control. Tendency to believe that not everything is predetermined, that one can influence the course of events.

**Ecological Alarmism**

Tendency to believe that today's environmental problems are leading the planet toward catastrophe, that we are headed toward major ecological disasters. Conviction that industry is in the process of destroying the planet through a total disregard for the environment.

**Effort for Health**

The commitment to focus on diet and exercise in order to feel better and have a healthy, wholesome lifestyle. A willingness to transform one's lifestyle through exercise and radical changes to diet.

**Enthusiasm for Technology**

Favourable bias toward technology. Tendency to be fascinated with the possibilities offered by modern technology; to believe that technology is the best tool for facing today's world, one that helps us adapt and respond to the demands of daily life. People who are strong on this trend have great confidence that science and technology can better their lives.

**Equal Relationship with Youth**

A desire to reverse the traditional hierarchical and patriarchal relationships in the family. Approval of young people having as much freedom as adults. This trend also indicates a permissive attitude toward pleasure in general: giving priority to individual needs, tolerance, favouring freedom over discipline. By contrast, those who are weak on this trend tend to see adults as guardians of youth and generally value discipline as a guiding principle.

**Equality of the Sexes**

Tendency to attach no importance to traditional sexual roles and images. A desire to transcend sexual stereotypes and to see an end to discrimination. The people who are strongest on this trend desire to eliminate all differences between men and women in the family, the economy and



culture. They also favour the establishment in society of the principle of equal opportunity for all citizens, no matter what their sex, ethnicity, religion, or physical and mental abilities.

### **Ethnic Intolerance**

Intolerance toward immigrants and ethnic groups. Considering immigration a threat to the purity of the country, believing that the various ethnic groups should abandon their own customs and culture and adopt our own. People strongest on this trend display conformist values and consider national superiority especially important.

### **Fatalism**

Tendency to believe that forces beyond individual control govern society and that these forces are leading society to its ruin. A sense of losing control of one's life to these forces.

### **Fear of Violence**

Fear of the violence occurring in today's society. Feeling insecure about personal safety, feeling vulnerable to attack in the city or one's neighbourhood, especially at night. Tendency to believe that one must be on constant alert against gratuitous violence.

### **Financial Concern Regarding the Future**

The feeling of insecurity about one's financial future, particularly in old age, and of being personally responsible in this area.

### **Flexibility of Gender Identity**

The feeling that one has both a masculine and feminine side to one's personality. The desire to actively explore and express these different facets of one's personality. Having the feeling of being more masculine at some times and more feminine at others. This tendency is much stronger among women than men.

### **Flexibility of Personality**

Tendency to actively explore and experience all the different facets of one's personality (especially the ones that are not often expressed) and to enjoy flexible, "fluid" relations with others.

### **Flexible Definition of Family**

Willingness to accept non-traditional definitions of "family," such as common law marriages. The belief that "family" should be defined by emotional links

rather than by legal formalities or institutions. Also, the belief that society should be open to new definitions of what constitutes a "family."

**Fulfilment through Work**

A need to invest one's professional life with meaning and to find personal fulfilment through one's work. Also, a need to feel that one's work is useful to others and has some social value.

**Heterarchy**

Tendency to think that leadership in organizations should be flexible and fluid, that a leader shouldn't take control of everything, and that initiatives and leadership should emerge from different individuals as a function of their strengths. A belief that teamwork is more effective than autocracy and that leadership must be earned.

**Hyper-Rationality**

A propensity to give priority to reason as the principal way of understanding life. A desire to keep one's emotional life "on an even keel," to use logic and reason to control one's feelings and emotions and to base day-to-day decisions on reason and logic. A reluctance to experience emotions. (Inverse of **Pursuit of Intensity and Emotional Experiences**)

**Importance of Aesthetics**

Tendency to base purchase decisions on aesthetic rather than utilitarian considerations. Measures the attention given to the beauty of objects and products purchased. People strong on this trend often buy products purely for their appearance. Aesthetics, in this case, is a form of personal expression. (Inverse of **Utilitarian Consumerism**)

**Importance of National Superiority**

Need to prove to others, and to oneself, that one's country is superior to others in many ways. Tendency to see oneself as superior to foreigners.

**Importance of Spontaneity in Daily Life**

A tendency to enthusiastically embrace the unexpected and spontaneous events that temporarily interrupts daily routines.

**Interest in the Mysterious**

Tendency to reject the assumption that all valid knowledge must be logical, rational or scientific in favour of an acceptance of facts or phenomena that remain mysteries, unexplained by modern science. Openness to the

influence of mysterious forces, such as fortune telling, astrology and occult religions.

### **Introspection and Empathy**

Tendency to analyze and examine one's actions and those of others, rather than to be judgmental about variances from the norm or from one's own way of doing things. An interest in understanding life rather than taking sides.

### **Intuitive Potential**

Belief that everyone has the potential to develop their powers of intuition. Desire to heighten one's sensitivity and develop a new way of "connecting" with the world around us.

### **Need for Autonomy**

Need for autonomy in daily life. The desire to exert as much control as possible over all aspects of daily life (work, consumption, etc.).

### **Need for Escape**

The desire to regularly escape the stresses and responsibilities of everyday life.

### **Need for Personal Achievement through Work**

The drive to achieve professional success. Taking on difficult ventures to demonstrate one's ability to succeed at work.

### **Need for Status Recognition**

Desire to be held in esteem and respect by others and to express one's social standing, or aspired status, through a display of fine manners, good taste, "class" or "chic."

### **Networking**

The desire to belong to a network or networks of people who communicate with one another and do things together. Also a desire to belong to one or more networks focused on common concerns, in order to connect with others.

### **New Social Responsibility**

A deep feeling of belonging to one's community and a pronounced feeling of social responsibility, where mutual assistance plays a key role. This trend is associated with a desire to be open to others and to better understand the

society and the world around us.

**Openness toward Others**

Need for communication and deep, affective exchanges with others. A desire for frank, warm, and spontaneous relations with people.

**Penchant for Risk-Taking**

Desire to take risks for the pleasure and emotional thrill of doing so. Indulging in what is dangerous or forbidden for its associated emotional high. Also, a willingness to take risks to get what one wants out of life. (The inverse of **Risk Aversion**)

**Personal Creativity**

Desire to use one's imagination and creative talents in daily life, both at work and at play.

**Polysensoriality**

Tendency to give priority to the sensorial perceptions aroused by the non-visual senses. A more sensual, intuitive, and affective approach to life.

**Primacy of the Family**

Attachment to the family, where the family takes precedence over other personal priorities. For some, especially among those strongest on this trend, there is a strong connotation of status associated with the family's success (putting the family first and identifying with it as a standard of success and social integration).

**Pursuit of Happiness to the Detriment of Duty**

Motivation to act and live according to one's selfish impulses rather than one's obligations to others. A need to express one's personality and pursue happiness and pleasure, in spite of the dictates of duty or morality.

**Pursuit of Intensity and Emotional Experiences**

Desire to live intensely. Also, a tendency to be guided less by reason and ideology than by one's own emotions, feelings and intuition. A need to constantly experience new sensations. (Inverse of **Hyper-Rationality**)

**Pursuit of Novelty**

Active desire to discover new "modern" products, services and experiences, and to integrate them into the routine of daily life. People who are strong on this trend want to experience something new every day.

### **Pursuit of Originality**

Need to feel different from others. A preoccupation with demonstrating one's individuality through original touches.

### **Racing Against the Clock**

Feeling of never having enough time in a day to get everything done. The sense that being overwhelmed by what is to be done and of always "running against the clock" causes stress and anxiety in one's life.

### **Rejection of Authority**

Rejecting unquestioning respect for and deference to those in positions of authority. The belief that authority should not be respected for its own sake. Desire to transcend the rigid framework of traditional authority. Rejection of authority in the form of institutions and as a regulating principle of inter-personal relations. Desire to participate in decision-making affecting your life, to be informed, consulted, involved (desire for autonomy).

### **Rejection of Order**

Living with a certain amount of disorder as an expression of oneself. Also, a desire to distance oneself from society's ethical code governing "good manners" and "correct principles" in favour of a more informal and relaxed approach to life.

### **Reprioritizing of Money**

A desire to make money less important, being prepared to lower one's standard of living to better meet one's goals. The realization that it is possible to live well without money, that money isn't essential. People very strong on this trend aspire to a life centred more on emotion, intuition and meaningful communications with others; they also want work to have less priority in their lives.

### **Reprioritizing of Work**

A desire to make work less a priority; to maintain a better balance between one's personal and professional lives without having to sacrifice everything for work. People strong on this trend are also strong on **Reprioritizing of Money**.

### **Risk Aversion**

A reluctance to take risks in order to get what one wants. People who are strong on this trend desire security and stability in all areas, including the

most mundane aspects of everyday life. Trend also measures conservative buying behaviours. (Inverse of **Penchant for Risk-Taking**)

**Saving on Principle**

The tendency to save and accumulate money that is motivated by a moral rather than an economic impulse.

**Search for Roots**

Desire to preserve and maintain one's cultural and ethnic roots and to live in accordance with one's own traditions and customs. Also, a yearning to return to one's cultural roots in order to rediscover, and participate in, the fundamental values that give meaning to one's life.

**Sexual Permissiveness**

Tendency to be sexually permissive regarding oneself and others. Attaching less than average importance to fidelity within marriage or among partners, or to prohibitions against premarital sex. Also expresses a permissive attitude toward sexuality among young people, and a tendency to give priority to hedonistic pleasures in life. A willingness to ignore social norms.

**Scepticism toward Big Business**

A lack of confidence in the commitment of big-business owners to the provision of quality goods and services, and scepticism toward their motives and ethics. Measures the belief that there is a conflict of interest between the public and business, and that companies are only profit-driven. (Inverse of **Confidence in Big Business**)

**Scepticism toward Small Business**

A lack of confidence in the commitment of small-business owners to the provision of quality goods and services and scepticism toward their motives and ethics. Measures the belief that there is a conflict of interest between the public and business, and that companies are only profit-driven. (Inverse of **Confidence in Small Business**)

**Technological Anxiety**

Anxiety about the encroachment of technology. Tendency to believe that technology is progressing at the expense of our autonomy and privacy, and a desire to oppose this state of affairs. A concern that new technologies cause more problems than they solve.

### **Time Management Technology**

Openness to technology that helps us to manage our time. For example, a strong interest in and/or use of such electronic timesaving devices as microwave ovens, videocassette recorders, automatic banking machines and answering machines. Using these devices, not only to save time, but to give oneself more control over the timing of one's activities.

### **Utilitarian Consumerism**

Tendency to evaluate products and services in terms of their usefulness and to ignore aesthetic considerations. For people strong on this trend, consumption is strictly determined by the need for products, and any symbolic motivation, even hedonism, is eliminated from purchasing criteria. (Inverse of **Importance of Aesthetics**)

### **Work = Income**

Tendency to consider the salary as the most important element of a job.

### **Workplace Ethics**

This trend measures how individuals respond to situations that put their ethical beliefs to the test. When a person sees a way of turning a situation to his advantage at the expense of his company or organization, how does he respond?

## **THE ARMY CULTURE–CLIMATE SURVEY**

### **Culture**

The term organizational culture refers to the symbols, rituals, values, and beliefs that are shared by members of an organization (Schein, 1992). Culture determines how and why certain things are done in the organization. The symbols and rituals are relatively easy to observe whereas the values and beliefs are often less visible. However, it is these values and beliefs that have the strongest influence on the behaviour of organizational members. In *The Army Culture—Climate Survey*, the cultural foci of interest were the underlying values and beliefs that shape the behavioural norms of the Army.

### **Climate**

Organizational climate refers to how people feel about their organization. Satisfaction with leaders, pay, working conditions, and co-workers are all aspects of climate. Oftentimes, climate is influenced by the underlying values and beliefs that comprise culture. Similarly, changes to climate can result in changes to the culture over time.

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