Strategy Research Project

SPIRITUAL DEVELOPMENT FOR STRATEGIC LEADERSHIP IN THE AIR FORCE

BY

LIEUTENANT COLONEL RODGER SCHULD
United States Air Force

USAWC CLASS OF 2010

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U.S. Army War College, Carlisle Barracks, PA 17013-5050

Report Documentation Page		*Form Approved* *OMB No. 0704-0188*

1. REPORT DATE **30 MAR 2010**	2. REPORT TYPE	3. DATES COVERED

4. TITLE AND SUBTITLE **Spiritual Development for Strategic Leadership in the Air Force**	5a. CONTRACT NUMBER
	5b. GRANT NUMBER
	5c. PROGRAM ELEMENT NUMBER
6. AUTHOR(S) **Rodger Schuld**	5d. PROJECT NUMBER
	5e. TASK NUMBER
	5f. WORK UNIT NUMBER

7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES) **U.S. Army War College ,122 Forbes Ave.,Carlisle,PA,17013-5220**	8. PERFORMING ORGANIZATION REPORT NUMBER
9. SPONSORING/MONITORING AGENCY NAME(S) AND ADDRESS(ES)	10. SPONSOR/MONITOR'S ACRONYM(S)
	11. SPONSOR/MONITOR'S REPORT NUMBER(S)

12. DISTRIBUTION/AVAILABILITY STATEMENT
Approved for public release; distribution unlimited.

13. SUPPLEMENTARY NOTES

14. ABSTRACT
see attached

15. SUBJECT TERMS

16. SECURITY CLASSIFICATION OF:			17. LIMITATION OF ABSTRACT	18. NUMBER OF PAGES **36**	19a. NAME OF RESPONSIBLE PERSON
a. REPORT **unclassified**	b. ABSTRACT **unclassified**	c. THIS PAGE **unclassified**			

Standard Form 298 (Rev. 8-98)
Prescribed by ANSI Std Z39-18

USAWC STRATEGY RESEARCH PROJECT

SPIRITUAL DEVELOPMENT FOR STRATEGIC LEADERSHIP IN THE AIR FORCE

by

Lieutenant Colonel Rodger Schuld
United States Air Force

Chaplain (Colonel) David Reese
Project Adviser

U.S. Army War College
CARLISLE BARRACKS, PENNSYLVANIA 17013

ABSTRACT

AUTHOR: Lieutenant Colonel Rodger Schuld

TITLE: Spiritual Development for Strategic Leadership in the Air Force

FORMAT: Strategy Research Project

DATE: 25 March 2010   WORD COUNT: 7,595   PAGES: 36

KEY TERMS: Ethic, Spirituality, Spiritual Readiness, Spiritual Wellness, Values,
                 Religious, Character, Moral, Principle, Value, Spirit, Religion

CLASSIFICATION: Unclassified

Despite the Air Force Core Values being in place since 1997, Air Force officers

and leaders continue to make decisions inconsistent with these values. This paper

shows that the spirit is the animating force that makes decisions consistent with values.

Clear definitions for spiritual readiness and wellness do not exist and creates ambiguity.

Historical context shows that the spirit of soldiers is important for officers to make

decisions consistent with the law of armed conflict, the nation's values, and Air Force

values. Current publications do not give guidance on how to implement spiritual

guidance, but calls for Air Force officers to help their Airmen be spiritual ready, well, and

healthy. A spiritual development program could provide clear definitions to remove

ambiguity and reinforce Air Force values by weaving spirit strengthening messages in

documents, providing clear guidance through Professional Military Education, and

giving mentors tools like vignettes to use with protégés. The Air Force must add spiritual

development to the Air Force officer development program to remove the current

ambiguity surrounding spiritual development of Airmen and to strengthen strategic

leaders' consciences/spirits to make decisions consistent with the Air Force values.

SPIRITUAL DEVELOPMENT FOR STRATEGIC LEADERSHIP IN THE AIR FORCE

In *The Art of War*, Sun Tzu lays out the foundation of conducting war. He says to appraise war "in terms of the fundamental factors…The first of these factors is moral influence."[1] Sun Tzu adds further emphasis to the importance of moral influence by the following, "By moral influence I mean that which causes the people to be in harmony with their leaders, so that they will accompany them in life and unto death without fear of moral peril."[2] Today's researchers seem to back up Sun Tzu's emphasis on moral influence for today's practitioners of war.

Lieutenant Colonel David Miller, in his paper *Leadership: The Decisive Factor in the Ethical Performance of Units,* states "military leaders are the moral arbiters in war. They serve as values champions and they are responsible for the ethical climate of their units."[3] He goes on in his paper to show how unethical acts are detrimental to the military's professional stature in the eyes of the domestic and international publics and within the profession itself.[4] Miller states, "The strategic impact of unethical acts challenges our ability to maintain the moral high ground, reduces public support and play into our opponent's propaganda machine."[5]

Unfortunately, some United States military members have demonstrated behavior harmful to the profession of arms. Examples of military members' moral deficiencies continue to make headlines across the world. Prisoner abuse at Abu Ghraib, misrepresentation of facts in Private Jessica Lynch's battlefield experiences, the altered reports and changing stories about the death of Corporal Pat Tillman, and the deplorable treatment of our wounded warriors at Walter Reed Medical Center are just

some of the headlines to grab attention that point to men and women not following their Service's values.[6]

Failure to follow Service values is not limited to these Army examples. Air Force officers and officials at the highest levels have failed ethically and professionally to live up to Air Force values. The Air Force's second highest acquisition executive steered multibillion-dollar contracts to Boeing for future employment for herself, daughter, and son-in-law, which delayed funding of the strategically needed next generation tanker for years.[7] Another incident involved a Major General influencing a $50 million contract award "to a company that barely existed in an effort to reward a recently retired four-star general and a millionaire civilian pilot who had grown close to senior Air Force officials and the Thunderbirds."[8] The Thunderbirds are the Air Force's high performance aircraft demonstration team and are supposed serve as ambassadors to the world. Finally, the Air Force reprimanded two generals for appearing in uniform in a video promoting an evangelical organization at the Pentagon, leading to their resignations.[9] These three incidents show strategic level individuals demonstrating unacceptable professional behavior not consistent with Air Force values.

With the emphasis the Air Force puts on its core values of "Integrity First, Service Before Self, and Excellence in All We Do," one would have to assume these Air Force strategic leaders knew the values they violated. These values can be seen on the bottom of almost every Air Force briefing slide and official correspondence. What is missing in Air Force officer character development that may have helped these strategic leaders from making decisions inconsistent with the Air Force core values? Could it be a failure of conscience?

Dictionary.com defines conscience as "the inner sense of what is right or wrong in one's conduct or motives, impelling one toward right action: to follow the dictates of conscience."[10] Fethullah Gülen, a modernist Islamic scholar, writes: "conscience, which has a central position in a person's being and feeling that he or she is a human being, is a spiritual mechanism which wills, feels, perceives, and is always open to eternity."[11] If conscience is an inner sense impelling one toward right action and a spiritual mechanism, perhaps one should examine the spirit and spiritual development as a way to combat failure of conscience.

Military leaders lend credence to the importance of spirit. Napoleon Bonaparte said "there are only two forces in the world, the sword and the spirit. In the long run the sword will always be conquered by the spirit."[12] Army General George C. Marshall echoes Napoleon's emphasis on spirit when he stated "the soldier's heart, the soldier's spirit, the soldier's soul, are everything. Unless the soldier's soul sustains him he cannot be relied on and will fail himself and his commander and his country in the end."[13] Army General Carl Stiner, U.S. Special Operations Command commander brings the spiritual concept to the 21st century when discussing today's soldiers in combat.

> How well our soldiers perform in combat is directly related to how well we prepare them in peacetime, and only part of this preparation is training related. The big part in my mind, is moral, ethical, and spiritual strength…[14]

The senior Air Force leaders' actions noted previously certainly seem to show individuals who have failed themselves, their commander, and their country. Using General Marshall's words, their spirit did not sustain them in making the right choice. They lacked the spiritual strength General Stiner said is a key component in performing in combat and which needs to be developed in peacetime.

This paper explores the need for Air Force officer spiritual development. To begin, the paper reviews some definitions to help one understand what spirituality is and is not. Second, the paper gives some historical context for spirituality in military officers. Next, the paper presents how the Department of Defense, Joint Staff, and Services currently approach spiritual development. Finally, the paper presents several possible components for Air Force officer spiritual development. This paper shows the Air Force must add spiritual development to the Air Force officer development program to remove the current ambiguity surrounding spiritual development of Airmen and to strengthen strategic leaders' consciences/spirits to make decisions consistent with the Air Force values.

Definitions

Before understanding the need for Air Force officer spiritual development, one must understand the key terms used in discussing individual development and what guides an individual's actions. These words are *character, ethic, moral, principle, value, spirit, spiritual,* and *religion.*

An examination of Joint Publication 1-02, *DOD Dictionary of Military and Associated Terms*, reveals the publication does not contain definitions for any of the above words. While these words are not inherently military in nature, Department of Defense (DoD) publications do use terms like *spiritual readiness* and *spiritual health* which implies a military context. Joint Publication 1-02 does not contain definitions for these terms either. Without military definitions for spiritual readiness and health, an officer or strategic leader is left to guess what being spiritual ready or healthy mean.

Webster's New Collegiate Dictionary defines *character* as "one of the attributes or features that make up and distinguish the individual."[15] Hence, character

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development is the development of an individual's attributes or features that make up and distinguish him or her from others. These attributes or features could be good or bad in nature for the Air Force officer.

To help distinguish good from bad, the term *ethic* is often used in discussing character development. Webster defines *ethic* as "the discipline dealing with what is good and bad and with moral duty and obligation… a set of moral principles or values."[16] This definition begins to focus on the individual's moral principles or values that coupled with one's character begin to guide one's actions.

Similarly, Webster defines *moral* as "of or relating to principles of right and wrong in behavior…expressing or teaching a conception of right behavior"[17] These last two definitions connect what is good and bad with right or wrong behavior. Character development is interested in changing or reinforcing what an individual uses to guide one's behavior.

A person uses principles to guide one's behavior. Webster goes on to define *principle* as "a comprehensive and fundamental law, doctrine, or assumption…a rule or code of conduct" or "habitual devotion to right principles ..."[18] This implies a principle can be used by an individual to guide one's conduct. Habitual implies the principle can be learned through repetitive training or teaching.

Often used as a synonym for principle is the term *value*. Webster defines *value* as "relative worth, utility, or importance: degree of excellence."[19] The military is interested in developing persons of principle and values who use rules and a code of conduct habitually to do what is right. Essentially, the Air Force would like officers to

habitually make decisions that are in line with Air Force values deemed important and excellent.

To understand what makes one habitually make choices in line with values, one must become comfortable with the terms *spirit, spiritual, spirituality*, and *religion*. Webster defines *spirit* as "an animating or vital principle held to give life to physical organisms …the activating or essential principle influencing a person."[20] Of particular importance in this definition are the words "the activating or essential principle influencing a person". If the spirit is the activating or essential principle (rule or code or habitual devotion to right) influencing a person's choices, it follows the spirit is something worth developing in an individual.

Supporting the notion that spirit is connected to one's actions, Patrick Sweeney, Sean Hannah, and Don Snider, in their article "The Domain of the Human Spirit," define *spirit* as "the vital animating force within living beings; the part of a human being associated with mind, will, and feelings; and the essential nature of the person."[21] One's mind, will, and feelings (spirit), thus, is an animating force (one that drives decisions).

Although deriving from the term *spirit*, definitions for the terms *spiritual* and *spirituality* are less clear. The Marine Corps' *Commander's Handbook for Religious Ministry Support* states "the term 'spirituality' is frequently used but is hard to define. Spirituality is an intangible part of life, very important but difficult to pin down."[22] Webster defines the word *spiritual* as "of or relating to, or consisting of spirit."[23] Understanding the terms *spiritual* and *spirituality* gets even more difficult when compared with the term *religion*.

Frequently confused with the terms *spiritual* and *spirituality* is the term *religion*, "the service and worship of God or the supernatural."[24] Careful examination shows the two terms are distinct and should not be used interchangeably. One such example of implying that *religion* and *spirituality* are somewhat interchangeable is found in Richard Holmes book, *Acts of War: Behavior of Men In Battle*. Holmes states "…religion, or at least an enhanced sense of spirituality, can help soldiers to cope with the trauma of battle…"[25] Roehlkepartain et al. further highlight the dilemma by citing Zinnbauer et al.

> The ways in which the words [religiousness and spirituality] are conceptualized and used are often inconsistent in research literature. Despite the great volume of work that has been done, little consensus has been reached about what the terms actually mean."[26]

The improper use of these words as synonyms for each other creates misunderstanding and ambiguity for someone trying to be spiritually ready or healthy. Keeping the terms religion and spirituality distinct becomes important when considering Air Force officer spiritual development and this distinction is discussed later when reviewing the First Amendment of the Constitution.

Having an understanding of *spirituality* (separate from the term *religion*) as it relates to positive development of one's values is key to understanding the need for spiritual development. The *Marine Corps Mentoring Program Guidebook*, defines *spirituality* as

> …that which gives a Marine a 'sense of meaning and purpose, a sense of self, and that which is greater than self…Spirituality defines our values which provide the guiding principle for our moral compass and are the foundation from which we derive our purpose.[27]

Dalene Fuller Rogers, spiritual director and pastoral care provider, echoes the guidebooks assertion that *spirituality* may be "greater than self" in her definition of *spirituality*. "Speaking in general terms, spirituality is the part of a person that searches

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for meaning, purpose, and relationship with others and with the transcendent, the divine, or the higher power."[28] Spirituality helps the individual make decisions greater than self in relationship with others. Spiritual development could help someone be less self serving and more interested in making decisions to benefit others. This fits with the Air Force value of "Service Before Self." Chaplain (Lieutenant Colonel) Ken Stavrevsky's paper, "A Spiritual Foundation for Air Force Core Values," posits the spirit needs to be a part of the whole person approach to character development. Stavrevsky says "everyone ultimately seeks to identify that which inspires them and, from the inner core of their being, allows them to endure the challenges of life."[29] This seems to indicate development of the inner core would allow individuals to make choices in line with important values.

Roehlkepartain et al. in their chapter "Spiritual Development in Childhood and Adolescence: Moving to the Scientific Mainstream" indicate the spiritual aspect of an individual can be developed. They cite Beck, a German sociologist at Munich University, who suggests *spiritual* refers to a set of human qualities that can be developed by religious or non-religious persons.[30] Being able to develop an individual spiritually by religious or non-religious persons is a key concept when it comes to implementing spiritual development in an inherently governmental setting.

The above definitions show (1) the spirit is the animating force an individual uses to distinguish between good and bad and to make decisions consistent with values, (2) spirituality allows an individual to go beyond self in making decisions for the greater good, and (3) the spirit can be developed by religious and non-religious persons. The above terms are not well understood and a well developed spiritual development

program could help Air Force officers understand the terms, remove ambiguity, and allow their spirits to be developed to make decisions consistent with the Air Force values.

<u>Historical Context</u>

Keeping the above definitions in mind, a review of historical context shows the need for Air Force officer spiritual development. Saint Augustine of Hippo (354-430 A.D.) is a good place to start.[31] Augustine began the codification of laws of war and just war theory. Miller states "Just war theory is rooted in Judeo-Christian reasoning and has evolved through conventions such as Westphalia and Geneva."[32] These conventions take the Just War Theory beyond the Judeo-Christian roots to be accepted throughout the world today. Miller cites Augustine as arguing that "officers (commanders) are to be persons of such honor and integrity that they can be counted on to deal justly with their enemy."[33] Miller goes on to say that "adherence to the laws of war will likely be an outcome of good ethical climate."[34] Taken together, an officer's values (such as honor and integrity) play an important role in setting the ethical climate (discipline dealing with what is good and bad and with moral duty and obligation) for the military to follow the laws of war. Adherence implies an action, and thus, how can an Air Force officer be counted on to adhere to the laws of war unless the animating force within (the spirit) has been developed to make the right choices consistent with those laws?

Going beyond Augustine and looking at the foundation of the United States provides further evidence that spirituality plays an important part of the officer's value system. In his paper "Integrity Failures: A Strategic Leader Problem", Colonel James Muskopf argues "our [military officers] value system starts at the national level…"[35] President Ronald Reagan's 1987 State of the Union address espouses the link of

spirituality as a part of national values: "Finally, let's stop suppressing the spiritual core of our national being. Our nation could not have been conceived without divine help."[36] Muskopf asserts spirituality is furthered linked to our national values through the Declaration of Independence, the Bible, and the Constitution. For example, the Declaration of Independence includes the following words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of happiness."[37] This goes back to the definitions showing spirituality as "greater than self" and a relationship with "the transcendent, the divine, or the higher power."

Showing another spiritual link, four of our basic laws come from the Ten Commandments found in the Book of Exodus from the *Bible*: do not murder, do not cheat, do not steal, and do not lie.[38] No less important is the impact the Constitution makes on our foundational spirituality in this country. The First Amendment states "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" and thus protects the rights of individuals to worship in a manner of their own choosing.[39] It is this right that allows spiritual development for each individual and thus Air Force officers. However this right does have limits which have a bearing on how Air Force officers may pursue spiritual development.

The Supreme Court continues to make rulings that impact how the government and military exercise the rights of the First Amendment. Holland indicates that "since 1962, courts have tended to more narrowly define the wall of separation between Church and State as government not supporting any religious activity."[40] However, that should not be interpreted as not allowing spiritual development. Fitzkee and Letendre's

article "Religion in the Military: Navigating the Channel Between the Religion Clauses,"
goes into great depth reviewing the religion clauses in the Constitution from the military
perspective. Fitzkee and Letendre state the "…overarching general principle is this: the
government must be neutral toward religion, neither favoring a particular religion over
other religions nor favoring religion over non-religion."[41] Holland points out in Katcoff v.
Marsh 1985, United States Court of Appeals for the Second Circuit, the court ruled "on
the constitutionality of Congress and the United States Army providing chaplains to
enable soldiers to practice religion of their choice."[42] Of significance, Holland writes, "the
court saw increased religious or spiritual needs as a result of rapid deployments to
austere countries and uncertain environments where combat stressors and the
possibility of death confronted them."[43] The court recognized the military had spiritual
needs that were increasing with the current operational tempo. Holland cites Richard
Rosen, director, Texas Tech University Center for Military Law and Policy, in Rosen's
legal review of Katcoff v. Marsh as follows: "Military officials must accommodate spiritual
rights of service members, must ensure no unwanted proselytizing, must not mandate
spiritual participation, and may not discriminate against particular religious sects or
denominations."[44] While not prohibiting spiritual development, this legal review suggests
the military must not mandate spiritual participation. This will have to be kept in mind for
any spiritual development program a military Service would implement. It is safe to
surmise that the courts will have a say in any future Air Force spiritual development
programs.

While the courts will continue to interpret the First Amendment, other examples
point to spirituality in our nation's heritage. Lieutenant Colonel Kenneth Keskel's article

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"The Oath of Office A Historical Guide to Moral Leadership," is well worth reading. He cites many instances of past Presidents, speeches, and oaths that are "replete with examples of public appeals to a higher being for guidance and protection."[45] Of particular note is President Dwight Eisenhower's comment when the words "under God" were added to the Pledge of Allegiance. Eisenhower stated:

> In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and war.[46]

Clearly, President Eisenhower saw a need for spiritual development to "constantly strengthen" spiritual weapons. Even closer to the military is the oath of office each soldier, sailor, airman, and marine takes. The last words uttered in the oath are "so help me God." Keskal cites the following from the *Congressional Record*, July 25, 1961:

> The words, "So help me God," are not a part of the obligation assumed upon taking the oath. They constitute rather an assertion of sincerity to undertake the duties of military service in good faith and with the aid of the highest power recognized by the enlistee…For the vast majority of the person taking the oath, however, this addition will assure a unique degree of personal conviction not otherwise attainable, and will thus prove a welcome source of both personal and national strength.[47]

Again, one can see a spiritual aspect to strengthening a military individual and for some it is the key to sustaining them through battle. General Douglas MacArthur makes spiritual support even clearer in his famous "Duty, Honor, Country" speech:

> The soldier, above all other man, is required to practice the greatest act of religious training: sacrifice. In battle and in the face of danger and death, he discloses those divine attributes that his Maker gave him when He created him in His own image. No physical courage and no brute instinct can take the place of divine help which alone can sustain him.[48]

The divine attributes mentioned by MacArthur appeal to divine help and support the need for spiritual development.

The final historical context presented deals with the current conflicts one sees the United States involved in currently and the growing amount of research that supports the need for spiritual development. Miller states "the nature of complex contingency operations like those in Iraq and Afghanistan make ethical decision making hard."[49] Roehlkepartain et al. see "religion and spirituality (mixed with nationalism and ethnic tensions) playing defining roles in most major geopolitical conflicts in a world that is becoming both smaller and more fragmented."[50] This smaller and more fragmented world makes lapses in integrity strategic in nature. Muskopf states integrity problems can cause "loss of legitimacy for the nation, a loss of credibility for the Army as an institution, and a subsequent devaluation of both the nation and the army in the eyes of world opinion."[51] Admiral Michael Mullen, Chairman of the Joint Chiefs of Staff, states our actions play into our enemies hands in the following: "Each time we fail to live up to our values or don't follow up on a promise, we look more and more like the arrogant Americans the enemy claims we are."[52] Bailey makes a case that the nation's survivability is dependent on spiritual development:

> If we are to remain capable of winning our nation's wars now and in the future, we must do everything available to promote survivability of our dwindling but most valuable assets, the human being. Survivability refers to all areas, physical and spiritual.[53]

The change in the environment and the potential impact one's actions have at a strategic level reinforce the value in exploring spiritual development.

The military is not the only area that is recognizing a need for changing human development toward the spiritual due to what has been going on recently in the world. Roehlkepartain et al. show in their work a new line of theory and research is growing in the area of human development. They state:

> This work suggests that there is a core and universal dynamic in human development that deserves to be moved to center stage in the developmental sciences, along-side and integrated with the other well-known streams of development: cognitive, social, emotional, and moral. The name commonly given is spiritual development.[54]

While their work was focused on childhood development, much of the research is applicable to the military. Also transferable to the military, is Doctor Unaiza Niaz's work "Role of Faith and Resilience in Recovery from Psychotrauma." Doctor Niaz argues "that people with strong religious belief who have experienced traumatic events are more likely to have greater resilience to recovery both mentally and emotionally."[55] This suggests spiritual development may help military members recover from post traumatic stress syndrome and similar combat related disorders.

With the current world complexity, the strategic impact of ethical miscues, and the secular world's new emphasis in spiritual development, the historical context supports the need for spiritual development in Air Force officers. The spirit needs to animate individuals to making decisions consistent with the laws of armed conflict, values of our nation, the oath of office and resiliency needed to cope with combat stresses.

Department of Defense, Joint Staff, and Services' Approach to Spiritual Development

To determine possible options for Air Force officer spiritual development, one should know how the Department of Defense, Joint Staff, and Services currently approach spiritual development. Fitzkee and Letendre's legal review points out

> …while all military services have some existing official guidance on religious issues, the guidance may be rather general, be scattered among several regulations or policy statement, fail to address important issues, or even be of questionable accuracy on some points.[56]

This scatted unclear guidance could leave officers and commanders at risk when it comes to making decisions regarding spiritual matters in the force and is worth noting. A search of the Department of Defense Instructions and Directives (DoDIs and DoDDs) does not help much in giving guidance on spiritual development. Department of Defense Instruction 1300.17, *Accommodation of Religious Practices Within the Military Services,* gives guidance for determining Service members religious accommodations and wear of religious apparel when in military uniform, but sheds no light on spiritual development.[57] The DoDD 1342.17, *Family Policy,* interestingly gives the most guidance and addresses spiritual growth and development directly in paragraph E2.1.31:

> Spiritual Growth and Development. Includes, but is not limited to, pastoral care, counseling and support, guidance focusing on the entire family unit, premarital and marital counseling and seminars, family enrichment and growth programs, religious education and worship opportunities, community building, and other chapel-sponsored family activities for DoD personnel and their families.[58]

The directive goes on to state the Services are required to provide a comprehensive family support system that among other things provides for spiritual growth and development.[59] The DoDD 1304.19, *Appointment of Chaplains for the Military Departments*, does not mention spiritual development directly, but does state commanders "are required to provide comprehensive religious support to all authorized individuals within their areas of responsibility."[60] No other DoDI or DoDD addresses officer spiritual development.

Finally, DoDD 2310.4, *Repatriation of Prisoners of War (POW), Hostages, Peacetime Government Detainees and Other Missing or Isolated Personnel,* states Services are to provide "Chaplains and supporting religious personnel…to meet the spiritual needs of returned personnel and their families."[61] "Spiritual needs" is not

defined. This lack of guidance at the strategic level does not provide officers with a way ahead for spiritual development.

Similar to the DoDDs and DoDIs, the Joint Staff directives do not offer much guidance either. Four Joint Publications (JPs) address spiritual or spirituality issues to some degree. Joint Publication 1-05, Religious Affairs in Joint Operations, contains several references of note. The Executive Summary states:

> Chaplains assist the combatant commander (CCDR) and subordinate JFCs [Joint Force Commands] by enabling the expression of faith or spiritual principles for all assigned personnel, and guard against religious discrimination within the command. Commanders are responsible for the religious accommodation of joint force personnel. Chaplains provide for religious worship, rites, sacraments, ordinances, and ministrations.[62]

Chaplains are "to assist Service members, their families, and other authorized personnel with the challenges of military service as advocates of spiritual, moral, and ethical maturity and resiliency."[63] They are also to "Advise command on spiritual, moral, and morale issues"[64] and for "planning and coordinating to ensure pastoral presence for the spiritual well-being of the Service members."[65] Nowhere in JP 1-05 does it tell commanders or chaplains what spiritual well-being is or what spiritual, moral, and ethical maturity means, but it does imply a need for spiritual development.

Joint Publications 3-28, *Civil Support* and 3-11, *Operations in Chemical, Biological, Radiological, and Nuclear (CBRN) Environments*, talk about religious support teams which are "to provide for, develop, and strengthen the spiritual and moral well-being of all members of the command."[66] [67] Another publication, JP 1-0, *Personnel Support to Joint Operations*, talks briefly about making "all reasonable efforts…to address their returnees who have been captured or detained] personal, spiritual, and psychological needs and concerns."[68] The joint publications do not offer much

assistance other than an implied need exists for spiritual development, so an examination of the Services' guidance is necessary.

A review of literature shows the Army appears to be in the midst of a shift in their professional development that includes the spiritual dimension. Field Manual 6-22, *Army Leadership: Competent, Confident, and Agile*, contains several quotes and anecdotal stories talking about spirit, but only mentions the spiritual dimension in paragraph 8-90 dealing with mentoring. Specifically, FM 6-22 states, "While mentoring is generally associated with improving duty-related performance and growth, it does not exclude a spiritual dimension."[69] In other words, while FM 6-22 does not specifically include spiritual dimension in mentoring, it does not prohibit it from being considered as a part of mentoring. Army Regulation 600-100, *Army Leadership*, hints that spiritual development is a responsibility of every leader by stating every leader will "set and exemplify the highest ethical and professional standards as embodied in the Army Values…Ensure the physical, moral, personal, and professional wellbeing of subordinates."[70] The regulation goes on to define Loyalty, Duty, Respect, Selfless service, Honor, Integrity, and Personal Courage as Army Values that "define all Soldiers: who they are, what they do, and what they stand for. They drive Soldiers internally (their beliefs) and externally (their actions), at home and work, in peace and war."[71] The mention of beliefs leads one to see where these values could tie into a spiritual development program.

Besides these publications, several papers indicate there needs to be more spiritual development. Don Snider, Paul Oh, and Kevin Toner, in *The Army's*

Professional Military Ethic in an Era of Persistent Conflict, state they believe the Army's

most significant ethical challenge lies in moral development:

> …what we believe to be the most ethical challenge facing the Army profession – the moral development of Army leaders, moving them from "values to virtues" in order that they, as Army professionals, consistently achieve the high quality of moral character necessary to apply effectively and, in a trustworthy manner, their renowned military technical competencies.[72]

Holland cites *The Future of the Army Profession* as stating, "All soldiers have human

needs and most have spiritual needs broadly defined, and converting these needs into

strengths of will and character is an important part of combat leadership."[73] Finally,

Kimball's article "Combat Stress Includes Spiritual" cites the Army defining combat

stress as "physical, mental, and spiritual stressors interact in a complex way, affecting

warriors not only during combat but afterward as well (post-combat stress)."[74] All these

papers offer strong evidence a spiritual dimension exists in the Army and needs to be

developed.

The Army is not alone in addressing spiritual needs, as a review of Navy and

Marines literature shows. Starting with Chapter 8 of the *Navy Regulations*, "The

Commanding Officer," the Navy offers a strong statement regarding a commander's

responsibility for spiritual well-being: "The commanding officer shall: …use all proper

means to foster high morale, and to develop and strengthen the moral and spiritual well-

being of the personnel under his or her command…"[75] The Marine Corps', *The

Commander's Handbook for Religious Ministry*, also reaffirms the Navy's view that the

commander and not the chaplain is responsible for "the facilitation of religion within

Marine units."[76] Friedrick also states "the Marine Corps stresses the physical, mental,

and spiritual development of Marines."[77] The Marine Corps Reference Publication

(MCRP) 6-12c, *The Commander's Handbook for Religious Ministry Support,* backs

Friedrick's assertions with several strong statements about spiritual readiness. "Spiritual

readiness renders a Marine capable of coping with any crisis…is the bedrock upon

which the concepts of honor, courage, and commitment are built."[78] The handbook even

goes to the point of trying to show what being "spiritually ready" means with the

following:

> While no one can be made completely ready for combat, there are some
> hallmarks of Marines who are spiritually ready to—
>
> • Self-motivate.
>
> • Persist against frustration.
>
> • Take responsibility.
>
> • Delay gratification.
>
> • Remain humble.
>
> • Stay dedicated to duty.
>
> • Empathize.
>
> • Control impulse.
>
> • Hope. [79]

Finally, the Marine Corps "Leaders Guide – Combat and Operational Stress – General

Information" offers several ways to help Marines to spiritual renewal. The guide

encourages giving Marines time "to participate in individual and collective worship" and

"to strengthen and renew their spiritual lives."[80] While still no great amount of detail is

given in any of the Navy and Marine Corps literature, they definitely support spiritual

development as a commander's responsibility and can describe its importance.

So where does the Air Force stack up in comparison to its sister Services' views

of spiritual development? A review of the literature shows the Air Force probably needs

spiritual development for its officers and leans on its core values and the chaplain corps

for spiritual health. Title 10, United States Code, tells the Air Force that:

> All commanding officers and others in authority in the Air Force are
> required—(1) to show in themselves a good example of virtue, honor,
> patriotism, and subordination; (2) to be vigilant in inspecting the conduct of
> all persons who are placed under their command; (3) to guard against and
> suppress all dissolute and immoral practices, and to correct, according to
> the laws and regulations of the Air Force, all persons who are guilty of
> them; and (4) to take all necessary and proper measures, under the laws,
> regulations, and customs of the Air Force, to promote and safeguard the
> morale, the physical well-being, and the general welfare of the officers and
> enlisted persons under their command or charge.[81]

The list of requirements for commanding officers and others in authority above would

lead one to believe officers could benefit from spiritual development to prepare them for

this responsibility. Interestingly, Air Force Instruction (AFI) 36-2618, *The Enlisted Force

Structure*, states Airmen should:

> Be spiritually ready to accomplish the mission. Spiritual readiness is the
> development of those personal qualities needed to help a person through
> times of stress, hardship, and tragedy. Spiritual readiness may or may not
> include religious activities.[82]

If Air Force officers are to lead Airmen, they will have to have some knowledge on how

to make Airmen spiritually ready. Air Force Policy Directive (AFPD) 52-1, *Chaplain

Service*, states "spiritual health is fundamental to the well being of Air Force personnel

and their families and essential for operational success."[83] Chaplains are to "assess

local spiritual and religious needs and identify resources to develop a location-specific

plan of spiritual care."[84] This seems to differ from the other Services' emphasis on the

commander taking the lead in spiritual development. The AFPD goes on to state

spiritual health is "a vital component of human wellness…is not synonymous with

religious health. An individual's spiritual health may, by personal choice, incorporate

religious belief, just as it may be grounded in other concepts such as patriotism or the

common good."[85] This seems to imply that spiritual health, although not mandatory, is vital to overall wellness.

Each of the major commands has written instructions to deal with spiritual readiness and one example presented here is U.S. Air Forces in Europe Instruction (USAFEI) 52-103, *Spiritual Readiness Program*. This instruction tells all wing-level chapel programs to develop a Spiritual Readiness Program, [86] but does not give a definition or explanation of what spiritual readiness is. Again, a defined spiritual development program would be beneficial in removing ambiguity and providing direction for the Air Force officer to follow.

The Air Force has shown examples of a development program for its personnel in the past in the form of the *Little Blue Book*, used to introduce and socialize the Air Force core values of "Integrity First, Service Before Self, and Excellence in All We Do," adopted in 1997. This document states "The Core Value Strategy attempts no explanation of the origin of the Values…all must recognize their functional importance and accept them for that reason."[87] General John Jumper, former Chief of Staff of the Air Force, contradicted the *Little Blue Book* by writing "…As we stress our Core Value of Service Before Self, we see spiritual strength as its foundation, whether or not an individual sees himself or herself as religious."[88] Of greater concern is the *Little Blue Book* comment that "Our first task is to fix organizations; individual character development is possible, but is not a goal."[89] This may be one of the reasons the Air Force has continued to have character problems. A group commander wrote an article stating "although written 12 years ago as a reaction to scandals…they [Core Values] could have been written yesterday as a response to our current climate."[90] Again this

points to the need for a spiritual development program to help officers make decisions in line with Air Force values.

Finally, the Air Force has published interim and revised "Guidelines Concerning Free Exercise of Religion in the Air Force" in response to some recent law suits at the U.S. Air Force Academy regarding alleged religious abuse of cadets.[91] These guidelines tell leaders they "bear a special responsibility to ensure their words and actions cannot reasonably be construed to be officially endorsing nor disapproving any faith belief or absence of belief" and "voluntary participation in worship, prayer, study, and discussion is integral to the free exercise of religion."[92] Without a well thought out spiritual development program, the guidelines will probably keep many officers from meeting their responsibility of making sure their Airmen are spiritually well and ready. The guidelines leave the difference in terms "spirituality" and "religion" unclear for Air Force officers. With unclear definitions, the guidelines do not provide a clear way ahead to help Air Force officers to make decisions consistent with Air Force values.

Components for Spiritual Development

From the above review of definitions of key terms, historical context for spirituality in military officers, and review of defense and military publications and literature, one can see the Air Force must add spiritual development to the Air Force officer development program to remove the current ambiguity surrounding spiritual development of Airmen and to strengthen strategic leaders' consciences/spirits to make decisions consistent with the Air Force values. Possible components for this program would include clearly codified definitions, weaving spiritual content into publications and official correspondence, inclusion in professional military education, and mentoring tools

that officers can use to build a force spiritual ready to act consistently with Air Force values.

First, the Air Force should put together a team to define key terms listed in the definitions section above and any other terms used in Air Force guidance that describes spiritual readiness and wellness. These terms need to be put in a document like JP 1-02 so everyone has access and they can be used for the foundation of the spiritual development program. Without clear definitions, Air Force officers cannot know what to aim at or how to proceed in meeting the guidance requiring spiritual readiness and wellness. As Muskopf wrote "when ambiguity exists, how do we err on the side of 'do the right thing, morally and legally'?"[93] These definitions would go a long way toward removing ambiguity surrounding spiritual development of Airmen.

Second, the Air Force could weave in more thought provoking quotes and anecdotes into publications and official correspondence that could foster people thinking and talking about strengthening their spirit. For example, the *Strategic Leadership Primer*, second edition uses the following quote from Proverbs: "Where there is no vision, the people perish."[94] Another team of experts could put together quotes from leaders, the Bible, Koran, poems, stories, etc. that highlight a given trait or value the Air Force sees important to strengthen and sprinkle them throughout Air Force instructions, handbooks, and doctrine documents more than the Air Force already does. This action would reinforce Air Force values and serve as reminders for making decisions consistent with them.

Third, the Air Force would need to emphasize the importance of spiritual development through its professional military education. Kohn writes:

But if the military is to repair its professionalism…Almost any academic would immediately target professional military education (PME) as the point of leverage, focusing on curriculum in an attempt to renew among officers critical expertise and the norms and values of their professional world.[95]

The Air Force cannot leave character change to a voluntary program and must target individuals like it targeted the organization with its core values in 1997. Using a block of instruction in PME to tell Air Force officers what spiritual development is, the connection of the spirit to making choices consistent with Air Force values, and how to go about strengthening the spirit would socialize and emphasize the value the Air Force holds spiritual development.

Finally, the Air Force needs to revitalize its mentoring program by providing tools to use to spiritually develop its protégés. Right now, officers are afraid to say anything spiritually because they do not want to risk their words and actions being misconstrued. If the Air Force handed tools to the officer, they could use these tools without fear of retribution and strengthen the spiritual readiness of Airmen. These tools could include vignettes designed to foster discussion. As Muskopf states, "taking the time to develop real vignettes that are applicable to the unit's organization and mission and then discussing them as a group of professionals gets us closer to the mark."[96] The above actions would provide clarity to the Air Force officer on how to develop Airmen spiritually and to strengthen strategic leaders' spirits consistent with Air Force values.

Conclusion

This paper shows the Air Force must add spiritual development to the Air Force officer development program. This action will remove the current ambiguity surrounding spiritual development of Airmen and strengthen strategic leaders' consciences/spirits to make decisions consistent with the Air Force values. The spirit is the key to helping

people make decisions consistent with values. It is the activating or essential principle influencing a person's choices. Unfortunately, people in the military are uncomfortable using terms like spirit and spiritual because they are not well defined in a military context. Adding to the confusion is the fact people inappropriately use the terms spiritual and religion interchangeably when they have two clearly different meanings.

Despite ambiguity in terminology, a review of historical context from Augustine to modern day Iraq and Afghanistan showed spiritual development does have a place in officer development. Augustine argued officers need to adhere to the laws of war. The spirit is where animation of decisions wrests and must be developed in the individual to help them make choices in line with these laws and values. Our military officers' value system stem from the national values which are linked through the nation's founding documents. These documents showed that spirituality is greater than self and could involve a relationship with a greater power than self. The courts have interpreted one of these documents, the Constitution, narrowly when it comes to the wall of separation between Church and State. Despite restricting the military from supporting any religious activity, the court has recognized the military personnel have spiritual needs where the possibility of death confronts them. This is consistent with spiritual aspect pointed to by the oath of office and great military leaders like Eisenhower and MacArthur. Development of the spirit cannot be ignored where the complex nature of contingency operations make ethical failures strategic in nature. Even social scientists outside the military are recognizing the need for spiritual development to help people through the traumatic events of our volatile times.

Knowing a foundation exists for military spirituality does not help Air Force officers spiritual development unless it is well defined in DoD publications. Reviewing DoD, Joint Staff, and Services approach to spiritual development shows the guidance is general, scattered, and fails to address important issues which creates ambiguity for the Air Force officer. Department of Defense Directive 1342.17, *Family Policy*, requires the Services to provide a comprehensive family support system that provide for spiritual growth and development, but does not define the program. Joint publications mention the need to provide for spiritual well-being but do not tell commanders or chaplains what spiritual well-being is. Likewise, Army, Navy, and Marine documents hint that spiritual development is the responsibility of every leader, but do little to define how to do it.

Finally, Air Force documents and related literature shows the Air Force needs spiritual development and currently leans on its core values for spiritual health. These documents imply that spiritual health is not mandatory although vital to overall wellness. Of greater concern, the *Little Blue Book,* espousing the Air Force core values, openly states individual character development is possible, but not a goal of the core values. The interim guidelines on the free exercise of religion will keep many officers from meeting their responsibility of making sure their Airmen are spiritually well and ready due to confusing religion with spiritual development.

Clearly, the Air Force needs to eliminate the confusion with a well structured spiritual development program. Codifying the key terms and definitions is one component that would provide a foundation for the spiritual development program – getting everybody understanding what the words mean. The Air Force could expand weaving quotes and anecdotes from a wide variety of sources throughout its

publications and correspondence to strengthen the spirit of Airmen. The Air Force would need to use PME to socialize and emphasize the importance of spiritual development to including how to do it. Finally, the Air Force needs to give mentors tools, like well structured vignettes, to spiritually develop their protégés.

Failures of conscience must end. Adding spiritual development to the Air Force officer development program will remove ambiguity for officers regarding spiritual development of Airmen and to strengthen strategic leaders' spirits to make decisions consistent with the Air Force values. An Air Force officer's potential strategic impact on the world demands spiritual development.

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