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GENDER AND UNITED STATES ARMY LEADERSHIP DOCTRINE:  
RESERVE OFFICER TRAINING CORPS CADETS' EXPERIENCES WITH  
LEADERSHIP

A Dissertation Presented

By

Sarah M. Griffin

to

The Faculty of the Graduate College

of

The University of Vermont

In Partial Fulfillment of the Requirements  
for the Degree of Doctor of Philosophy  
Specializing in Educational Leadership and Policy Studies

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## Abstract

This study provides a comparative analysis of female and male Reserve Officer Training Corps cadets' experiences with the United States Army leadership doctrine, given the hypermasculine Army culture with deeply engrained gender norms and expectations that have long privileged men and masculinity. Using Risman's (2004) theory of gender as social structure, I explore the historical, hyper-masculine cultural norms and expectations of Soldiers in the Army at the structural, interactional, and individual levels. In particular, I study the Army leadership doctrine (structural) as experienced by ROTC cadets, including their self-perceptions of leadership ability and attitudes about leadership (individual) and their perceptions of how others' rate their leadership ability (interactional). Focus is placed on specified United States Army leadership attributes which prescribe how leaders should behave, think, learn, and lead in the Army; in other words, traits that are inherent to the Soldier. These attributes are poorly defined in Army leadership doctrine and left to interpretation by individual Army leaders. This ambiguity creates a potentially discriminatory environment against female Soldiers generally and female leaders specifically.

Participants reported on their own ability to demonstrate the Army prescribed leadership attributes, how they think others perceive their ability to demonstrate Army prescribed leadership attributes, as well as individual leadership conceptualizations and values. Overall, findings suggest that female and male ROTC cadets experience leadership within the context of the Army differently. Female cadet self-perception of ability to demonstrate Army leadership attribute mean scores were generally lower than male cadet mean scores. Further, findings suggest that male cadets generally think others believe they are better leaders than they view themselves, whereas female cadets generally think others believe they are worse leaders than they view themselves. This deeply engrained cognitive bias towards privileging male leaders over female leaders remains and is evident in the ways in which female and male cadets think others view their leadership abilities. Although women have served alongside men in the Army for decades, masculinity remains hegemonic in the Army, and it is within these masculine values that women are expected to lead and serve.

## **Dedication**

I dedicate this dissertation to the Army Reserve Officer Training Corps Cadets who participated in this research. Your voices are heard and valued. Thank you for your service.

## Acknowledgements

This dissertation is just one piece of a 30 year long educational journey. From the moment I entered Little Lambs Nursery School at three years old, I fell in love with school and learning. While a love of learning sparked this fire, it was the support from family, friends, co-workers, and teachers that kept the flames burning. It is impossible to do this alone, so I offer you all my most sincere gratitude.

For teaching me the value of hard work and the love of a good book, I first thank my parents, Mr. Eric Hahn and Mrs. Jennifer Hahn. I love you both so much. Likewise, for allowing me to “shop” your home library for books on Army leadership and showing what a successful dual-military marriage looks like, I thank my Arkansas parents, Dr. Robert Griffin and Mrs. Ann Griffin.

For the kind of support that only siblings can provide, I thank my brother, Eric, and my sister, Korina. I love you both.

For the continuous words of encouragement, solidarity in late-night homework sessions, and for being the Army’s most outstanding Non-Commissioned Officer, I thank my co-worker turned friend, Master Sergeant Timothy Morrison.

For their insight and intelligence, I would like to thank my dissertation committee. I owe special gratitude to my advisor, Dr. Nicole Conroy. I cannot thank you enough for your patience, knowledge, enthusiasm, kindness, and for the maple lattes.

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## Preface

Just two years ago I was standing in a long line of women waiting to use the restroom. I tapped my foot anxiously and looked at my watch. I was eight minutes into my allotted ten-minute break and the line was not moving quickly enough. I let out an exasperated sigh and heard the woman standing behind me giggle. I turned my head in preparation to glare at whoever had the nerve to laugh at my frustration, when I noticed the rank she was wearing on her chest. The woman who dared to laugh at me was a Colonel and outranked me by enough to temper my frustration. For more context, this bathroom line was comprised of female Army Soldiers in a Headquarters building at Fort Polk, Louisiana. We had just finished a 14-day field training exercise and were congregated with senior leaders to conduct an After-Action Review.<sup>1</sup> I realized I was staring at her rank when the Colonel spoke, “I can’t tell you how happy I am to see such a long line in the women’s room. When I first joined the Army, I never had to wait to use the bathroom. I am excited to see there are more of *us* in this organization.”

The interaction with the female Colonel remains vivid in my memory for two salient reasons. The first is because, while she is correct that there are more females in the Army now than compared to when she first joined, females still only account for roughly 15% of the Army’s total force (Denver, 2019). The second reason is because it is rare to see such a high-ranking female officer in the Army. I first joined the Army in 2008 and it was not until 2012 that I met, for the first time, a female officer. In my 14 years of total

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<sup>1</sup>The After-Action Review is the Army’s method of providing feedback to units, leaders, and Soldiers after training exercises. The goal is to analyze what happened during the exercise, why it happened, and identifying potential corrective actions.

service, I have never had a female commander. Often, I am *the only* female Soldier in the entire unit. The Colonel was right, it is rare to need to wait in line in the women's restroom at an Army event.

## Chapter 1: Introduction

The military generally and the Army specifically is first and foremost a combat organization with a hyperfocus on lethality (Green et al., 2010). It is often conceptualized as an organization created by men for men to do bad things to bad men. As such, an effective fighting force needs to be always maintained. Research largely suggests that the prevailing culture that has developed within the Army to support a lethal fighting force is characterized as being overtly masculine defined by physical fitness, emotional control, and a willingness to use aggression and physical violence coupled with rejection of stereotypically feminine characteristics (Hinojosa, 2010; Green et al., 2010; Schaefer et al., 2021; Shields et al., 2017). Women, therefore, do not fit within the ideal yet are expected to participate within the hypermasculine culture. This misalignment results in negative outcomes against women, from challenges in conforming to and demonstrating prescribed Army leadership doctrine resulting in potentially unfavorable performance evaluations to sexual assault and harassment (Hinojosa, 2010; Schaefer et al., 2021; Shields et al., 2017). Arguably, these challenges may be amplified for female officers; it is difficult to lead in an organization created by men for men to do bad things to bad men when the leader is a woman.

While scholarly analysis of Army culture generally suggests broad cultural support of hypermasculine ideals, Army published leadership doctrine in particular is also inherently gendered and potentially discriminatory against women. This is most clearly seen within the prescribed leadership attributes found within *Army doctrine publication 6-22: Army leadership and the profession* (Department of the Army [DA], 2019b). Within this publication, *attributes* are conceptualized as encompassing enduring personal

characteristics, which are inherent to the individual and include *character, presence, and intellect* (DA, 2019b, p. 29). However, the definitions of these characteristics and traits are vague and means that they are mostly left to interpretation by individual Army leaders. When considering the hypermasculine and male dominated culture of the Army, this ambiguity creates a potentially discriminatory environment against female Soldiers generally and female Army leaders, in particular. As such, the primary aim of this study is to examine potential gender differences in attitudes and perceptions regarding Army leadership attributes as a means of exploring the extent to which hypermasculine United States Army norms differentially affect the experiences of female and male leaders, resulting in potential gender inequity negatively affecting female leaders.

To further clarify the rationale for and scope of the study, I identify here that which is outside of the scope of the study. Firstly, a continuum of prejudice and discrimination against female Soldiers—from subtle and covert acts of microaggressions to overt acts like sexual assault—exist at all levels within the Army (Do & Samuels, 2021; Silva, 2008; Schaefer et al., 2021). To date, there is an abundance of attention paid to sexual assault in particular, within the scholarly literature (Elliman et al., 2018; Kimerling, 2017; Rosellini et al., 2017; Sadler et al., 2017; Skopp et al., 2019), and Army policy (DA, 2020). However, because I aimed to address the notable gap in the literature on gender and Army leadership doctrine in particular, I do not focus on sexual assault in the Army. Nonetheless, I argue that addressing gender inequity in the Army is the solution to true gender integration. Achieving true gender integration is an effective means of achieving gender equity in the military broadly, and a necessary step toward preventing discrimination against women ranging from covert bias to explicit acts of

violence, such as sexual assault. This position aligns with the few scholars that have studied sexual assault in military contexts from a gender equity perspective (Arbeit, 2016; Lucero, 2018) and the relatively established position from other literature on gender equity and violence against women more broadly (Hill & Marshall, 2018; World Health Organization [WHO], 2019).

Relatedly, a continuum of prejudice and discrimination against other marginalized Soldiers, particularly Soldiers of color, exists at all levels within the Army as well (Adler, 2017; Dempsey & Shaprio, 2008; Wintermute, 2012). Similar to sexism, racism is rooted in individual attitudes, collective ideology, and institutional structure (Banaji et al., 2021; Bonilla-Silva, 1997; Salter et al., 2017). Research suggests similar findings for gender and racial discrimination within the military, including increased social isolation, performance pressure, lower job satisfaction, and lower job performance rankings (Bailey, 2019; Perez & Strizhko, 2018). However, while similarities can be found between gender and racial discrimination and integration within the Army, the challenges of gender inequity and racial inequity are not necessarily similar enough to draw reasonable comparisons or conclusions due to the differences in sociohistorical context, United States law, Army policy, individual perceptions of identity, and interactional social differences at the root of the inequities. Additionally, while research suggests that the intersectionality of race and gender can compound disadvantages (Byars-Winston & Rogers, 2019; Jean-Marie et al., 2009; Moore & Webb, 1998; Patterson & Cochran, 2021), the focus of this study is on gender, specifically. This is because of the unique ways that gender inequity is often explicitly built into Army culture and leadership

doctrine, through implicit and explicit structural segregation, reifying differences between female and male Soldiers.

## Chapter 2: Literature Review

Historically, however, women have a lengthy military service history. Women have served in the United States Army since the Revolutionary War. At that time, most women served openly in traditionally gendered roles such as nurses, seamstresses, and cooks for the Soldiers in camp (*Women in the Army*, n.d.). Some particularly courageous women served on the battlefield alongside their husbands or disguised themselves as men to be allowed into combat unaccompanied by their husband or father. Some even operated as spies. Most of these women did not wear a uniform, yet they shared the same hardships as the uniformed Soldiers, including inadequate food, housing, and clothing, little or no compensation, as well as the terrifying dangers of war.

During World War I, women were permitted to join the Armed Services in a formal capacity and more than 20,000 served overseas, continuing the tradition of serving in gender specific roles such as nurses, administrators, and secretaries (*Women in the Army*, n.d.). Once the war ended, however, women were demobilized and, aside from the Nurse Corps, the uniformed military once again became exclusively male. It was not until 1941, with the threat of a second World War looming, that the Women's Army Auxiliary Corps was created and, once again, women answered the call to service. Over 35,000 women from all over the United States volunteered to serve in typically gendered roles such as nurses, administrators, and secretaries, but also in roles that had previously been closed to women: weather observers, electricians, mechanics, truck drivers, radio technicians, telephone experts, and cryptographers (Morden, 1990).

Due to the exceptional service of military women during World War II, the Women's Army Service Integration Act was signed into law by President Harry S.

Truman on June 12, 1948 (Morden, 1990). This allowed a permanent presence of women in the military and intended to establish equality of pay and treatment in the armed services. Over the years, women continued serving alongside their male counterparts in Vietnam, Korea, the Gulf War and, more recently, Iraq, Afghanistan, and Syria. However, their roles were still limited in gender-specific ways and all combat arms positions were closed to women. The 2015 Army Gender Integration Policy changed these gender restrictions and women were given the right to choose any military occupational specialty they wanted, including ground combat positions in Infantry, Armor, and Cavalry units, as well as attend special schools previously closed to women, such as Ranger School and Special Forces Selection (Carter, 2015). Again, gender integration was written into Army policy, but gender equity is arguably lagging.

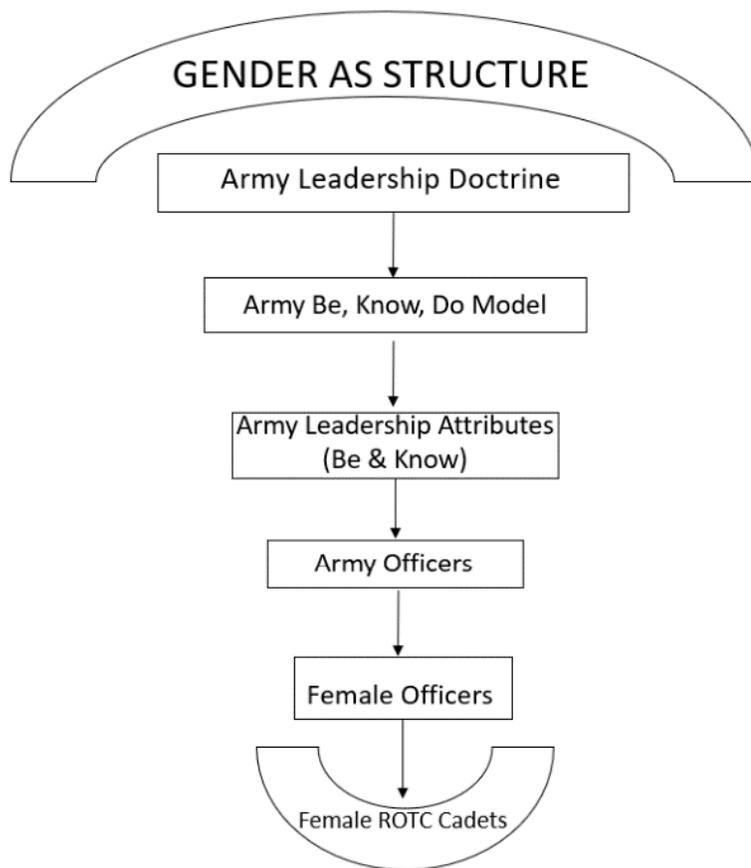
American women have been involved in military campaigns since before the United States was officially a country, however, the Army continues to be a hypermasculine organization with accompanying hypermasculine leadership doctrine (DA, 2019b) and cultural norms. This hypermasculinity creates potential for bias against female Soldiers in Army dictated leadership doctrinal theory and practice. Therefore, although women have been serving in a variety of capacities and, more recently in all Army positions, for hundreds of years, the overall hypermasculine climate of the Army has remained mostly unchanged, which, ultimately, precludes equitable experiences for those women serving (Schaefer et al., 2021; Silva, 2008). It is within this sociohistorical context that I analyze Army leadership doctrine and policy.

In particular, I critically analyze current United States Army leadership doctrine and examine its gender equity implications, particularly for female officers (leaders),

which serves as the basis for the research questions at the heart of the study. The scholarly research and Army literature discussed herein will serve to contextualize specific Army leadership doctrine and the hypermasculine ways it is interpreted by Army leaders. As depicted in Figure 1, I begin with an explanation of the theoretical framework for my critical analysis, Risman's (2004) gender structure theory, followed by an overview of Army leadership and narrowing to specific terminology and expectations of Army leaders.

**Figure 1**

*Conceptual Framework*



I specifically focus on prescribed Army leadership *attributes* which dictate how leaders should behave, think, learn, and lead in the Army; in other words, traits that are inherent to the Soldier but upon which their superior leaders formally and informally assess them. Finally, I analyze the ways in which Army leadership doctrine coupled with the hypermasculine Army culture affects female leaders generally within the Army and for ROTC cadets specifically.

Within this conceptual framework, “Gender as Structure” is depicted as the overarching theoretical umbrella under which falls the Army leadership doctrine, the Army’s Be, Know, Do model and, more specifically, Army leadership attributes and how these institutional concepts impact female leaders in the Army. The arrows connecting each concept are unidirectional, to demonstrate that there is no mechanism for feedback, particularly between individual leaders and institutional norms regarding leadership. Female ROTC Cadets are depicted at the very bottom of the framework in the reverse block arc to demonstrate that they are the individuals who are the recipients of the explicit Army leadership doctrinal expectations as well as the implicit cultural norms analyzed through Gender Structure Theory.

### **Theoretical Framework: Gender as Social Structure**

A theoretical framework provides context for the research performed and provides insights into some of the assumptions held by the researcher (Grant & Osanloo, 2016). In the proposed study, I utilize gender structure theory (Risman, 2004), which posits that gender should be conceptualized as a social structure in order to examine how gender is ingrained in nearly every part of society. As a theoretical framework, it acknowledges that social structures exist outside of individual desires or motives and help in explaining

the creation and recreation of dominant gender norms and expectations in human action and interaction and is reinforced by social institutions. In this way, gender becomes a part of life that is so “routine and so taken-for-granted that actors often cannot articulate, nor do they even consider, why they act” (Risman & Davis, 2013, p. 743). Gender and the ways in which individuals perform their gender and their expected accompanying gender roles, are, in part, created by society itself, through interpersonal interactions and social institutions. Gender, therefore, is deeply embedded in individual identities and personalities, cultural rules, and institutions in a variety of complicated, interrelated ways.

Risman further proposes three aspects of the gender structure as they happen within society at the individual, interactional, and institutional levels (2004, p. 446). At the individual level, gender is reflected in how a person develops their personal gender identity, expression, and ideologies. Within the Army specifically, gender and gender expression are still limited to the male/female binary notions of sex and gender, meaning that all Soldiers must indicate they identify either as a man or a woman; there are no options for gender non-binary individuals to explicitly identify as such (Suits, 2021). At the interactional level, men and women face different cultural expectations, even when they are filling identical roles, and gendered expectations are upheld and reinforced through interpersonal transactions with others. Here culturally situated gender stereotypes implicitly frame the way individuals interpret the behavior of others, with men generally being more readily seen as competent and more skilled than women (Scarborough & Risman, 2017). These gender stereotypes are particularly salient in the Army because the job of a Soldier is more readily seen as a job for a man and not for a woman, and these

ideas are reinforced via interpersonal interactions (Abrams, 1993; Schaefer et al., 2021; Silva, 2008). Gender at the interactional level is further evidenced in the Army because of the general acceptance of female Soldiers working in positions more stereotypical to women (administrative work and nursing) and the resistance to female Soldiers working in combat specific roles historically occupied by men (Carter, 2015). Individual and interactional levels are linked because changes in one can affect or prompt changes in the other. For example, to attend Ranger School, Soldiers are required to shave their heads. According to the Army regulation on the Wear and Appearance of the Uniform (DA, 2021), women were not allowed to shave their heads. Once Army policy changed and women were allowed to attend Ranger School, policies on haircuts allowed for women also changed to accommodate the Ranger School shaved head requirement, thus modifying what is appropriate gender expression at the individual level in this particular Army context. At the institutional level, gender is defined and reinforced by laws, rules, and organizational practices and policies and becomes embedded into the underlying logic of social institutions and organizations—and in individual ideologies and identities, and interpersonal interactions with others. The Army’s implicit and explicit rules and organizational policies and practices dictate not only the ways in which Soldiers can identify and express their gender but also how Soldiers are expected to behave, think, learn, and lead in the Army.

Gender structure theory is an important frame for this study because of its inherent acknowledgement of the socially prescribed differences between men and women as individuals, the different societal expectations of men and women reinforced during social interaction, and the mechanisms by which gender is imbedded into

institutions and organizations. When analyzing gender discrimination in a historically male dominated organization, such as the United States Army, these social and cultural norms and expectations must be made explicit. The Army categorically rejects prevailing models of femininity (Silva, 2008), as women were, historically, not seen as inherently competent or capable enough for combat or combat related roles. Further, Army regulation dictates exactly how Soldiers may express their gender through rules and policies regarding the wear and appearance of hair, makeup, nails, jewelry, and the uniform itself (DA, 2021). Traditionally feminine ways of styling hair and wearing makeup are forbidden and if female Soldiers are caught wearing too much makeup or their hair is not pulled tightly back, they can be administratively punished through negative counseling statements.<sup>2</sup> Again, gender norms and expectations are informally and formally reestablished and reinforced in the Army.

Conforming to masculine ideals and rejecting what is deemed feminine is considered crucial to military training (Schaefer et al., 2021). Hypermasculinity, in general, is a sociological term that describes “the exaggeration of masculine stereotypes such as aggression, dominance, strength, and physical prowess” (Griffin, 2017). Further, Whitworth (2004, as cited in Montoya et al., 2017) suggests that “to make a militarized man means killing the women in him, in particular the avoidance of emotions (fear, sadness, uncertainty, guilt, remorse, and grief).” Within the Army specifically, hypermasculinity includes those three components as well as the addition of “toughness, power, stoicism, aggression, and superiority over others, even other groups within the

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<sup>2</sup> A negative counseling statement is a formal, written record of a Soldier’s misconduct or unsatisfactory performance that can later be used for separation from the Army.

military” (Schaefer et al., 2021, p. 612). Further, military hypermasculinity specifically has been linked to antipathy towards women and increased risk of sexual assault and harassment perpetration (Schaefer et al., 2021). This may be especially true for women serving alongside men in the Army.

Overall, women serving in the Army is still an uncommon and unexpected role to perform with women accounting for only 19% of the officer corps and 14% of the enlisted corps (Council on Foreign Relations, 2020). As such, there is underlying and deeply engrained cognitive bias toward privileging male Soldiers over female Soldiers (Biernat et al., 1998; Hinojosa, 2010; Schaefer et al., 2021; Swain & Korenman, 2018). Risman and Davis explain, “in a sexist and racist society, women ... are expected to have less to contribute to task performance than are white men, unless they have some externally validated source of privilege” (2013, p. 746). Understanding gender structure theory helps to explain the reproduction of the pervasive gender norms and expectations within society at large that is mirrored and magnified within the hypermasculine Army culture.

### **Army Leadership: Background & Context**

The military is unique to other professions because Soldiers must be prepared to use deadly force and have the potential to face hostile forces. Army leaders in particular have a profound responsibility because the consequences of their decisions and actions affect the lives of their Soldiers, their Soldier’s families, and the enemy (Kirchner, 2016). The notions of mortality are always present in ways that are unique to the military mission. As a result of the Army’s distinctive mission, leaders within the organization draw from deep-rooted historic values and professional competence to demonstrate their

ability to make appropriate decisions—values, attributes, and competencies that are stereotypically masculine, as discussed below. These Army leadership values are further rooted in history, loyalty to the United States and its Constitution, accountability to authority, and evolving military doctrine (Wade, 2015). Each Soldier in the Army has a designated role to play and Army leaders particularly so. As such, all Army leaders and Soldiers must understand Army leadership doctrine, specifically, *Army doctrine publication 6-22: Army leadership and the profession* (DA, 2019b).

*Army doctrine publication 6-22: Army leadership and the profession* (DA, 2019b) is the source for Army leadership policy, procedure, and best practice. It is the publication that prescribes and defines Army leadership doctrine and terminology and is the reference tool when teaching and evaluating Army leaders. Within ADP 6-22, *leadership* is defined as “the activity of influencing people by providing purpose, direction, and motivation to accomplish the mission and improve the organization” whereas a *leader* is anyone “by virtue of assumed role or assigned responsibility” (2019b, p. 27) who is responsible for providing said leadership.

### **Officers as Leaders**

In this study, I studied emerging Army officers, i.e., cadets, as leaders. Therefore, *leaders* and *officers* may be used interchangeably herein. In the Army, the term *officer* refers specifically to commissioned officers. Officers in the Army are issued a formal appointment (a commission) under the authority of the President of the United States or the Secretary of the Army. Commissions are granted based on the special trust and confidence placed in the officer’s patriotism, bravery, loyalty, and abilities and grant them special authority to supervise and direct subordinates (DA, 2019b; Wade, 2015). In

contrast, enlisted Soldiers and non-commissioned officers are not granted a commission. Enlisted and non-commissioned personnel perform specific job functions and have the knowledge, skills, and abilities to help ensure mission success. *Officers*, however, plan missions, provide orders, assign tasks, and manage enlisted personnel and subordinate officers. Therefore, officers, as Army leaders, hold the most power but also the most responsibility and accountability. As the decision makers in the organization, anything their unit does or fails to do is their responsibility. This is particularly salient as officers increase in rank.

### **Reserve Officer Training Corps (ROTC)**

Founded in 1916, the Reserve Officer Training Corps (ROTC), is an elective military education program that is hosted by United States colleges and universities that prepares students to be commissioned as officers in the United States armed forces. In exchange for a paid college tuition, cadets commit to military service after graduation. Initially, ROTC was created to expand the pool of candidates for the officer corps beyond the United States Service Academies (Annapolis Naval Academy, West Point Army Academy, and the Air Force Academy). Now, ROTC programs exist on more than 1,000 college and university campuses in the United States and account for 60% of all commissioned officers entering the military (Chambers, 2000). Throughout the four years of a cadet's undergraduate experience in ROTC, they will learn Army leadership doctrine both theoretically in the classroom and practically in training environments. The focus for first year and sophomore cadets is on basic Army leadership doctrine and decision making, along with physical fitness, land navigation, tactics and first aid. Juniors and seniors are taught and assessed on practical applications of their leadership ability

through a variety of training simulations. In addition to the courses taken during the academic year, in the summer between junior and senior year, cadets attend a training camp in which cadets from every ROTC program across the United States convene and are evaluated on their leadership potential in accordance with Army doctrine. At the end of that training camp, every cadet is ranked numerically on their Army-specific leadership ability from best to worst using prescribed attributes and competencies from Army leadership doctrine.

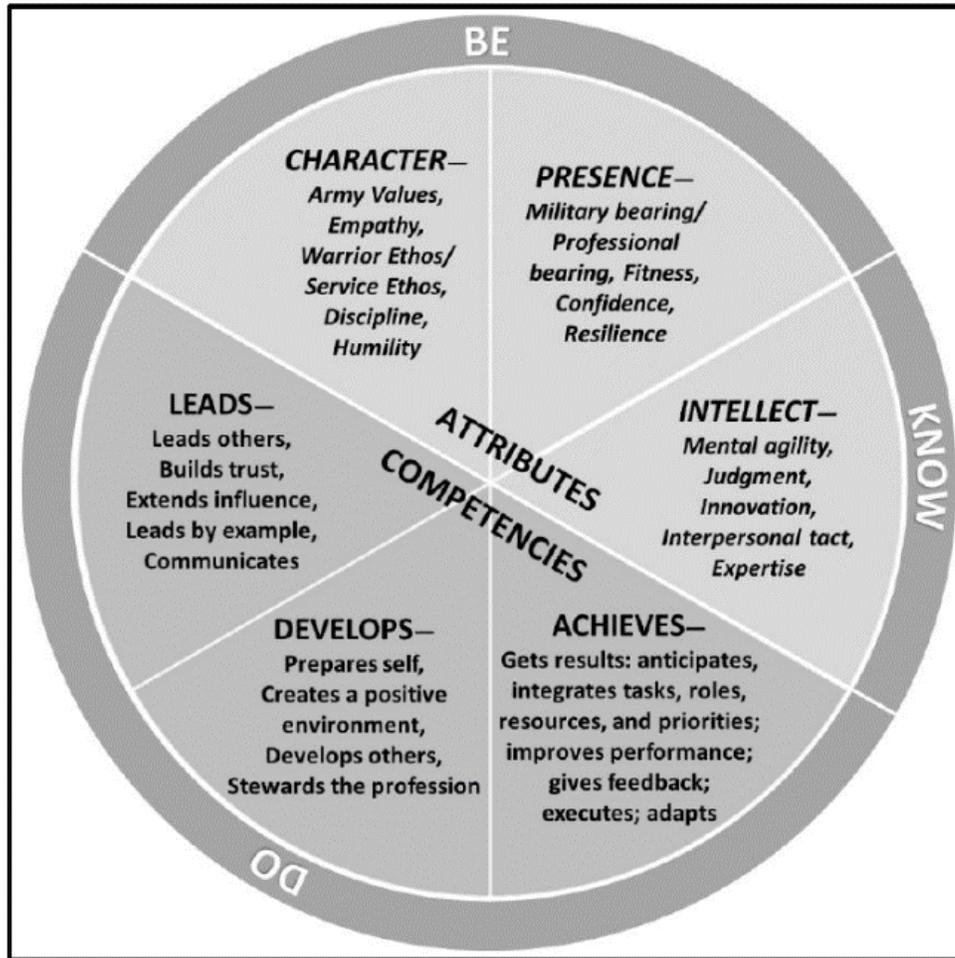
The Army has high expectations of leaders with good reason—decisions made can be a matter of life and death. In the Army, expectations of leaders are detailed in the Army’s leadership model, including core *competencies* and *attributes* that are applicable to all echelons of Army leaders. These core competencies and attributes aim to provide leaders with guidance and support for how to be most successful in their leadership positions. This model is titled the “Be, Know, Do” model.

### **Be, Know, Do Model**

The Be, Know, Do model components center on what a leader is (*attributes*—Be and Know) and what a leader does (*competencies*—Do). Figure 2 illustrates this model. The major distinction between the attributes and competencies of the Be, Know, Do model is that *competencies* are conceptualized as skills that can be trained and developed while *attributes* are conceptualized as encompassing enduring personal characteristics, which are inherent to the individual (DA, 2019b, p. 29). The model conveys expectations and establishes the requirements of all Army leaders regardless of rank, grade, or position. It is a model that is utilized by leaders in understanding their duties and expectations and by their leaders, to evaluate their performance and potential.

**Figure 2**

*Army Be, Know, Do Model*



*Note.* From DA, 2019b, p. 29.

Officers are formally evaluated annually on their proficiency in each attribute and competency on a two-page Officer Evaluation Report (OER) by their immediate supervisor. The immediate supervisor is usually a higher-ranking officer though, sometimes, it may be an officer of the same rank but in different duty position. While there is not typically much training or education on how to properly evaluate officers, *Army Regulation 623-3: Evaluation Reporting System* (DA, 2019a) prescribes the

procedures for completing evaluation reports and can be accessed digitally on the internet. How frequently the regulation is referenced to ensure correct completion, however, is determined by individual officers. Therefore, some officers may reference the regulation frequently and others may not ever reference it. While the validity of the evaluation as an assessment tool is beyond the scope of the current study, it remains important contextual information for the day-to-day utility of the Army leadership attributes and their definitions.

The first page of the OER is primarily administrative data but also includes the evaluated officer's physical fitness score. It is on the second page of the OER that the evaluated officer is assessed on each of the attributes and competencies found in the Be, Know, Do model. Each attribute and competency are given its own section wherein the supervising officer should include quantifiable metrics to demonstrate the evaluated officer's ability to adequately demonstrate that attribute or competency. The difficulty, however, begins with *quantifiably measuring* attributes such as character, presence, and intellect. These attributes, and their accompanying sub-attributes, are not clearly defined and, therefore, subjective and prone to gender bias.

The last section of the OER compares the evaluated officer against the total population of officers, in the same rank, that the supervising officer previously evaluated or currently evaluates (DA, 2019a, p. 39). The last section of the evaluation includes the number of officers the evaluating officer currently supervises and where that evaluated Soldier ranks within that group. For example, an evaluator may supervise nine captains and the captain being evaluated on that report is the best of the nine. They would then be listed as the number one captain out of nine. Therefore, officers see themselves rated

numerically, from best to worst, on each evaluation. Female and male leaders are evaluated using the same assessment tool and ranking system. A sample of the OER is found in Appendix H.

While evaluating leader outcomes in a formal assessment is a normative event in most professions, evaluating personal characteristics and traits that are central to who a leader is (ie. *attributes*), is difficult to do fairly and without bias. For example, research suggests that assessment of workplace subordinates in general is affected by subjective perceptions of likeability of the subordinate (Bauch et al., 2021). The difficult nature of this is reinforced by the complexities in assessing poorly defined and vaguely conceptualized *attributes*. For instance, Boateng et al.'s (2018) recommendations for best practice in developing valid measures, including but not limited to unambiguously defined domains and testing developed measures for indicators of reliability and validity. The ambiguous definitions of each leadership attribute, means that they are mostly left to interpretation by individual Army leaders. When considering the hypermasculine and male dominated culture of the Army, this ambiguity creates a potentially discriminatory environment against female Soldiers generally and female Army leaders, in particular. The following critical analysis of Army leadership doctrine uses gender structure theory (Risman, 2004) and the relatively limited empirical research on gender equity in the Army and Army leadership to critically examine and evaluate cultural norms and expectations regarding women in Army leadership positions.

### **Attributes (Be, Know)**

*Attributes* are characteristics and traits that are inherent to the leader (DA, 2019b) that shape how leaders behave, think, learn, and engage with others and their

environment and make decisions as leaders. United States Army leadership doctrine dictates prescribed core leader attributes that all leaders must demonstrate proficiency in and are represented by the words “Be” and “Know” in the “Be, Know, Do” model. The broad attributes umbrella is further broken into 3 subsections which include (1) *character*, (2) *presence*, and (3) *intellect*. These attributes:

capture the values and identity of the leader (*character*); the leader’s outward appearance, demeanor, actions, and words (*presence*); and the mental and social faculties the leader applies in the act of leading (*intellect*). (Wade, 2015, p. 3–18)

According to the Army, these characteristics and traits, if embodied by the leader, should result in moral, ethical, and sound decision making. However, Army leadership doctrine definitions of the characteristics and traits that comprise the attributes of a leader are inaccurate in some instances and imprecise in others. This makes it difficult for leaders to understand how to *demonstrate* proficiency to others and for others to *assess* proficiency in them, as leadership doctrine provides no clear, operationally defined measures of success. Again, these issues of ambiguous conceptualization threaten the validity of the assessment (Boateng et al., 2018). Further, these ill-defined terms allow opportunities for discrimination against women as these terms are rooted in hypermasculine military culture and become subject to biased interpretation. Table 1 below depicts each of the three main attribute categories (*character*, *intellect*, *presence*) as well as the sub-attributes for each. A more detailed explanation and analysis of each category of attributes follows, with an integrated of the implications of the 2015 Gender Integration Policy.

**Table 1**

*Army Attributes and Sub-Attributes*

Attributes		
Character	Intellect	Presence
Sub-Attributes		
<ul style="list-style-type: none"><li>• Army Values</li><li>• Empathy</li><li>• Warrior Ethos</li><li>• Discipline</li></ul>	<ul style="list-style-type: none"><li>• Mental Agility</li><li>• Sound Judgement</li><li>• Innovation</li><li>• Interpersonal Tact</li><li>• Expertise</li></ul>	<ul style="list-style-type: none"><li>• Military Bearing</li><li>• Fitness</li><li>• Confidence</li><li>• Resilience</li></ul>

**Character**

An individual's *character* is commonly conceptualized as a “set of basic, innate, developed, and acquired motivations that shape an individual's behavior” (Longe, 2016, p. 179). Army leadership doctrine defines *character* in much the same way, yet specific to leaders:

A person's *character* affects how they lead. A leader's *character* consists of their true nature guided by their conscience, which affects their moral attitudes and actions. A leader's personal reputation is what others view as *character*. Leaders who firmly adhere to applicable laws, regulations, and unit standards build credibility with their subordinates and enhance trust of the Nation they serve.

(DA, 2019b, p. 39)

Further, Army leadership doctrine acknowledges that an individual's background, beliefs, education, and experiences affect their *character*, however, the expectation is that leaders

embody prescribed Army *character* traits as part of their new, leader identity. Table 2 depicts the *character sub-attributes* as stated in ADP 6-22.

**Table 2**

*Sub-Attributes and Definitions of Army Character*

Sub-Attribute	Definitions
Army Values	<ul style="list-style-type: none"> <li>• Values that are considered essential by the Army for successful leaders.</li> <li>• Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage.</li> </ul>
Empathy	<ul style="list-style-type: none"> <li>• Propensity to experience something from another person’s point of view.</li> <li>• Ability to experience something from another person’s point of view.</li> <li>• Ability to identify with and enter into another person’s feelings and emotions, enabling clearer communications and better guidance.</li> <li>• Desire to care for and take care of Soldiers</li> </ul>
Warrior Ethos	<ul style="list-style-type: none"> <li>• I will always place the mission first.</li> <li>• I will never accept defeat.</li> <li>• I will never quit.</li> <li>• I will never leave a fallen comrade.</li> </ul>
Discipline	<ul style="list-style-type: none"> <li>• Decisions and actions consistent with the Army values; willing obedience to lawful orders.</li> <li>• The ability to control one’s own behavior.</li> <li>• Completing tasks to the Army standard without deviation.</li> </ul>
Humility	<ul style="list-style-type: none"> <li>• Inherently motivated to support mission goals ahead of actions that are self-serving.</li> <li>• Possesses honest and accurate self-understanding.</li> <li>• Eager for input and feedback from others.</li> <li>• The absence of arrogance.</li> </ul>

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*Note.* From DA, 2019b, p. 50.

## **Intellect**

According to the Army, a leader's *intellect* encompasses how well they think about problems, create solutions, make decisions, and lead others (Wade, 2015, p. 3–19). Leaders may differ in intellectual strengths and ways of thinking, yet all are expected to “think creatively and critically to gain understanding, make sound judgements, solve problems, and take action” (DA, 2019b, p. 55) while also being self-aware of their intellectual strengths and limitations. Being mentally agile helps leaders address changes and adapt when necessary, using critical and innovative thought. Sound judgement enables the leader to make the best decision given the task and situation at hand. *Intellect* is ultimately involved in considering the intended and unintended consequences of the decisions a leader makes and the most effective leaders can anticipate the effects of their decisions (DA, 2019b, p. 55). Table 3 depicts *intellect sub-attributes* as stated in ADP 6-22 (DA, 2019, p. 55).

**Table 3**

*Sub-Attributes and Definitions of Army Intellect*

Sub-Attribute	Definitions
Mental Agility	<ul style="list-style-type: none"><li>• Flexibility of mind; the ability to break habitual thought patterns.</li><li>• Anticipating or adapting to uncertain or changing situations; thinking through outcomes when current decisions or actions are not producing desired effects.</li><li>• Ability to apply multiple perspectives and approaches.</li></ul>
Sound Judgement	<ul style="list-style-type: none"><li>• Capacity to assess situations and draw sound, ethical conclusions.</li><li>• Tendency to form sound opinions, and reliable guesses.</li><li>• Ability to assess strengths and weaknesses of subordinates, peers, and enemies to create appropriate solutions and actions.</li></ul>
Innovation	<ul style="list-style-type: none"><li>• Ability to introduce new ideas based on opportunities or challenging circumstances.</li><li>• Creativity in producing ideas and objects that are both novel and appropriate.</li></ul>
Interpersonal Tact	<ul style="list-style-type: none"><li>• Being aware of others' perceptions and capacity to understand interactions with others.</li><li>• Aware of the character, motives, and reactions of self and others and their effect on interpersonal interactions.</li><li>• Recognizing diversity and displaying self-control, balance, and stability.</li></ul>
Expertise	<ul style="list-style-type: none"><li>• Possessing a high level of domain knowledge and competence in an area, and the ability to draw and apply accurate, logical conclusions.</li></ul>

**Presence**

According to *Army doctrine publication 6-22: Army leadership and the profession* (DA, 2019b), *presence* is defined as “how others perceive a leader based on the leader’s outward appearance, demeanor, actions, and words” (2012, p. 53). This definition is vague with many Army Soldiers interpreting it to mean “looking the part” of an Army

Soldier. Whether a Soldier “looks the part” is subject to biased interpretation, particularly against women, as the Army continues to be a male dominated organization. Prior to the 2015 Gender Integration Policy, many men serving in male-only units never worked with women or even saw women in their physical place of work. Their perception of what it means to “look like” a Soldier were particularly limited to the male-only Soldiers they interacted with and saw in their place of work. Therefore, Soldiers who are perceived to “look the part” and thus considered most proficient in demonstrating *presence*, are large, stoic, muscular men with inherent toughness, power, aggression, and superiority over others (Fox & Pease, 2012; Shields et al., 2017). Women do not fit within this narrative. As such, compared to the other attributes, *presence* may be particularly laden with gender bias.

What it means to “look the part” is further emphasized by Army sponsored recruitment campaigns featuring dirty, muscular men yelling commands while carrying heavy weapons systems. Hashtags like “#WarriorsWanted” and “#ArmyStrong” are displayed on the screen accompanied by additional images of male Soldiers. Questions such as, “do you have what it takes” and “are you ready to be a man” are asked (Cox, 2018; Goodkind, 2020; Rempfer, 2020). Ads also have historically targeted boys wanting to become men (Arkin & Dobrofsky, 1978). Women are not often depicted in these campaigns or are depicted in a limited capacity as a singular Soldier in a group of many. Army doctrine indicates, “some [leaders] lose the respect and confidence of their subordinates because their presence provides little or no positive effect on others” (DA, 2019b, p. 51). If this is the case, and recruitment campaigns are not depicting women, it

may be perceived that women do not have a “positive effect on others” and are therefore underserving of being included.

Additionally, Army leadership doctrine indicates that *presence* entails the projection of military and professional bearing, physical fitness, confidence, and resilience. Through these additional characteristics, leaders can “show what they stand for and how they expect others to carry themselves” (DA, 2019b, p. 51). Further, it is within these sub-sections of the *presence* Army leadership attribute that allow opportunity for discrimination against those not perceived to “look the part” or fit the expected role of a Soldier. Table 4 depicts of the *presence sub-attributes* as stated in ADP 6-22.

**Table 4**

*Sub-Attributes and Definitions of Army Presence*

Sub-Attribute	Definitions
Military Bearing	<ul style="list-style-type: none"> <li>• Demonstrating character, competence, and commitment.</li> <li>• Setting and upholding standards.</li> <li>• Projecting a professional image of authority.</li> </ul>
Confidence	<ul style="list-style-type: none"> <li>• Demonstrating composure and outward calm through control over one’s emotions</li> <li>• Projecting self-confidence and certainty in the unit’s ability to succeed</li> <li>• Sense of ability to make right decisions and take action, tempered with humility and sense of human limitations.</li> </ul>
Fitness	<ul style="list-style-type: none"> <li>• Having sound health, strength, and endurance that supports one’s emotional health and conceptual abilities under prolonged stress.</li> </ul>
Resilience	<ul style="list-style-type: none"> <li>• Tendency to recover quickly from setbacks, shock, injuries, adversity, and stress while maintaining a mission and organizational focus.</li> </ul>

*Note.* From DA, 2019b, p. 53.

An analysis of the dominant, masculine Army messaging about *presence* using gender structure theory (Risman, 2004), illuminates how, when individuals, such as female leaders, possess typically feminine gender ideologies and expressions, they are at odds with the Army's hypermasculine structural ideologies. These masculine structural ideologies play a central role in military culture and set the standard of accepted behavior for men and women as stoic, aggressive, dominant, and risk-tasking and preclude emotional expression as "weakness" (Shields et al., 2017; Schaefer et al., 2021). These masculine norms are underscored by a fear of being seen as "a sissy, feminine, or less than a man—fear, in other words, of the abject identity" (Shields et al., 2017, p. 2) of femininity.

It is within the *presence* attribute, and its sub-attributes, that hypermasculine Army norms are most clearly seen at the individual, interactional, and structural levels. For example, as an Army attribute, *presence* reifies hypermasculine gendered notions of what it means to be a Soldier in officer Army leadership doctrine. At the interactional level, *presence* is evaluated within the institutional and cultural context of the Army, with women being evaluated by their superiors with an inherent bias towards hypermasculinity. At the individual level, hypermasculine ideals of *presence* shape how female Soldiers see themselves in relation to their male counterparts. Together, it is clear that gender structure theory (Risman, 2004) is exemplified in the Army and is of particular salience within the *presence* attribute.

### ***Presence: Military Bearing***

*Military bearing* is the first sub-attribute found in the *presence* category.

Conceptually, *military bearing* is nearly synonymous with *presence* with an emphasis on outward appearance and ambiguously described as the Army expectation that “all Army members look and act as professionals. Skillful use of professional bearing includes fitness, courtesy, proper military appearance, appropriate civilian attire, and professionally correct behavior” (DA, 2019b, p. 53). Once again, this description lacks substantial contextualization and is instead summarized as “looking the part” of an Army Soldier.

It is also unclear what “professional civilian attire” means. While there are clearly defined grooming and uniform standards while wearing the Army uniform, there are no defined standards for what is considered “professional civilian attire” for those circumstances in which Soldiers are not expected to be in uniform. Circumstances that necessitate the wear of civilian clothes are uncommon and usually reserved for “Family Day” events that consist of barbeques and field games. These events are not typically ones that “professional attire” would be expected or appropriate, resulting in greater confusion between cultural expectations and Army standards.

Therefore, the determination of whether a leader “looks the part” and is dressed in appropriate civilian clothing is up for subjective interpretation by fellow Soldiers and the leader’s supervisor. For example, a search on the “RallyPoint” website (<http://rallypoint.com>)—an online forum used by Army Soldiers to ask questions anonymously—shows innumerable questions by male leaders complaining about their female subordinates’ choice in civilian attire and wondering how to address it. The

complaints are usually about pants that are too tight, shorts that are too short, or shirts that are too low cut. The recommendations by other RallyPoint users are generally to annotate the inappropriate clothing choices in the annual evaluation or to formally counsel the Soldier. The focus on attire in these conversations is overwhelmingly about women and not men and is, therefore, inherently gendered. These online interactions among Army Soldiers demonstrate a bias against women and indicate potential punishment for violating a standard that is not clearly defined. This public, online commentary is an example of the interactional component of gender structure theory (Risman, 2004) wherein female Soldiers receive feedback on their appearance that is shaped by the hypermasculine norms of the Army and further reifies the structural elements of gender in the Army by formally, negatively assessing female Soldiers.

Subjective interpretation of what it might mean to “look like a Soldier” places women at a disadvantage when evaluated against their male counterparts and may make it difficult for women to see where they fit in this hypermasculine gendered narrative. This is an example of how the Army’s gendered institutional expectations and interpersonal interactions shape women’s perceptions of their gendered selves as Soldiers. The inclusion of the *military bearing* sub-section is merely a re-framing of the word *presence* and provides no additional clarity for how to lead. It is, however, a possible mechanism for discrimination against those who are not perceived to “look like a Soldier.”

### ***Presence: Confidence***

According to ADP 6-22, *confidence* is a leader’s ability to demonstrate “composure and outward calm through control over one’s emotions” (DA, 2019b, p. 53).

This definition does not align with the many other definitions of confidence in which the word is defined as “the feeling or belief that one can rely on someone or something; firm trust” (New Oxford American Dictionary, n.d.). Instead, the Army’s definition of confidence seems to be a description of emotional self-regulation rather than a definition of confidence.

Given the high stress and high-risk job of an Army leader, *confidence* is an important leadership trait. Those being led must have *confidence* in those leading and trust in the decisions made. Army leaders can be required to make life or death decisions and sometimes knowingly put their Soldiers in harm’s way to accomplish a mission. It would be difficult to follow the orders of a leader who does not display confidence in their knowledge and battlefield decisions when lives are at risk. While I do not disagree with the importance of confidence in a leader, it is the Army’s definition of confidence that is arguably inadequate.

This misalignment between the Army’s specific definition of confidence and other, more commonly understood definitions means leaders can be discriminated against if they are perceived to be “too emotional” which, again, is subjective and inherently gendered. In particular, emotions are generally perceived as feminine and something perceived as a threat to military effectiveness and the perceptions of toughness (Green et al., 2010).

This feminine perception of being “too emotional” is frequently cited by male Soldiers and male leaders as a reason why female Army leaders are inferior to their male counterparts (King, 2016; Osborne et al, 2012; Watson, 2013). However, Simon and Nath find,

Women do not report more frequent emotional experiences than men in general, although men and women differ in the frequency with which they report certain positive and negative feelings – which is explained by differences between their social positions. (2004, pp. 32–33)

The pervasive stereotype surrounding a woman’s inability to control their emotions coupled with the definition of confidence centering on emotional regulation rather than knowledge allows for further discrimination against female leaders in the Army.

Regarding emotions, gender structure theory would suggest that most gender differences in feelings and expression of emotions can be explained by differences between men’s and women’s role expectations (Risman, 2004) further reifying hypermasculine norms at the structural level within the Army and subsequently reinforced at the transactional level, such as through formal and informal feedback and assessment.

***Presence: Fitness***

Mission readiness begins with physically fit Soldiers as operations place physical, mental, and emotional demands upon the individuals conducting them (DA, 2019b, p. 52). Physical *fitness* is critical for success in battle and important for overall health and well-being. It is an Army leader’s duty to stay healthy and physically fit and to promote an organizational culture of physical and mental health and well-being for their subordinates. As an organization, the Army places a high value on physical *fitness* and with good reason; the mission of the Army is inherently physically demanding.

However, *fitness*, while an important Soldier task, is not reflective of how proficient at leading an individual is. Put simply, it is a Soldier task not a leader attribute. In studies conducted on the relationship between physical fitness and Soldier readiness

(Anderson et al., 2006; Knapik et al., 2018), positive causal relationships between physical fitness and overall health can be made, but relationship to positive leadership outcomes cannot. Nonetheless, the Army utilizes it as a measure of leadership within Army leadership doctrine and as a leader evaluation measure on the annual evaluation.

While physical *fitness* is an important component of being an Army Soldier, it is another aspect of Army life in which women are discriminated against. Prior to the 2015 Gender Integration Policy, Soldiers were explicitly told that women were incapable of performing in combat roles because women are physically weaker. Following gender integration, the Army did not publicly produce anything to clarify its organizational position on the physical capabilities of women. Therefore, despite policy changes allowing women to serve in combat arms roles, discriminatory attitudes against women and their capabilities remained. The military in general, and the Army specifically, has historically drawn on the masculinization of men to encourage warrior *attributes* (Arkin & Dobrofsky, 1978; Do & Samuels, 2021). This masculinization of men is difficult to conceptualize as it relates to women, particularly when assessing physical fitness. When situated next to their larger, male counterparts, even physically fit women appear smaller and, thus, less like a warrior. Many women and men alike view female physical fitness standards as requiring less effort as a result, as men can more easily appear physically fit next to their women counterparts (Silva, 2008). When being evaluated on their physical *fitness*, especially as it tenuously relates to leadership, women will appear as less-than and ranked lower than their male peers. This cultural expectation of male Soldiers being perceived as physically larger and therefore more physically fit is an example of the link between Risman's (2004) individual, interactional, and institutional levels, wherein the

institutional expectation of “warrior” Soldiers is reinforced by individual and interactional expressions of large, physically fit Soldiers. As a result, women often perceive themselves to be inferior to their larger male counterparts (Abrams, 1993; Silva, 2008), and therefore affect women’s gendered self-perceptions at the individual level.

### **Women in Leadership**

Even though women account for more than half of the workforce (57%, U.S. Bureau of Labor Statistics, n.d.), women are still under-represented in positions of power, responsibility, and leadership across professions (“Historical Women,” n.d.; *Current Numbers*, n.d.; de la Rey, 2005; Hoyt & Murphy, 2016; Lawless & Fox, 2012) with many believing this gender leadership gap persists due to gender bias (de la Rey, 2005; Eagly et al., 2014; Höpfl & Matilal, 2007; Kossek & Buzzanell, 2018). Women are still less likely than men to hold leadership positions in politics, academia, engineering, and medicine (Heck et al., 2021; C. S. Johnson et al., 2022; Kohl & Prikladnicki, 2021; Surawicz, 2016). Closing the gender gap within leadership roles is important, not just for creating more representation within organizations, but because the evidence is clear that fostering full participation for women in education, politics, and the workforce is important for promoting a prosperous and civil society (Hoyt & Murphy, 2016; Hasunuma, 2019; Kossek & Buzzanell, 2018). Women in leadership roles can help shape the conditions, through the addition of their perspectives, for others through supporting and influencing the systems which make the organization in which they lead more inclusive for all, not just women. However, the diversity of women and women’s perspectives as leaders have mostly been underutilized and underexamined (Devnew & Storberg-Walker, 2018; Kossek & Buzzanell, 2018) despite the benefits those perspectives would bring.

While it is important to recognize that all people, and all women, do not look, think, or lead alike, research suggests that, generally, women often have different leadership styles from men. This perspective suggests that women bring leadership characteristics that include being more participatory, democratic, empathetic, compassionate, and caring as well as having better conflict management and listening skills than their male counterparts (de la Rey, 2005; Eagly & Johnson, 1990; Hoyt, 2010; Pew Research Center, 2015). These perceived gender differences in leadership traits and styles are seen at the individual, interactional, and institutional levels of gender structure theory wherein gender identity, socialization, and rules, laws, and cultural gendered expectations impact the ways in which individuals are socialized to fulfill and ultimately perform within their employment role. The consequences are that men and women are valued differently in their career trajectories due to “hierarchical valuing of stereotypical masculine rather than feminine characteristics” (Kossek & Buzzanell, 2018, p. 815), despite the value that stereotypical feminine characteristics may bring.

### **Women in The Military**

The hypermasculine culture of the United States military within which a particular type of “traditional” masculine gender role is displayed by its servicemembers is found in much of the research literature related to gender and the military. Frequent findings explore the ways in which women are viewed as less competent leaders while both men and women experience hostile expressions of masculinity (Baker, 2015; Biernat et al., 1998; Green et al., 2010; Hinojosa, 2010; Schaefer et al., 2021; Shields et al., 2017; Swain & Korenman, 2018). The military has historically drawn on hypermasculine expressions of gender to include negative attitudes about women, an association of

“manly” with being violent and powerful, and a high value placed on hypermasculine characteristics such as aggression, dominance, toughness, power, and heterosexual male prowess with a low value placed on stereotypically feminine characteristics such as emotionality (Schaefer et al., 2021). The military, as an institution, conceptualizes Soldiering as a predominantly male and masculine activity, both implicitly and explicitly (Abrams, 1993). Many exclusionary policies and practices are justified on the ground that the presence of women would disrupt military discipline and weaken lethality (Abrams, 1993; Biernat et al., 1998; Hinojosa, 2010; Schaefer et al., 2021). For example, while the policy banning women from holding combat arms positions was overturned in favor of gender integration (Carter, 2015), the sexist beliefs that women could not perform the duties required of a combat arms position remained. Many continue to cite the justifications of the old gender segregation policy as reasons women should not be included. These reasons include biological differences in strength and size between men and women, the risk of sexual assault and harassment if women are included in previously men-only spaces, and a lack of perceived mental-toughness in women (Trobaugh, 2018). However, these claims are made by those in power and are, often, men and therefore,

It is often difficult to tell whether a particular conclusion about combat effectiveness is informed by technical knowledge of the requirements of combat, familiarity with or commitment to a way in which combat has been conducted, or both. (Abrams, 1993)

Despite its hypermasculine culture, the military often claims an example of inclusionary practices, citing its equal opportunity employment structure and overall diverse

population of members (Council on Foreign Relations, 2020). While the military is diverse in terms of socioeconomic status, race and ethnicity, and geographic location, these diversity statistics have no bearing on gender equity as women are still perceived as weaker, physically and mentally, compared to their male counterparts. As a result, formal policies promoting equal opportunity have not resulted in gender equity.

### **Gender Integration vs. Gender Inclusion**

In 2015 the United States Army gender integration policy changed, allowing female Soldiers the ability to choose any military occupational specialty (MOS) they desired, including ground combat positions in Infantry, Armor, and Cavalry units. This policy change was intended to be accompanied by “developed and published measurable gender-neutral standards based on combat readiness requirements” as well as a “deliberate, methodical, and transparent” integration plan (Carter, 2015; Leipold, 2016). This policy implementation plan was promised to support female Soldiers in their new roles, ease the burden of transition, and helps units gaining new female Soldiers to understand expectations and accountability standards.

While gender integration did happen and female Soldiers transitioned into previously male-only units, it was not deliberate, methodical, or transparent nor were measurable gender-equitable standards developed. The Army may express a gender-blind ideology and vision for the future (Carter, 2015), but its gendered structure and history raise the question of whether maleness and masculinity can ever be removed from the notion of Soldiering (Silva, 2008). Moreover, the promised implementation plan was not created. Instead, female Soldiers holding combat arms MOSs were assigned to vacancies in formerly male-only units without any additional planning considerations. This position

management decision revealed deeply engrained gender discrimination within the Army and, more saliently, that the greatest barrier to gender equity in the United States Army is its own hypermasculine culture.

Following the 2015 gender integration policy change, the U.S. Army Training and Doctrine Command Analysis Center (TRADOC) published its *Gender Integration Study* (TRADOC, 2015). The research team interviewed senior non-commissioned and commissioned officers to identify perceived risks that would come with women integrating into combat arms units and positions. Despite the odd timeline of conducting a study on the perceived risks of gender integration after gender integration had already been implemented, the results highlighted continued misogyny across rank and unit. The study found agreement amongst senior leaders that the “Army should proceed with integrating women into previously closed combat arms positions” (TRADOC, 2015, p. 11). Again, the study was conducted after gender integration into previously male-only units had already happened so the agreement to proceed was moot. However, the study also revealed concerns regarding integration presented from research participants: male Soldiers are “afraid of lowered physical standards, increased sexual assault and harassment claims, reduced Army combat readiness, and destruction of the masculine culture of brotherhood” (Trobaugh, 2018, p. 47). None of those misogynistic sentiments are surprising for female Soldiers who have navigated the hypermasculine culture and experienced gender-bias throughout their careers (Abrams, 1993).

Though women have been serving alongside men for hundreds of years, masculinity remains the dominant hegemonic schema in the Army. “There is little doubt that masculinity remains an important reference point for many, if not most, male

Soldiers today and that they have used dominant gender norms to obstruct female accession” (King, 2016, p. 124). In the military, service members often describe a wide range of hostile and hypermasculine attitudes as integral to military identity and socialization (Green et al., 2010; Hinojosa, 2010; Shields et al., 2017; Woodward, 2000). The suggestion that the “brothers in arms” narrative could or should be changed to “brothers and sisters in arms” is inconceivable to some and angering to others.

This dominant masculinity-based schema is the very basis from which gender discrimination is normalized. Individual Soldiers within the now gender-integrated units who had, for much of their Army career, been conditioned to believe that women were incapable of performing in male-only units (Norris, 2007). Prior to integration, Army policy barring women from assignment to these male-only units reinforced the longstanding idea because if women were capable, they would have been allowed to join. The sudden change in gender policy by Army policy makers without attempt to change these pre-existing gendered beliefs hindered gender integration and allowed misogynistic beliefs to remain unchallenged (Schaefer et al., 2021; Silva, 2008). In other male dominated fields, there have been similar issues of policy change falling short of making meaningful change with respect to gender equity (Hall et al., 2018; McGregor et al., 2017; du Plessis et al., 2021). For example, policy changes and increasing numerical representation of women do not change pervasive organizational culture (Schneider & Ingram, 1993; Stone, 1989, 2012).

Moreover, the Army is an organization that places a high value on unit cohesion. The Army is frequently described as a “family,” with Soldiers eating, sleeping, living, and working together. Home life and work life are often intertwined, with Soldiers living

in on-post barracks housing, often on the same road as their unit's headquarters building. However,

survey data collected from United States Army personnel show that Army women, who are a substantial minority in the Army, work in an environment in which their usefulness and accomplishments are viewed differently by men and women and also by personnel holding different ranks. This data suggests that the acceptance of women remains limited. (Stiehm, 1998, p. 88)

When surveyed about the degree to which women were perceived as able to do their jobs in the Army responses demonstrated that, in general, women in the Army viewed themselves, and other women, as capable of doing their job. Conversely, the responses from men revealed that 30% do not think women are capable of doing *their* (men's) job (Stiehm, 1998, p. 89). It is difficult to discern, however, what men view as *their* job versus jobs perceived to be for women. In an organization that is supposed to be built upon trust and cohesion, it is damaging to know that 30% of men openly report that they believe women are incapable of adequately performing in their vocation.

### **Up or Out System**

Another salient limitation to Army policy inherently biased against women, is its "up or out" system. The Army is a unique organization in that Soldiers are either promoted to the next rank within a designated time frame or they are discharged from the Army. It is not possible in this structure for Soldiers to work for their entire career at one rank. Each rank has term limits and if a Soldier is not promoted to the next rank by the end of the term limit, they are discharged. In this "up or out" system, "senior-level positions are filled by individuals promoted from within the organization" (Fallesen, et

al., 2011; Riley et al., 2014). It is not possible for senior leaders to be hired externally; therefore, all positions are filled by promoting existing Soldiers. Typically, leaders are not selected for promotion because of a gross wrongdoing (civil or military law infractions) or for failing to be evaluated highly enough on their annual evaluations in the dictated eight competencies and 12 *attributes* of the Be, Know, Do model of Army leadership.

The annual evaluation is used when determining promotion selection and also for future job assignments, and for acting as one means of performance feedback for the evaluated leader. Negative ratings on an annual evaluation can result promotion rejection. Officers who are not selected for promotion more than twice are discharged from the Army. It is here that the gender bias is magnified, as the current attrition rate for females is 11.8% whereas the attrition rate for males is 6.6% (Gottlieb et al., 2018). These attrition rate imbalances are even more pronounced considering women only account for roughly 15% of the Army's total force (Denver, 2019). Overall, fewer women join the Army than men and more women leave the Army than men.

This difference in attrition means that more men will progress to higher ranks than women simply because more women are leaving the Army. Further, attitudes towards female competence and decisions to appoint women into higher positions of authority are slow to change (Jogulu & Wood, 2006). Therefore, there are more men in leadership positions with the ability to enact change than women. For example, recent data suggests that only about 4.3% of current Army General Officers are women (Doll, 2007; Segal et al., 2016), despite women accounting for 19% of the officer corps (Council on Foreign Relations, 2020). In addition to affecting the recruitment and

attribution of women, military hypermasculinity has further been connected to aggression, sexual assault, and degradation of social climates at work, particularly against female Soldiers (Schaefer et al., 2021). As such, the hypermasculine, misogynistic, and sexist culture of the Army cannot be ignored.

### **Study Aims**

The primary aim of this study is to better understand the extent to which hypermasculine United States Army norms differentially affect the experiences of female and male leaders, resulting in potential gender inequity negatively affecting female leaders. The *Army doctrine publication 6-22: Army leadership and the profession* (DA, 2019b) establishes and describes what leaders should be and do. It defines the standard set of leader attributes and core competencies expected of leaders across job function and career levels. The model's components center on who the leader is (attributes) and what the leader does (competencies). The distinction between the attributes and competencies of the leadership requirements model is that competencies are skills that can be trained and developed while attributes encompass enduring personal characteristics, which are molded through experience over time.

Because the Army leadership model is grounded in the assumptions that (a) *attributes* are innate qualities of Army leaders should already have and (b) these attributes are characteristic of exemplary leadership on which leaders are formally and informally assessed, this study focuses on the Army leadership attribute sections of the Army leadership doctrine. In particular, this study explored the attitudes and perceptions of *ROTC cadets* because this population is rarely studied in the leadership literature. Additionally, this population is at the very beginning of their Army leadership journey

and, while they have been exposed to the Army leadership doctrine generally and Army leadership attributes specifically, the concepts are still relatively new. Cadets at this stage in their Army career have not been inculcated with the hypermasculine Army cultural norms and expectations as officers further along in their Army career and, therefore, provide a unique opportunity to explore potential gender differences in attitudes and perceptions prior to such inculcation.

I situated this study within the current literature on gender and Army leadership and a critical analysis of the Army leadership attributes, and I used gender structure theory (Risman, 2004) as a theoretical framework to inform the research design and methodology is developed. To address the gaps in the literature regarding the intersections of gender and leadership in the Army generally and the Army leadership attributes specifically, I sought to determine (i) how gender might influence ROTC cadet experiences as emerging leaders in the Army, (ii) their self-perception of their ability to demonstrate Army leadership attributes, (iii) their perceptions of how others view their ability to demonstrate Army leadership attributes, and (IV) more generally how female and male cadets conceptualize their own leadership style and the leadership styles of others. In this mixed methods design, I gave priority to the quantitative strand in the proposed analysis, wherein potential gender differences will be examined using survey measures of attitudes and perceptions of Army leadership attributes, followed by qualitative analysis of open-ended responses that may provide insight about why such differences may (or may not) exist.

## **Hypotheses and Analytic Strategy**

The data analysis in this mixed methods study consisted of separately analyzing the quantitative data using quantitative methods and the qualitative data using qualitative methods. In this questionnaire variant design, the quantitative data was analyzed first, followed by the qualitative data (Creswell & Plano Clark, 2018). In this study, the quantitative analysis tested for differences between key variables in the quantitative component of the survey before utilizing the open-ended responses for more detailed information about potential differences between female and male cadet conceptualizations of their leadership style and their preferred leadership styles of others.

### **Hypotheses**

***Hypothesis 1: Differences in self-perception of ability to demonstrate Army leadership attributes exist between female and male ROTC cadets***

The Army, as an institution, conceptualizes Soldiering and leading as a predominantly male and masculine activity, both implicitly and explicitly, therefore gender differences in self-perceptions of ability are likely (Abrams, 1993; Biernat et al., 1998; Hinojosa, 2010). To explore differences in female and male self-perceptions, I compared mean scores for each attribute and sub-attribute to determine whether female or male cadets scored higher. To test for statistically significant differences in female and male cadets' scores, I conducted an independent samples t-test for each attribute and sub-attribute. I tested each leadership attribute at the item level and did not utilize an existing scale nor did I create a scale because I was interested in the Army leadership attributes specifically.

***Hypothesis 2: Female and male cadets differ in how they perceive others to view their ability to lead in the Army***

Within the hypermasculine Army culture, culturally situated gender stereotypes implicitly frame the way individuals interpret the behavior of others, with men generally being more readily seen as competent and more skilled than women (Carter, 2015; Scarborough & Risman, 2017; Schaefer et al., 2021). To explore differences in female and male cadets' perceptions of how others view their ability to demonstrate the Army leadership attributes, I compared mean scores for each attribute and sub-attribute to determine whether female or male cadets scored higher. To test for statistically significant differences between female and male cadets' perceptions of how others view their ability to demonstrate Army leadership attributes, a second independent samples t-test was run. I again tested each leadership attribute at the item level and did not utilize an existing scale nor did I create a scale because I was interested in the Army leadership attributes specifically. This independent samples t-test determined if there were statistically significant differences in the mean scores for males and females and addressed research question number one.

To explore differences in the cadets' self-perceptions of ability to demonstrate the Army leadership attributes and perceptions of how others view their ability to demonstrate the Army leadership attributes, I compared mean scores for each attribute and sub-attribute to determine whether self-perception scores or scores on how others view their ability to demonstrate the Army leadership attributes were higher. To test for statistically significant differences, I then ran paired samples t-tests to compare scores on self-perceptions of ability to demonstrate Army leadership attributes and perceptions of

others view their ability to demonstrate Army leadership attributes. Paired samples t-tests were run three separate times. First to compare scores for female and male cadets together, then just female scores, and lastly just male scores.

***Hypothesis 3: Female and male cadets do not share conceptualizations about their own leadership style or the leadership styles of others***

Given the social inequity that shapes female and male Soldier experiences in the hypermasculine Army culture and precludes equitable experiences for females serving, female and male cadets will likely have differing conceptualizations of their own leadership style and preferences towards the leadership styles of others (Schaefer et al., 2021; Silva, 2008). While not all people, and all women, do not lead alike, research suggests that, generally, women often have different leadership styles from men (de la Rey, 2005; Eagly & Johnson, 1990; Hoyt, 2010; Pew Research Center, 2015).

Participants were provided the option to share additional comments on their conceptualizations of leadership more generally. Participants were asked to share how they would describe themselves as a leader, what traits they value in other leaders, and if there was anything else they would like to share about leadership in the Army. The analysis of these open-ended responses did not include the use of predetermined scales or categories and, instead, allowed the participants to provide information without restriction. The responses were first read and “cleaned” to determine if any personally identifiable information about participants was included. No cadet provided personally identifiable information, so there was no need to anonymize any data. At that point, I began the coding process by hand. Initially dividing text into small units (sentences, phrases, or specific words), and assigning an in vivo code label to each unit. In vivo

coding is the method of determining codes from the participants own words rather than predetermined, a priori, codes determined during the literature review. The use of in vivo coding was particularly useful in trying to prioritize and honor the participant's voice (Miles et al., 2014). These code labels were then given a corresponding definition for what it means with specific respect to my data (Creswell & Poth, 2018). It is through the creation of these codes that I realized that the themes that emerged from the data corresponded with the overarching Army leadership attributes: *character*, *presence*, and *intellect*.

Using the Army leadership attributes of *character*, *presence*, and *intellect* and the sub-attributes associated with each as a coding framework, I coded the words used by cadets to describe themselves as leaders as well as the traits cadets stated they value in other leaders.<sup>3</sup> Not every response was a specific Army attribute or sub-attribute, however, the traits and terms they did use were still coded as either *character*, *intellect*, or *presence* if they were synonyms of the specific Army attributes or sub-attributes, or if they aligned conceptually with the specific Army attributes or sub-attributes. To ensure inter-rater reliability, the coding framework and anonymous qualitative data was shared with a second researcher, who also coded 100% of the data. This second researcher is an Army officer with a PhD in Educational Leadership and Policy Studies, therefore, he understands the Army leadership attributes, the context in which they are being analyzed, and the ethics and requirements of empirical research. Coder and researcher inter-rater

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<sup>3</sup> Character: Army values [loyalty, duty, respect, honor, integrity, personal courage], empathy, warrior ethos, discipline; Presence: military bearing, fitness, confidence, resilience; Intellect: mental agility, sound judgment, innovation, interpersonal tact, expertise

reliability for data coding was at a 97.67% agreement. Disagreements were handled with discussing the disagreed upon code term until an agreement was reached. In the end, coder and researcher inter-rater reliability for data coding reached 100% agreement.

### **Chapter 3: Methods**

In this chapter, I detail the methodology for this study. Lying at the intersection of philosophy, strategic inquiry, and specific quantitative and qualitative methods, this mixed methods research design fills the gaps in literature, including the intersections of gender and leadership in the Army generally and the Army leadership attributes specifically, as well ROTC cadet perceptions and conceptualizations of leadership (Creswell, 2009). This chapter follows Creswell's (2009) interconnection framework by covering these three foundational components of research design. First, I share the story of how my own first-hand experiences as a woman in the United States Army led me to discover my research questions and provide insight into my philosophic worldviews that help contextualize this research. Next, I discuss how these experiences and paradigms led themselves naturally to a mixed methods research design strategy. I rely heavily on Creswell and Plano Clark's (2018) questionnaire variant design, in which priority is given to the quantitative strand while also making use of qualitative methods to help explain those quantitative results. I then provide a detailed blueprint for the quantitative and qualitative analytical techniques employed to better understand the potential differences in perceptions of Army leadership doctrine between female and male cadets.

#### **Researcher Positionality**

Just over ten years ago, I raised my right hand and swore the Oath of Commissioned Officers. I, Sarah Griffin, solemnly swore that I would support and defend the Constitution of the United States against all enemies, foreign and domestic; that I would bear true faith and allegiance to the same; that I took the obligation freely, without any mental reservation or purpose of evasion and that I would well and faithfully

discharge the duties of the office on which I was about to enter. So help me God (Title 5 U.S. Code 3331). Those words officially made me an Officer in the United States Army and are words I keep in mind to this day when I put on my uniform.

Just months after proudly commissioning, I attended my Officer Basic Course at Fort Jackson, South Carolina. This is a course required of and designed for new officers in the Army. The objective of the course is to train new officers in their specific Army job duties and the systems and equipment they will use in their duty unit. The course also helps to familiarize and teach new officers about Army culture in a way they may not have learned as an ROTC cadet. Officer Basic Course is taught on Active-Duty Army Installations, for many new officers, this is their first time on such an installation and surrounded at all times by Army Soldiers. Through Officer Basic Course, specific job duties are directly taught but learning to how to be a new officer is learned through the five to nine months of experience. It was in this Army course that I met a female officer for the very first time. As a cadet, all the Army ROTC Instructors in my school were males. I remember being excited to meet and interact with a woman and to learn all I could from her perspective. To my excitement, she asked all the female students in the course to stay in the classroom at the end of the day for a mentoring session.

She began by clearly stating “women in the Army can be perceived in one of three ways: as a bitch, a slut, or a lesbian.” She explained that if you adhere to the prescribed Army leadership doctrine, Soldiers will think you are a bitch; if you socialized with other male Soldiers, others would think you were a slut; if you socialized exclusively with female Soldiers, others would think you were a lesbian. She proceeded to outline how to best determine which of the three choices you want to be and how to

make that choice a component of your leadership identity. My heart sank at the stereotyped, derogatory classifications for women presented as the only option. While I knew that the Army's hypermasculine culture may present some challenges that were unique to woman, I didn't realize these norms were so pervasive that even fellow female officers bought in to them.

It was in that meeting that I began to question the ways in which female and male Soldiers may lead differently within the Army either by choice or by necessity. Over the next ten years of Army service, I gained additional insight and knowledge about Army leadership doctrine in both theory and practice, as well as personal experience with negative attitudes and biases against female Soldiers generally and female leaders specifically. These negative attitudes and biases at times resulted in negative perceptions towards female officers' ability to effectively lead in accordance with Army doctrine.

These personal Army experiences have motivated me to study United States Army leadership doctrine and examine its gender equity implications, particularly for female leaders. I am particularly interested in the ways in which female and male leaders may differ in their attitudes towards Army leadership doctrinal expectations. I've often wondered if and how length of Army service influences schemas regarding gender and leadership perceptions. To that end, it makes sense to start at the very beginning – with emerging Army leaders in the Reserve Officer Training Program.

## Research Questions

Overarching Research Question. How does gender influence Reserve Officer Training Corps (ROTC) cadets' experiences with leadership?<sup>4</sup>

*Sub-Question #1 (Quantitative).* At the individual level of gender structure theory, what, if any, differences between self-perception of ability to demonstrate the Army leadership attributes exist between female and male ROTC cadets?

*Sub-Question #2 (Quantitative).* At the interactional level of gender structure theory, how, if at all, do female and male cadets differ in how they perceive others to view their ability to lead in the Army?

*Sub-Question #3 (Qualitative).* At the individual level of gender structure theory, do female and male cadets share the same conceptualization of leadership?

*Sub-Question #4 (Mixed-Methods).* How do female and male cadet conceptualizations of leadership help explain cadet scores on self-perception of ability to demonstrate Army leadership attributes and self-reported scores of how they think others perceive their ability to demonstrate Army leadership attributes?

## Philosophical Assumptions

Philosophical assumptions in mixed methods research consist of a basic set of beliefs or assumptions that guide our inquiries and questions. Researchers should explicitly state their philosophical assumptions and set of beliefs to be clear about how they expect to gain knowledge from their study (Creswell & Plano Clark, 2018). How the

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<sup>4</sup> This overarching research question taps into the structural element of gender structure theory. The structural elements of gender are reinforced through the implicit hypermasculine reinforcement of how Army leaders should think and behave and are codified in Army leadership doctrine, the focus of this study.

researcher conceives and implements their ideas provides the critical foundation that guides their inquiry (Nastasi et al., 2010). The combination of my firsthand experiences as a female officer in the United States Army, my use of a framework that conceptualizes gender as a social structure, and my underlying philosophical assumptions make transparent my positionality.

Pragmatism, as a research paradigm, embraces the plurality of methods and is based on the proposition that researchers should use the philosophical and methodological approach that works best for that particular research problem (Kaushik & Walsh, 2019). The focus is on the importance of the question asked rather than the methods and is oriented towards a “what works” practice (Creswell & Plano Clark, 2018). Pragmatist philosophy holds that human actions can never be separated from past experiences and from the beliefs that may have been born from those experiences. Kaushik and Walsh write,

This world is a world of unique human experiences in which, instead of universal truths, there are warranted beliefs, which take shape as we repeatedly take actions in similar situations and experience the outcomes. (2019, p. 3)

Pragmatism, as a research paradigm, values both objective and subjective knowledge and accepts that there can be single or multiple realities that are open to empirical inquiry (Creswell & Plano Clark, 2018; Kaushik & Walsh, 2019). This worldview directly guides how I constructed my methodological procedures. As explained by Creswell and Plano Clark (2018) regarding mixed methods design, the quantitative survey was used to test specific hypotheses, whereas open-ended data provided the opportunity for triangulation and developing new ways of thinking about gender and leadership. Together, these

philosophical assumptions, coupled with a structuralist theoretical framework and personal experience, allowed for a thorough examination of the ways in which gender influenced Reserve Officer Training Corps cadets' perceptions and conceptualizations of Army leadership doctrine.

### **Research Design**

I sought to determine whether differences exist between female and male experiences with Army leadership with respect to specific Army determined leadership attributes. The specific research questions were derived from gender structure theory because it captures that nuance and complexities of gender. Based upon my personal experience as a female leader in the Army and scholarly literature regarding distinctly gendered experiences in the Army for women and men, I believed it was possible that a difference existed in both the attitudes towards Army leadership attributes between female and male ROTC cadets as well as differences in self-perception of ability to demonstrate those Army leadership attributes between female and male cadets. I also believed it was possible female and male cadets differed in how they perceived others to view their ability to lead utilizing Army leadership doctrine. This was assessed utilizing a quantitative survey.

I primarily sought to determine if a significant difference existed between female and male cadets in terms of attitudes and perceived ability to demonstrate Army leadership attributes according to Army leadership doctrine, but I was also interested in why these differences may be perceived by the cadets. The latter was assessed through qualitative analysis of open-ended survey question responses. Therefore, in this dissertation, I employed a questionnaire variant mixed methods research design (Creswell

& Plano Clark, 2018) to examine the potential differences between gender and perceptions of Army leadership doctrine.

Utilizing this research design, I began with a quantitative data analysis before moving to analyze the open-ended questions to help confirm and validate those initial quantitative results with greater depth. Creswell and Plano Clark (2018) asserted that mixed methods researchers should include a notation system to clearly convey the flow of data analysis, with the relative priority of the two methods within the study indicated through the use of uppercase letters. The following notation best symbolizes my study:

QUAN + qual =

In this notation arrangement, the capitalization of “QUAN” denotes the priority of the quantitative strand while the plus sign (+), lower case “qual,” and “=” indicates the qualitative methods follow to confirm and validate the quantitative results (Creswell & Plano Clark, 2018). In other words, the purpose of my study is to test for gender differences between key variables in the quantitative strand before utilizing a qualitative strand to try to explain why those differences may exist or the ways in which those differences appear between female and male cadets.

There are two important reasons why this research design is most appropriate. First, due to the complex nature of the research problem at hand, a need exists to obtain more complete and corroborated results than with any one strand (i.e., quantitative or qualitative) alone (Creswell & Plano Clark, 2018). This is an issue and study area requiring analytical breadth, as multiple research methods can provide deeper understanding and enhanced descriptions of the variables of interest (R. B. Johnson et al., 2007). Therefore, while the quantitative data may confirm that gender differences exist,

the qualitative data may help to explain reasons why or the ways in which these differences appear between female and male cadets. Further, qualitative methods with a constructivist orientation contribute to theory building, so these data may help to determine if gender structure theory has sufficient explanatory power or if there is something missing that may need to be considered in future research on Army leadership and gender.

This study used a mixed methods design, including an online, cross-sectional survey with both quantitative questions and qualitative open-ended questions. The purpose of utilizing a survey for this study was to make generalizable inferences regarding gender differences in attitudes towards Army leadership doctrine from a sample of United States Army ROTC cadets (Creswell, 2009). A survey is the preferred data collection procedure because it allowed for a more extensive breath of responses as well as anonymity of respondents. The target population of participants was students who are being continually assessed by ROTC cadre. To collect the most accurate data, respondents needed to be as open and honest with their responses as possible, without fear of punishment or reprisal by their cadre. Surveys, such as the one that was used in this study, that are conducted anonymously provide an opportunity for the needed honest responses than other potential types of methodologies (McInroy, 2016). It was clearly stated that both the quantitative and qualitative survey answers will remain anonymous and completely confidential and that no personally identifiable information was collected within the survey. Additionally, a reminder to keep personally identifiable information out of their open-ended responses was also provided. The survey itself was created, and taken, online using Qualtrics. This allowed for further reinforcement of anonymity and

flexibility because the survey could have been taken at a time and location of their choosing. Therefore, participants did not need to take the survey in the presence of ROTC instructors or their peers.

The survey used to collect data was one that was created specifically for this study using Qualtrics. The first set of survey questions gathered basic demographic information of the participants. Participants who were under the age of 18 were screened out. Every participant was asked to select female or male during the screening questions.<sup>5</sup> Those who did not select female or male were be screened out because the Army still requires the male/female binary notions of sex and gender, meaning that all Soldiers must indicate they identify either as a man or a woman; there are no options for gender non-binary individuals to explicitly identify as such. Additionally, participants who have served in the Army or other military branch as enlisted Soldiers prior to enrolling in the ROTC program were also screened out. These prior service individuals were screened out because the research questions are specifically targeted towards ROTC cadets who are new to the Army and new to Army leadership doctrine. Those with prior military experience are no longer considered “new” to the Army and, therefore, do not accurately represent the target population of interest. All participants were given the option to opt out of taking the survey in its entirety or opt out of specific questions within the survey.

### **Recruitment**

The target population of participants were individuals enrolled as undergraduate student cadets in the Reserve Officer Training Corps program at colleges and universities

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<sup>5</sup> Typically, the male/female binary language is used to denote sex, rather than gender, but in the Army, they are used synonymously.

in the United States. This population was identifiable as enrolled undergraduate students within the specific college or university's ROTC program. Recruitment and survey dissemination commenced after securing IRB approval for human subjects research.

Each ROTC program in the United States has an online webpage with point of contact information for the Commander, Recruiting Operations Officer (ROO), and Administrative Assistant for each school. I first began recruitment on August 29<sup>th</sup>, 2022 and emailed the Commander, ROO, and Administrative Assistant of 20 ROTC programs in New England. In this outreach, I explained the purpose of the study and asked if they would be willing to assist in survey distribution by disseminating the survey on my behalf. I included the link to the survey as well as the Informed Consent documents and an email template (Appendix I) to use for dissemination to the cadets. In this initial outreach, six ROTC programs responded to me directly, via email, with confirmation they would disseminate the survey. Additionally, I received a response from a Commander of one ROTC program stating that he sent an email to Cadet Command's email listserv with the explanation of my study, the link to the survey, and the informed consent documents.<sup>6</sup> As a result, every ROTC program in the United States was invited to disseminate the survey to their Cadets, whether the program received the survey from me directly, through this Commander's outreach through their internal listserv or both.

One week later, I sent a follow-up email to the remaining 14 schools that did not respond to my direct contact. I again provided the link to the survey, the Informed Consent documents, and email template to use for dissemination to cadets. I did not

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<sup>6</sup> Cadet Command is the umbrella organization under which all individual ROTC programs in the United States belong.

receive a direct, email response from any of these 14 schools. Response rates to the survey were low, so one week later I expanded my outreach to schools across the United States and emailed 35 additional ROTC programs. In this outreach, I again explained the purpose of the study, asked if they would disseminate the survey to their cadets on my behalf, and provided an email template, Informed Consent Documents, and link to the survey. Fifteen programs responded with confirmation they had disseminated the survey. One week later, I sent a follow-up email to the remaining 14 schools that did not respond. I again provided the link to the survey, the Informed Consent documents, and email template to use for dissemination to cadets. In total, 21 schools confirmed dissemination of the survey to their cadets.

Lastly, I amended my IRB protocol to include social media outreach. I posted recruitment posts with an infographic that contained a link to the survey and informed consent documents to Army ROTC Facebook groups and three separate Army ROTC Reddit pages.

### **Data Cleaning**

Prior to analysis, once the survey was closed to participants, I began converting the raw, quantitative data into a form more useful for data analysis. This included uploading the data into the statistical computer program, Statistical Program for the Social Sciences (SPSS), and checking for missing, erroneous, or incomplete data. The distributions for continuous variables were also examined to evaluate skewness, kurtosis, and normality, including checking for any outliers and the impact of such outliers on the mean scores for each variable. Comparison of the mean scale scores and the 5% trimmed mean scores confirmed that extreme values were rare and did not influence the mean

values used for analyses. Except for *military bearing*, *sound judgement*, and *expertise*, self-perception scores had a mild negative skew indicating more cadets had scored themselves lower on their ability to demonstrate the leadership attributes. *Military bearing*, *sound judgment*, and *expertise* self-perception scores had a mild positive skew, indicating more cadets had scored themselves higher on their ability to demonstrate those leadership attributes. In general, cadet self-reported scores in how they think others perceive their ability to demonstrate the leadership attributes had a mild negative skew. Cadet self-reported scores in how they think others perceive their ability to demonstrate *character*, *Army values*, *sound judgement*, and *expertise* had a mild positive skew indicating more cadets reported higher scores on those leadership attributes. Further data validation indicated that six cadets provided open-ended question responses but did not answer the likert scale survey questions and eight cadets responded to the likert scale survey questions about their self-perceptions but did not answer the likert scale survey questions about how they think others perceive their abilities. I included the open-ended responses of those who did not answer the likert-scale survey questions. I also kept the responses of those who opted to answer the self-perception likert-scale survey questions only. This is because they completed the self-perception likert-scale questions in full. Therefore, while there was missing data for the others'-perception survey questions, there were not partial answers for the self-perception questions. I then developed the codebook that lists the variables, their definitions, and the numbers that were associated with the response options, imported from Qualtrics (Creswell & Plano Clark, 2018).

## **Participants**

In total, I received 104 responses. Of those 104, 12 did not consent to participate in the study, 24 had prior military service, and three did not provide their gender and were screened out. This left 65 total participants. Of these 65 participants, 24 (36.92%) were women and 41 (63.08%) were men. Currently, the Army is comprised of 15.5% women (Department of Defense, 2020). A 36.92% female cadet survey response is, proportionally, greater than the percentage of current female service members. Six (9.23%) were Asian or Pacific Islander, one (1.54%) was Black or African American, 10 (15.38%) were Hispanic or Latino, 56 (86.15%) were White or Caucasian, and four (6.15%) were Multiracial or Biracial.<sup>7</sup> Additionally, of these 65 undergraduate participants, 18 (27.69%) were seniors, 18 (27.69%) were juniors, 13 (20%) were sophomores, and 16 (24.62%) were first year students. Their ages were typical of undergraduate students and ranged from 18 to 22 years old.

## **Key Constructs and Variables**

### **Gender**

The independent variable to determine how gender might influence Reserve Officer Training Corps (ROTC) cadets' experiences with leadership differences was, of course, gender utilized within the male/female binary. Every participant was asked to select female or male during the screening questions. Those who did not select female or

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<sup>7</sup> Current Army racial demographic data is as follows: 6% Asian or Pacific Islander, 17.2% Black or African American, 17.2% Hispanic or Latino, 68.9% White, and 3% multi-racial or bi-racial (Department of Defense, 2020).

male were screened out of the survey.<sup>8</sup> There were no control variables within this study because there is not yet enough information about gender and Army leadership to determine what to control for.

### **Cadet Self-Perception of Ability to Demonstrate Leadership Attributes**

Participants were asked to report on their own perceived ability to demonstrate each Army leadership attribute through answering the following question: “Using the following scale, how well do *you think* you demonstrate the Army leadership attributes?” Each participant ranked on a likert-scale survey of 1 (“*Do Not Demonstrate*”) to 4 (“*A Top Performer*”) their level of endorsement for Character, Presence, and Intellect and each of the corresponding sub-attributes, for a total of 16 items (Appendix J). Scores ranged from 1 to 4, with a female cadet mean score of 3.12 and a male cadet mean score of 3.16. This self-perception measure accounts for the individual level of gender structure theory, and each of the Army leadership attributes representing the institutional level of gender structure theory, and parallels quantitative research questions one and two.

### **Cadet Perception of How Others View Their Ability to Lead**

Participants were asked to report on their perceptions of how others view their ability to lead through answering the following question: “Using the following scale, how well do you think *others perceive* your ability to demonstrate the Army leadership attributes?” Each participant ranked on a likert-scale survey of 1 (“*Does Not Demonstrate*”) to 4 (“*A Top Performer*”) their level of endorsement for how *others* perceive their ability to demonstrate Character, Presence, and Intellect and each of the

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<sup>8</sup> Typically, the male/female binary language is used to denote sex, rather than gender, but in the Army, they are used synonymously.

corresponding sub-attributes for a total of 16 items (Appendix K). Scores ranged from 1 to 4 with a female cadet mean score of 3.02 and a male cadet mean score of 3.14. This measure was formulated using the interactional level of gender structure theory with each of the individual Army leadership attributes accounts for the institutional level of gender structure theory and parallels quantitative research questions one and three.

### **Conceptualization of Leadership**

Following the quantitative, likert-scale survey questions were three qualitative, open-ended questions aimed at determining if gender differences exist in how cadets conceptualize their own leadership traits and what leadership traits they value most highly. These open-ended questions did not include the use of predetermined scales or categories and, instead, allowed the participant to provide information without restriction. The individual and interactional levels of gender structure theory are reflected in these open-ended questions and parallel research questions four and five. The questions were as follows:

- How would you describe yourself as a leader? Use any words that come to mind.
- What traits do you value in other leaders?
- Is there anything else you would like to share about leadership in the Army?

## Chapter 4: Results

The following chapter provides the results of the fused to answer my research questions. I have divided this chapter into sections that first outline the results of my quantitative analysis, followed by the results of my analysis of the qualitative, open-ended data.

### Self-Perception of Cadet Leadership Ability

#### Female Cadets

Female cadets' ( $n = 18$ , 35.3%) self-perception of ability to demonstrate Army leadership attributes scores on a scale of 1 ("Does Not Demonstrate") to 4 ("A Top Performer") ranged from 2.83 (*expertise*) to 3.44 (*character*). The attributes are listed below in rank order from highest to lowest mean score.

- Character  $M = 3.44$ ,  $SD = .616$
- Character: Empathy  $M = 3.39$ ,  $SD = .608$
- Character: Discipline  $M = 3.28$ ,  $SD = .752$
- Presence  $M = 3.28$ ,  $SD = .752$
- Presence: Resilience  $M = 3.28$ ,  $SD = .752$
- Character: Army Values  $M = 3.22$ ,  $SD = .548$
- Intellect  $M = 3.17$ ,  $SD = .618$
- Intellect: Mental Agility  $M = 3.17$ ,  $SD = .618$
- Intellect: Sound Judgement  $M = 3.11$ ,  $SD = .471$
- Character: Warrior Ethos  $M = 3.06$ ,  $SD = .539$
- Presence: Confidence  $M = 3.00$ ,  $SD = .907$
- Intellect: Interpersonal Tact  $M = 3.00$ ,  $SD = .767$

- Presence: Fitness M = 2.94, SD = .802
- Presence: Military Bearing M = 2.94, SD = .639
- Intellect: Innovation M = 2.89, SD = .676
- Intellect: Expertise M = 2.83, SD = .707

*Character* and its sub-attributes had the highest total average mean score (3.28), *presence* and its sub-attributes had the next-highest total average mean score (3.09) and *intellect* and its sub-attributes had the lowest total average mean score (3.03). See Appendix A for additional information on female self-perception mean scores.

### **Male Cadets**

Male cadets' ( $n = 33$ , 64.7%) self-perception of ability to demonstrate Army leadership attributes scores on a scale of 1 ("Does Not Demonstrate") to 4 ("A Top Performer") ranged from lowest 2.85 (*expertise*) to highest 3.42 (*resilience*). The attributes are listed below in rank order from highest to lowest mean score.

- Presence: Resilience M = 3.42, SD = .663
- Intellect: M = 3.27, SD = .626
- Intellect: Mental Agility M = 3.27, SD = .626
- Character: Empathy M = 3.24, SD = .751
- Intellect: Sound Judgement M = 3.24, SD = .502
- Character: Warrior Ethos M = 3.24, SD = .614
- Character M = 3.18, SD = .683
- Character: Discipline M = 3.18, SD = .635
- Character: Army Values M = 3.15, SD = .619
- Presence: Confidence M = 3.15, SD = .712

- Presence: Fitness M = 3.15, SD = .834
- Intellect: Interpersonal Tact M = 3.06, SD = .659
- Presence M = 3.06, SD = .609
- Presence: Military Bearing M = 3.03, SD = .659
- Intellect: Innovation M = 2.97, SD = .951
- Intellect: Expertise M = 2.85, SD = .755

*Character* and its sub-attributes had the highest total average mean score (3.2), *presence* and its sub-attributes had the next-highest total average mean score (3.19), and *intellect* and its sub-attributes had the lowest total average mean score (3.11). See Appendix A for comparison of female and male cadet scores on self-perceptions of leadership ability.

**Hypothesis 1. Differences in self-perception of ability to demonstrate Army leadership attributes exist between female and male ROTC cadets**

On the aggregate, female and male self-perception scores differed in important ways. Generally, women’s mean scores were generally lower than men’s mean scores, however, female cadet mean scores were generally higher than male cadet mean scores within *character* and its sub-attributes. Male cadet mean scores were generally higher than female cadet scores in both *presence* and its sub-attributes and *intellect* and its sub-attributes. This gender difference in self-perception of leadership ability by Army leadership attribute category partially supports hypothesis 1.

**Others’ Perception of Cadet Leadership Ability**

**Female Cadets**

Female cadet ( $n = 18, 35.3\%$ ) scores for how they think others perceive their ability to demonstrate Army leadership attributes on a scale of 1 (“Does Not

Demonstrate”) to 4 (“A Top Performer”) ranged from lowest 2.61 (*expertise*) to highest 3.44 (*character*). The attributes are listed below in rank order from highest to lowest mean score.

- Character M = 3.44, SD = .616
- Character: Discipline M = 3.28, SD = .752
- Character: Empathy M = 3.17, SD = .707
- Presence: Resilience M = 3.17, SD = .707
- Character: Army Values M = 3.11, SD = .471
- Character: Warrior Ethos M = 3.11, SD = .583
- Intellect M = 3.06, SD = .639
- Presence M = 3.06, SD = .725
- Intellect: Sound Judgement M = 3.06, SD = .539
- Presence: Fitness M = 2.94, SD = .802
- Intellect: Mental Agility M = 2.94, SD = .539
- Presence: Confidence M = 2.89, SD = .963
- Intellect: Interpersonal Tact M = 2.89, SD = .676
- Intellect: Innovation M = 2.83, SD = .618
- Presence: Military Bearing M = 2.78, SD = .732
- Intellect: Expertise M = 2.61, SD = .608

*Character* and its sub-attributes had the highest total mean score (3.22) across all items, *presence* and its sub-attributes had the next highest total mean score (2.97) across all items, and *intellect* and its sub-attributes had the lowest total mean score (2.89) across all

items. See Appendix B for additional information on female cadets' self-reported scores of how they think others perceive their abilities.

### **Male Cadets**

Male cadet ( $n = 33$ , 64.7%) scores for how they think others perceive their ability to demonstrate Army leadership attributes on a scale of 1 ("Does Not Demonstrate") to 4 ("A Top Performer") ranged from lowest 2.91 (*military bearing*) to highest 3.36 (*intellect and mental agility*). The attributes are listed below in rank order from highest to lowest mean score.

- Intellect  $M = 3.36$ ,  $SD = .549$
- Intellect: Mental Agility  $M = 3.36$ ,  $SD = .603$
- Presence: Resilience  $M = 3.36$ ,  $SD = .603$
- Presence: Fitness  $M = 3.33$ ,  $SD = .692$
- Intellect: Sound Judgement  $M = 3.24$ ,  $SD = .561$
- Character: Army Values  $M = 3.15$ ,  $SD = .566$
- Presence: Confidence  $M = 3.15$ ,  $SD = .712$
- Character: Discipline  $M = 3.12$ ,  $SD = .650$
- Character  $M = 3.09$ ,  $SD = .459$
- Character: Empathy  $M = 3.09$ ,  $SD = .631$
- Presence  $M = 3.09$ ,  $SD = .723$
- Intellect: Interpersonal Tact  $M = 3.06$ ,  $SD = .569$
- Intellect: Expertise  $M = 3.00$ ,  $SD = .612$
- Intellect: Innovation  $M = 2.97$ ,  $SD = .847$
- Character: Warrior Ethos  $M = 2.97$ ,  $SD = .770$

- Presence: Military Bearing  $M = 2.91$ ,  $SD = .723$

*Presence* and its sub-attributes had the highest total mean score (3.17) across all items.

*Intellect* and its sub-attributes had the next highest total mean score (3.16) across all items, and *character* and its sub-attributes had the lowest total mean score (3.08) across all items. See Appendix B for additional information on male cadets' self-reported scores of how they think others perceive their abilities.

**Hypothesis 2. Female and male cadets differ in how they perceive others to view their ability to lead in the Army**

This hypothesis is partially supported. Male cadet ( $n = 33$ , 64.7%) scores for how they think others perceive their ability to demonstrate Army leadership attributes on a scale of 1 (“Does Not Demonstrate”) to 4 (“A Top Performer”) ranged from lowest 2.91 (*military bearing*) to highest 3.36 (*intellect* and *mental agility*). The attributes are listed below in rank order from highest to lowest mean score.

- Intellect  $M = 3.36$ ,  $SD = .549$
- Intellect: Mental Agility  $M = 3.36$ ,  $SD = .603$
- Presence: Resilience  $M = 3.36$ ,  $SD = .603$
- Presence: Fitness  $M = 3.33$ ,  $SD = .692$
- Intellect: Sound Judgement  $M = 3.24$ ,  $SD = .561$
- Character: Army Values  $M = 3.15$ ,  $SD = .566$
- Presence: Confidence  $M = 3.15$ ,  $SD = .712$
- Character: Discipline  $M = 3.12$ ,  $SD = .650$
- Character  $M = 3.09$ ,  $SD = .459$
- Character: Empathy  $M = 3.09$ ,  $SD = .631$

- Presence M = 3.09, SD = .723
- Intellect: Interpersonal Tact M = 3.06, SD = .569
- Intellect: Expertise M = 3.00, SD = .612
- Intellect: Innovation M = 2.97, SD = .847
- Character: Warrior Ethos M = 2.97, SD = .770
- Presence: Military Bearing M = 2.91, SD = .723

*Presence* and its sub-attributes had the highest total mean score (3.17) across all items.

*Intellect* and its sub-attributes had the next highest total mean score (3.16) across all items, and *character* and its sub-attributes had the lowest total mean score (3.08) across all items. See Appendix B for comparison of female and male cadets' self-reported scores of how they think others perceive their abilities.

Additionally, paired-samples t-test scores indicated a statistically significant difference between self-perceptions of mental agility and others' views of mental agility in female cadet scores. In the female and male combined scores, there was a statistically significant difference between self-perceptions of empathy and others' views of empathy. See Appendix C for additional information on the paired-samples t-test, Appendix D for additional information on the paired-samples t-test for female scores, and Appendix E for additional information on the paired-samples t-test for male scores.

While statistically significant findings were not found for every attribute or sub-attribute, meaningful results were found when comparing mean scores of self-perception and others-perception. In this comparison, 81.25% of female cadet mean scores decreased, 18.75% of female cadet mean scores stayed the same, and 0% of female cadet mean scores increased. Conversely, only 37.5% of male cadet mean scores decreased,

31.25% of male cadet mean scores stayed the same, and 31.25% of male cadet mean scores increased.

### **Describe Self as a Leader**

#### **Female Cadets**

Female cadets most frequently described themselves as leaders using terms coded for *character*. The most frequent of these terms were: *empathy* and *caring*. The next most frequent were terms coded for *presence*. The most frequent of these terms was *confidence*. Terms coded for *intellect* were the least mentioned by female participants. See Appendix F for more information on the frequency of the coded traits mentioned by female participants.

#### **Male Cadets**

Male cadets most frequently described themselves as leaders using terms coded for *intellect*. The most frequent of these terms were: *adaptive* and *headstrong*. Male cadets equally as frequently used terms coded for *character and presence*. The most frequent of the terms coded for *confidence* was *empathy*, however, other terms included: *compassion, good listener, and understanding*. The most frequent terms coded for *presence* were *leads by example* and *confidence*, however, another frequently used term was *resilient*. See Appendix F for more information on the frequency of the coded traits mentioned by male participants.

### **Traits Valued in Other Leaders**

#### **Female Cadets**

Female cadets most frequently described traits they value in other leaders using terms coded for *character*. The most frequent of these terms were: *empathy, integrity,*

and *caring* but they also used words such as *good listener* and *trustworthy*. The next most frequent were terms coded for *presence*. The most frequent of these terms was *confidence*, however, they also mentioned terms such as *strength*. Terms coded for *presence* were the least mentioned by female participants, however, the most frequently mentioned term was *expertise*. See Appendix G for more information on the frequency of the coded traits mentioned by female participants.

### **Male Cadets**

Male cadets most frequently described traits they value in other leaders using terms coded for *character*. The most frequent of these terms was *empathy*, however, they also used words such as *caring*, *dedication*, *honesty*, *integrity*, and *[good] listener*. The next most frequent were terms coded for *intellect*. The most frequent of these terms were *communication* and *knowledgeable*. Male cadets also mentioned terms like *expertise* and *mental strength*. Terms coded for *presence* were the least mentioned by male cadet participants, however, the most frequently mentioned term was *confidence*. See Appendix G for more information on the frequency of the coded traits mentioned by male participants.

### **Is there anything else you would like to share about Army leadership?**

Participants were also provided the option to share additional comments about their thoughts on Army leadership. Despite the differences in female and male responses to open-ended questions one and two, there were not distinct gender differences in response to open-ended question 3. Both female and male cadets discussed some of the most salient generalized aspects of leadership they have learned thus far. This

commentary was mostly focused on how leaders and their personal style and decision-making ability affects subordinates.

Leadership involves being used to a changing environment and understanding the opinions of others. If a leader cannot do that, they will have trouble. (Female cadet)

Leaders are still human but those in positions of authority need to understand that they must hold themselves to a higher degree of honor since they make decisions that affect many. (Male cadet)

Be able to admit when you are wrong, and don't worry about asking questions and looking like a fool. (Male cadet)

Leaders go out of their way to help others; they don't see that taking the time to help their peers and subordinates as a punishment or a burden, but rather view it as a necessity for the organization's success. (Male cadet)

Both female and male cadets also discussed some of the positives of the ROTC leadership training program and being an ROTC cadet preparing to serve in leadership roles as commissioned as officers in the United States armed forces. Female cadet responses were more descriptive than male responses in what, in particular, they like about the ROTC program.

Leadership is what drives the core of the Army and enables us to maneuver such a vast and diverse fighting force. (Female cadet)

I think the Army does a good job at developing leaders and having an influential and inspiring leader to look up to helps everyone from the top to the lowest level. (Female cadet)

The Army is one of the best environments to develop leadership skills. (Male cadet)

Army has a good standard of leadership. (Male cadet)

Lastly, female and male cadets provided commentary on what aspects of Army leadership generally and the ROTC leader development program specifically, they did not like or wished to see improve. Both female and male cadets commented on the negative ramifications of leaders behaving in ways they think will garner them approval from those of higher ranks, regardless of how these behaviors negatively affect their subordinates.

### **Female Cadets**

It fucking sucks. (Female cadet)

I think the current system to build leaders in the Army is flawed. We are not evaluated on our leadership and we are not taught appropriately how to be leaders. (Female cadet)

Too many yes men in the ranks nowadays at the highest levels who care more about a paycheck, career advancement, and favorable OER bullets than the law, integrity, and the well being of the junior enlisted. (Female cadet)

### **Male Cadets**

I think a lot of people in very high up positions fall out of touch with the hardships of the everyday Soldier. There are many great leaders however there are people who can fail their way up through the military and they are more focused on discipline and looking good rather than being good. (Male cadet)

With ROTC, I've noticed that many cadets associate leadership with superiority and demonstrating expertise rather than motivating and inspiring others. That is to say that when put into leadership positions some think they're expected to act a certain way that conveys their superiority. I'm not sure what enforces this idea but I know that it's wrong. Leadership is not dependent on knowing more or being the best, but on being able to lead. (Male cadet)

Great leaders are few and far between in the organization. Leaders with potential are often discouraged by the organization. (Male cadet)

Leaders tend to get more distant as they're older, less focused on the personal. (Male cadet)

### **Hypothesis 3. Female and male cadets do not share the same conceptualization of leadership**

This hypothesis is supported. In the open-ended data, it is demonstrated that female cadets describe themselves as leaders using terms related to their *character* more frequently (41.86%) and were least likely to use terms related to *intellect* (20.93%).

Conversely, male cadets described themselves more frequently using terms related to *intellect* (35.63%). While describing traits they value in other leaders, terms related to *character* were used most frequently by females (57.62%) and males (44.68%).

However, females used terms related to *presence* (25.42%) more frequently than *intellect* (16.95%) whereas males used terms related to *intellect* (37.23%) more frequently than *presence* (18.09%).

Overall, the open-ended data supported the gender differences that emerged in the quantitative findings, female and male cadet perceptions and conceptualizations of

leadership are different. More specifically, while female cadet written narratives of the traits they value most in other leaders mirrored their description of their own leadership traits, male cadet narratives did not. Female cadet narratives of their own leadership were primarily focused on their *character* traits, followed by their *presence*, and lastly focused on their *intellect*. Female cadet narratives of the leadership traits they value most in others primarily focused on leaders' *character* traits, followed by their *presence*, and lastly focused on their *intellect*. The specific words they chose to describe their own leadership mirrored the words they used to describe traits they value in other leaders. These words included: *empathy*, *integrity*, and *confidence*.

Male cadet narratives of their own leadership traits did not mirror the traits they value most in other leaders. Male cadet narratives of their own leadership were primarily focused on their *intellect* traits, followed by their *character*, and lastly focused on their *presence*. Male cadet narratives of the leadership traits they value most in others primarily focused on leaders' *character* traits, followed by their *intellect*, and lastly focused on their *presence*. This discrepancy between the ways in which male cadets describe their own leadership as compared to the traits they value most in other leaders did not seem to be noticed by the male cadets in any of their open-ended responses.

## Chapter 5: Discussion

The primary aim of this study was to examine potential gender differences in attitudes and perceptions regarding Army leadership attributes as a means of exploring the extent to which hypermasculine United States Army norms might differentially affect the experiences of female and male cadets. The United States Army is often conceptualized as an organization created by men for men to do bad things to bad men. As an organization with emphasis on the hypermasculine, its Soldiers and its leaders often overtly reject the feminine (Hinojosa, 2010; Green et al., 2010; Schaefer et al., 2021; Shields et al., 2017). Female Soldiers and leaders, therefore, often do not fit within the ideal yet are expected not only to participate within the hypermasculine culture, but also function as leaders of the organization with which they do not inherently fit.

Overall, female and male ROTC cadets experience leadership within the context of the Army differently. Female cadet self-perception of ability to demonstrate Army leadership attribute mean scores were generally lower than male cadet mean scores. Female cadet mean scores were generally higher than male cadet mean scores within *character* and its sub-attributes. Male cadet mean scores were generally higher than female mean scores in both *presence* and its sub-attributes and *intellect* and its sub-attributes. The differences in mean scores between female and male cadets remained in self-reported scores of how they think others perceive their ability to demonstrate Army leadership attributes. Female cadet mean scores were generally higher than male cadet mean scores within *character* and its sub-attributes. Male cadet mean scores were generally higher than female mean scores in both *presence* and its sub-attributes and *intellect* and its sub-attributes. Further, when comparing self-perception scores against

self-reported scores of how they think others perceive their ability to demonstrate Army leadership attributes, 100% of female cadet scores either stayed the same or decreased. Conversely, 62.5% of male scores either stayed the same or decreased. This indicates male cadets are more likely to think others perceive them to be better leaders than they perceive themselves whereas female cadets likely think others perceive them to be worse leaders than they perceive themselves.

### **Gendered Differences in Self-Perceptions of Leadership Ability**

Given the social inequity that shapes female and male Soldier experiences in the hypermasculine Army culture and precludes equitable experiences for females serving (Schaefer et al., 2021; Silva, 2008), and because the Army, as an institution, conceptualizes Soldiering and leading as a predominantly male and masculine activity, both implicitly and explicitly, I predicted gender differences in self-perceptions of ability to demonstrate Army leadership ability were likely (Abrams, 1993; Biernat et al., 1998; Hinojosa, 2010). Gender roles are often used to differentiate not only how men and women are perceived to be different but also differences in the corresponding gendered social expectations. Therefore, gender roles shape not only how individuals behave but also how they should feel about said behavior.

The Army in general and Army leadership roles in particular are still stereotypically considered male roles, thus, women are challenging gender roles simply by occupying that leadership position. These differences in self-perceptions of leadership ability, and specifically Army leadership, therefore, are likely due to the culturally situated gender stereotypes which implicitly frame the way individuals interpret the behavior of others, with men and male leaders generally being more readily seen as

competent and more skilled than women and female leaders (Scarborough & Risman, 2017). While there were no statistically significant differences between female and male cadet self-perceptions of ability to demonstrate the Army leadership attributes, there were differences found in their mean scores worth noting. Female cadet mean scores (3.28) within *character* and its sub-attributes were higher than male cadet mean scores (3.2).<sup>9</sup> Male cadet mean scores (3.19) within *presence* and its sub-attributes were generally higher than female mean scores (3.09).<sup>10</sup> The same is true within *intellect* and its sub-attributes, as male cadet mean scores (3.11) were higher within than female cadet mean scores (3.03).<sup>11</sup>

These differences between female and male cadet mean self-perception scores represent the individual element of gender represented in Risman's (2004) gender structure theory. Gender is deeply embedded in individual identities, personalities, and cultural norms and expectations, regardless of individual desires or motives. Therefore, existing social structures reinforcing the conceptualization of leadership generally and Army leadership specifically, further bolster what are considered socially accepted behaviors for female and male Army leaders respectively. This is particularly true within the hypermasculine context of the Army, in which the appearance of toughness, power, stoicism, and aggression (Schaefer et al., 2021). As a result, Army culture reinforces the idea that women are more suited to the "soft" leadership skills such, as those found in the

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<sup>9</sup> The character sub-attributes are Army values, empathy, warrior ethos, and discipline.

<sup>10</sup> The presence sub-attributes are military bearing, fitness, confidence, and resilience.

<sup>11</sup> The intellect sub-attributes are mental agility, sound judgement, innovation, interpersonal tact, and expertise.

Army's *character* sub-attributes, and men are more suited to "hard" leadership skills such as those found in the *presence* and *intellect* sub-attributes. These findings are consistent with those in the gender in leadership literature more broadly, in which the stereotype that female leaders should be communal and male leaders should be confident, intelligent, and assertive (Eagly & Karau, 2002) is perpetuated, notwithstanding actual individual personalities, desire, and leadership skills (Gipson et al., 2017). Further, perceptions of a leader and his or her leadership style may differ depending on the gender of the leader (Ayman et al., 2009) with women primarily being expected to "take care" and men expected to "take charge" (Hoyt & Murphy, 2016). Within this study, "taking care" can be seen in the higher mean scores in *character* and its sub-attributes for female cadets and "taking charge" can be seen in the higher mean scores in *intellect* and *presence* and their sub-attributes for male cadets.

Similar gender differences are found within the broad range reported in the existing leadership literature (Ayman, 1993; Dharmapuri, 2011; Rhee & Sigler, 2015; Szymanska & Rubin, 2018), in which it is found that gender stereotypes and associated expectations regarding how women are expected to think and behave can result in devaluation of their performance, lack of credit given for success, and an overall perception of incompetence. The result is that women in upper-level leadership roles are still less common than men in those same level leadership roles due to those perceptions of ability. This study, however, also explored how female and male cadets think others perceive their ability to lead. This unique approach is different from self-reported self-perception and direct perceptions of others reported by those other individuals, because it

investigates the ways in which each individual perceives and internalizes the potential perceptions of others on their ability.

### **Gendered Differences in Self-Reported Perceptions of Others**

Within the hypermasculine Army culture, culturally situated gender stereotypes implicitly also frame the way individuals interpret the behavior of others, with men generally being more readily seen as competent and more skilled than women (Carter, 2015; Scarborough & Risman, 2017; Schaefer et al., 2021), therefore, I predicted that there would be differences between female and male cadets in how they think others perceive their ability to lead in the Army. According to Risman, the social norms about gender that are established structurally and institutionally are upheld via individual internalization of gendered cultural expectations and reinforced in interpersonal experience. Even when filling identical leadership roles as their male counterparts, they may begin to believe others view them as less able, less capable, and less of an Army leader. This cultural gender stereotyping is most clearly seen in the differences between how female and male cadets think others perceive their ability to demonstrate Army leadership attributes. Generally, the mean scores of female cadet self-perceptions of Army leadership attribute ability were higher than the self-reported mean scores of how they think others perceive their ability to demonstrate Army leadership attributes, whereas the inverse were true for male cadets. This suggests that male cadets are more likely to think others perceive them to be better leaders than they perceive themselves to be. Conversely, female cadets are more likely to think others perceive them to be worse leaders than they perceive themselves to be. This also suggests that men might feel more

comfortable and confidence in the Army and know they might be evaluated more favorably, regardless of their ability.

While not every attribute and sub-attribute reached statistical significance, it is important to acknowledge the mean differences in scores as these differences may have ramifications that extend to the practical application of the leadership attributes in the annual Officer Evaluation Report (OER). On this OER, the officer is evaluated on their proficiency in each attribute and is numerically ranked against their peers on their ability to lead by their supervising officer.<sup>12</sup> Therefore, the supervising officer is using their subjective perception of the evaluated officer's ability to demonstrate the leadership attributes to compare officers against one another. Officers see themselves rated numerically, from best to worst, on every evaluation. When considering the hypermasculine and male dominated culture of the Army, the ambiguously defined and poorly conceptualized leadership attributes create a potentially discriminatory environment against female Army leaders.

These gendered leadership perception findings were similar to other feminist research in which internalized sexism and misogyny as well as passive acceptance of traditional gender roles is related to a devaluation of women and their ability (Constantinescu, 2021; Dehlin & Galliher, 2019; Szymanski et al., 2009). Women and femininity have for so long been considered inferior or categorically rejected in the Army, that women themselves have become a part of the problem and continue to perceive others to view them as less capable because they are women. After hearing men

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<sup>12</sup> For example, "This officer is ranked number 2 out of 10 officers I currently evaluate".

and other male Army leaders demean and devalue the presence of women in the Army, women may have internalized and applied these beliefs to themselves and other women.

The difference in how female and male cadets think others perceive their ability to demonstrate the Army leadership attributes was most saliently seen within the Army leadership attribute *intellect* and its sub-attributes, *mental agility*, *sound judgement*, *innovation*, *interpersonal tact*, and *expertise*. In order to explore potential differences in perception, I compared female cadet mean scores of self-perception and others-perception and male cadet mean scores of self-perception and others-perception. This mean score comparison showed that 100% of female cadet mean scores decreased across these attributes, whereas 100% of male cadet mean scores increased or stayed the same across these attributes. These differences in perceptions of intellectual ability likely stem from the pervasive gendered stereotype that women lack mental toughness or respond with emotions rather than logic to stress (Egnell, 2013; McGraw et al., 2016; Rosen et al., 1999). These stereotypes, however misguided and based in flawed assumptions, remain pervasive throughout Army ranks, permeating even those newest to the Army in ROTC as seen in this study and in others (Belue Buckley et al., 2022; Silva, 2008).

Interestingly, *character* and its sub-attributes were the only attributes in which female mean scores for both self-perception and others-perception were higher than males. It is also the only leadership attribute in which no male cadet mean scores increased between self-perception to others-perception. There was also statistically significant difference between female and male scores in others-perception in the overarching Army leadership attribute *character*. This is likely due to the fact that *character* and its sub-attributes of *Army Values* (*loyalty*, *duty*, *respect*, *selfless service*,

*honor, integrity, personal courage*), *Empathy, Warrior Ethos*, and *discipline* are considered “soft” leadership skills. This study’s findings are in line with other research on women in leadership in which, generally, women often have different leadership styles from men. This perspective suggests that women bring leadership characteristics that include being more participatory, democratic, empathetic, compassionate, and caring as well as having better conflict management and listening skills than their male counterparts (de la Rey, 2005; Eagly & Johnson, 1990; Hoyt, 2010). These are the skills and leadership female cadets are acknowledging they are most proficient in.

### **Differences in Conceptualizations of Leadership**

While not all people, and all women, do not lead alike, research suggests that, generally, women often have different leadership styles from men (de la Rey, 2005; Eagly & Johnson, 1990; Hoyt, 2010; Pew Research Center, 2015). Women serving in the Army remains an uncommon and unexpected role to perform with women accounting for only 19% of the officer corps and 14% of the enlisted corps (Council on Foreign Relations, 2020). As such, the deeply engrained cognitive bias towards privileging male leaders over female leaders remains and is evident in the ways in which female and male cadets think others view their leadership abilities. The open-ended data supported the gender differences that emerged in the quantitative findings, female and male cadet perceptions and conceptualizations of leadership are different. When asked to describe themselves as leaders, female cadets most frequently used terms associated with *character*, such as *empathy* and *caring*, whereas male cadets most frequently used terms associated with *intellect*, such as *adaptive* and *headstrong*. When asked to describe traits they value most in other leaders, female and male cadets both most frequently used terms

associated with *character*, such as *empathy*, *caring*, and *good listener*. These open-ended responses indicate that the traits both female and male cadets value most in other leaders, coincide with the attributes female cadets scored higher on than male cadets, suggesting that women might be favored as leaders over men, despite ways in which hypermasculine ideals are favored over the feminine within the Army culture. As a result, despite their leadership ability, women have historically been held back from reaching their full potential as leaders in the Army through both explicit Army policies and practices, and the implicit hypermasculine culture.

The results of this study highlight the ways in which male leaders are privileged over female leaders at both the individual, interactional, and institutional levels of gender structure theory. At the individual level, gender is reflected in the leadership attributes that are valued. While female and male cadets both value *character* traits, the differences are seen in their value of other leadership attributes with male cadets valuing *intellect* more highly than *presence* and female cadets valuing the inverse. These findings further highlight the gendered differences in how cadets think others perceive their ability to demonstrate Army leadership attributes specifically and attitudes towards Army leadership generally, with female and male cadets valuing traits in other leaders that they perceive themselves to be good at.

At the interactional level, female and male cadets face different cultural expectations, even when filling identical roles, with female cadets devaluing how others perceive their ability to perform in those roles. Gender at the institutional level remains defined and reinforced through the underlying organizational practices that reinforce the male cadets' belief that others perceive them as inherently capable and the female cadets'

belief that others perceive them as inherently incapable. Gender structure theory helps to situate the findings of this study not only within the current existing gender and leadership literature, but also helps to explain the specific ways in which gender norms and expectations are reified within the Army as a whole.

### **Limitations and Future Directions**

Despite the unique contributions of this study, it is not without its limitations. For example, its small sample size limits the generalizability and warrants additional study of gender differences in ability to demonstrate the Army leadership attributes. Although the survey had reached almost every ROTC program in the United States, for several reasons many commanders chose not to disseminate the survey to their cadets. Commanders were reluctant to ask their cadets to participate in research that was conducted by the Army itself citing fears of negative career ramifications if outcomes of the survey painted the Army in a negative light, irrespective of the fact that the survey data was completely anonymous. Others shared that, due to survey fatigue, they were reluctant to ask their cadets to spend their time completing another survey. This reluctance by ROTC programs not to participate resulted in a small sample size for the survey. Additionally, it became difficult to over-sample women in particular, as getting enough participants in general posed such a challenge. However, currently, only 15.5% of total Army service members are women (Department of Defense, 2020) and this study was able to receive a 36.92% female cadet response. As a result, the small total sample size and, as a result, the even smaller relative sample of women, make it difficult to ascertain the precision of the statistical analyses. While I was able to ascertain certain trends in the data using descriptive statistics and mean scores, a larger sample size would underscore the validity

of the statistically significant findings and perhaps uncover additional differences (Fowler & Lapp, 2019). Future research should seek a Letter of Support from Army Human Resources Command to be provided in participant recruitment and outreach. This letter will help commanders and Soldier participants feel comfortable and confident in their decision to participate in the research, whether the data is fully anonymous or needs to be anonymized later.

Relatedly, this study focused exclusively on ROTC cadets. This was done intentionally because population is at the very beginning of their Army leadership journey and, while they have been exposed to the Army leadership doctrine generally and Army leadership attributes specifically, the concepts are still relatively new. Cadets at this stage in their Army career have not been inculcated with the hypermasculine Army cultural norms and expectations as officers further along in their Army career and, therefore, provide a unique opportunity to explore potential gender differences in attitudes and perceptions prior to such inculcation. However, it is also possible that, since they are so new to the Army, their lack of understanding of Army leadership doctrine generally and the Army leadership attributes specifically results in findings that cannot be generalized to the Army at large. Future research should include continuation of this study across Army ranks with both commissioned officers and noncommissioned officers. Continuation of this study in this manner will lend to greater understanding of not only of the extent to which the hypermasculine United States Army cultural norms and conceptualization of Army leadership attributes affect perceptions of the ability of women to lead but will also aid in the exploration of the ways in which length of Army

service and, therefore inculcation of Army culture, norms, and values, influences schemas regarding gender and leadership perceptions.

Additionally, the Army leadership attributes *character*, *intellect*, and *presence* and each of the corresponding sub-attributes are conceptualized as encompassing enduring personal characteristics which are inherent to the individual (DA, 2019b, p. 29).

However, the actual definitions of each of these attributes and sub-attributes are vague and poorly defined, mostly being left to interpretation by individual Army leaders. As a result of this inherent vagueness, there was potential for cadet misunderstanding of the attributes when completing the survey. Definitions of each attribute and sub-attribute were provided within, however, it is impossible to know if cadets read the definitions and used those definitions when completing the survey or if they used their own, personal definitions of the attributes to formulate their responses. While this further underscores the need for more precise conceptualizations and definitions of the Army leadership attributes, it also leaves uncertainty around the exact cause of the gender differences in cadet survey responses.

Future research can address this limitation in several different ways. First, the use of existing psychometrically validated scales on gender and leadership that can aid in the validation of the Army specific leadership attributes. The existing Army leadership attributes have not been psychometrically validated, which means they cannot provide a consistent measurement of the variables and/or they may not be measuring the variable as intended at all. The lack of psychometric validation potentially distorted the current study's findings (Robinson, 2018). Incorporating the use of an existing, external psychometrically validated scale on gender and leadership would aid in measuring the

leadership attribute variables in a more reliable and valid manner. While it was important to begin this research on the Army's leadership attributes through testing the attributes at the item level, future research should consider developing an Army leadership attribute specific psychometric scale to further test to reliability of the current leadership variables and determine if attributes upon which Army leaders are assessed measure what they claim to. Whether or not the measures can be validated is important to determining not just the validity of the attributes but also their practical utility (Robinson, 2018).

### **Conclusion**

Female and male United States Army ROTC cadets reported on their own ability to demonstrate the Army prescribed leadership attributes, how they think others perceive their ability to demonstrate Army prescribed leadership attributes, as well as individual leadership ideologies and values. Overall, results from this study suggest the notion that gender, in some ways, influences ROTC cadets' perceptions and conceptualizations of Army leadership doctrine. For example, in general, female cadets score their ability to demonstrate the "soft" leadership attributes, such as character, the Army values, and empathy higher than their male cadet counterparts while male cadets scored their ability to demonstrate their intellect and presence higher than the female cadets. Indicating the deeply rooted social norms and expectations of women and men at the individual level are reflected in their perceptions of their leadership skills.

Moreover, male cadets were generally more likely to think others perceive them to be better leaders than they perceive themselves to be. Conversely, female cadets are more likely to think others perceive them to be worse leaders than they perceive themselves to be. This difference in how female and male cadets think others perceive

their leadership ability was most saliently seen within the Army leadership attribute intellect and its sub-attributes, mental agility, sound judgement, innovation, interpersonal tact, and expertise. When comparing mean scores of self-perception and others-perception, 100% of female cadet mean scores decreased across these attributes, whereas 100% of male cadet mean scores increased or stayed the same across these attributes. This further reifies the ways in which the interactional level of gender structure theory permeates gendered perceptions of leadership ability, even within the newest of emerging Army leaders.

Female and male cadet conceptualizations of leadership, including their values and ideologies, also differed. For example, while female cadet open-ended, written narratives of the traits they value most in other leaders mirrored their description of their own leadership traits, male cadet narratives did not. Both female and male cadets valued character and its sub-attributes such as empathy, integrity, and selfless service the most in other leaders, however, it was only the female cadets that identified those traits in their own leadership style. Male cadets generally described their own leadership traits using words associated with intellect, such as intelligence, expertise, and mental agility, further reinforcing the gendered differences in leadership values and traits.

This study has important implications for potential Army leadership doctrinal change. Army leadership doctrine should provide clear and easy to understand leadership guidance and expectations for officers, including clearly defined definitions of the Army leadership attributes. Instead, its terms and definitions are of poor quality in both conceptualization and assessment and has instead become a subjective tool utilized to further advance the careers of male leaders and stall the careers of female leaders. As

evidenced by the imbalance in female and male ROTC cadet attitudes towards and conceptualizations of leadership generally and Army leadership specifically. While Army leadership doctrine does not include mention of gender, it is not gender neutral. This study has shined a light on these disparities, making clear the need to change the *attributes* and definitions therein, reifying hypermasculine Army culture at the individual, interactional, and structural levels.

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## Appendix A

### Self-Perception<sup>13</sup> of Ability to Demonstrate Army Leadership Attributes Scores

Character	Female ( <i>n</i> = 18)		Male ( <i>n</i> = 33)		<i>t</i> ( <i>Df</i> )	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Character						
Self_Character	3.44	.616	3.18	.683	1.35(49)	.181
Self_Army Values	3.22	.548	3.15	.619	.405(49)	.687
Self_Empathy	3.39	.608	3.24	.751	.709(49)	.482
Self_Warrior Ethos	3.06	.539	3.24	.614	-1.083(49)	.248
Self_Discipline	3.28	.752	3.18	.635	.483(49)	.631
Self_Character Avg.	3.23		3.2			
Presence						
Self_Presence	3.28	.752	3.06	.609	1.119(49)	.269
Self_Military Bearing	2.94	.639	3.03	.659	-.608(49)	.546
Self_Fitness	2.94	.802	3.15	.834	-.859(49)	.395
Self_Confidence	3.00	.907	3.15	.712	-.658(49)	.513
Self_Resilience	3.28	.752	3.42	.663	-.719(49)	.475
Self_Presence Avg.	3.09		3.19			
Intellect						
Self_Intellect	3.17	.618	3.27	.626	-.581(49)	.564
Self_Mental Agility	3.17	.618	3.27	.626	-.581(49)	.564

<sup>13</sup> Self-perception of attributes is annotated as “self\_ attribute”.

	Female		Male		t( <i>Df</i> )	<i>p</i>
	(n = 18)		(n = 33)			
	<i>M</i>	<i>SD</i>	<i>Me</i>	<i>SD</i>		
Intellect						
Self_Sound Judgement	3.11	.471	3.24	.502	-.912(49)	.366
Self_Innovation	2.89	.676	2.97	.951	-.318(49)	.751
Self_Interpersonal Tact	3	.767	3.06	.659	-.296(49)	.768
Self_Expertise	2.83	.707	2.85	.755	-.070(49)	.944
Self_Intellect Avg.	3.03		3.11			

## Appendix B

### Others' Perception<sup>14</sup> of Cadet Ability to Demonstrate Army Leadership Attributes

Character	Scores				<i>t</i> ( <i>Df</i> )	<i>p</i>
	Female		Male			
	( <i>n</i> = 18)		( <i>n</i> = 33)			
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Other_Character	3.44	.616	3.09	.459	2.135(27.503)	.024
Other_Army Values	3.11	.471	3.15	.566	-.258(49)	.798
Other_Empathy	3.17	.707	3.09	.631	.393(49)	.696
Other_Warrior Ethos	3.11	.583	2.97	.770	.679(49)	.5
Other_Discipline	3.28	.752	3.12	.650	.778(49)	.44
Other_Character Avg.	3.22		3.08			
Presence						
Other_Presence	3.06	.725	3.09	.723	-.167(49)	.868
Other_Military Bearing	2.78	.732	2.91	.723	-.617(49)	.54
Other_Fitness	2.94	.802	3.33	.692	-1.812(49)	.395
Other_Confidence	2.89	.963	3.15	.712	-1.109(49)	.273
Other_Resilience	3.17	.707	3.36	.603	-1.049(49)	.3
Other_Presence Avg.	2.97		3.17			

<sup>14</sup> Other's perception of their ability to demonstrate the attribute is annotated "other\_ *attribute*".

	Female		Male		t(Df)	p
	(n = 18)		(n = 33)			
	M	SD	M	SD		
Intellect						
Other_Intellect	3.06	.639	3.36	.549	-1.807(49)	.077
Other_Mental Agility	2.94	.539	3.36	.603	-2.459(38.565)	.015
Other_Sound Judgement	3.06	.539	3.24	.561	-1.152(49)	.255
Other_Innovation	2.83	.618	2.97	.847	-.600(49)	.551
Other_Interpersonal Tact	2.89	.676	3.06	.569	-.882(49)	.382
Other_Expertise	2.61	.608	3	.612	-2.173(49)	.036
Other_Intellect Avg.	2.89		3.16			

## Appendix C

### Female and Male Self-Perception vs. Others' Perception of Ability to Demonstrate

#### Army Leadership Attributes<sup>15</sup>

	Attribute	n	M	SD	t(Df)	p
	Character					
Pair 1	Self_Character	51	3.27	.666	.830(50)	.411
	Other_Character		3.22	.514		
Pair 2	Self_Army Values	51	3.18	.590	.496(50)	.622
	Other_Army Values		3.14	.530		
Pair 3	Self_Empathy	51	3.29	.701	2.27(50)	.28
	Other_Empathy		3.12	.653		
Pair 4	Self_Warrior Ethos	51	3.18	.590	1.93(50)	.059
	Other_Warrior Ethos		3.02	.707		
Pair 5	Self_Discipline	51	3.22	.673	.444(50)	.659
	Other_Discipline		3.18	.684		
	Presence					
Pair 6	Self_Presence	51	3.14	.664	.772(50)	.444
	Other_Presence		3.08	.717		
Pair 7	Self_Military Bearing	51	3.02	.648	1.66(50)	.103
	Other_Military Bearing		2.86	.722		
Pair 8	Self_Fitness	51	3.08	.821	1.76(50)	.083
	Other_Fitness		3.2	.749		

<sup>15</sup> Self-perception of attributes is annotated as “self\_ attribute” and ther’s perception of their ability to demonstrate the attribute is annotated “other\_ attribute”.

	Attribute	<i>n</i>	<i>M</i>	<i>SD</i>	<i>t(Df)</i>	<i>p</i>
Presence						
Pair 9	Self_Confidence	51	3.1	.781	.468(50)	.642
	Other_Confidence		3.06	.810		
Pair 10	Self_Resilience	51	3.37	.692	1.07(50)	.290
	Other_Resilience		3.29	.642		
Intellect						
Pair 11	Self_Intellect	51	3.24	.619	.240(50)	.811
	Other_Intellect		3.26	.595		
Pair 12	Self_Mental Agility	51	3.24	.619	.227(50)	.821
	Other_Mental Agility		3.22	.610		
Pair 13	Self_Sound Judgement	51	3.2	.491	.240(50)	.811
	Other_Sound Judgement		3.18	.555		
Pair 14	Self_Innovation	51	2.94	.858	.256(50)	.799
	Other_Innovation		2.92	.771		
Pair 15	Self_Interpersonal Tact	51	3.04	.692	.444(50)	.659
	Other_Interpersonal Tact		3	.663		
Pair 16	Self_Expertise	51	2.84	.731	.207(50)	.837
	Other_Expertise		2.86	.633		

## Appendix D

### Female Self-Perception vs. Others' Perception of Ability to Demonstrate Army

#### Leadership Attributes<sup>16</sup>

	Attribute	n	M	SD	t(Df)	p
	Character					
Pair 1	Self_Character	18	3.44	.616	.000(17)	1.0
	Other_Character		3.44	.616		
Pair 2	Self_Army Values	18	3.22	.548	1.000(17)	.331
	Other_Army Values		3.11	.471		
Pair 3	Self_Empathy	18	3.39	.608	1.719(17)	.104
	Other_Empathy		3.17	.707		
Pair 4	Self_Warrior Ethos	18	3.06	.539	-.437(17)	.668
	Other_Warrior Ethos		3.11	.583		
Pair 5	Self_Discipline	18	3.28	.752	.000(17)	1.00
	Other_Discipline		3.28	.752		
	Presence					
Pair 6	Self_Presence	18	3.28	.752	1.719(17)	.104
	Other_Presence		3.06	.725		
Pair 7	Self_Military Bearing	18	2.94	.639	1.144(17)	.269
	Other_Military Bearing		2.78	.732		
Pair 8	Self_Fitness	18	2.94	.802	.000(17)	1.000
	Other_Fitness		2.94	.802		

<sup>16</sup> Self-perception of attributes is annotated as “self\_ attribute” and their’s perception of their ability to demonstrate the attribute is annotated “other\_ attribute”.

	Attribute	<i>n</i>	<i>M</i>	<i>SD</i>	<i>t(Df)</i>	<i>p</i>
Presence						
Pair 9	Self_Confidence	18	3	.907	.622(17)	.542
	Other_Confidence		2.89	.963		
Pair 10	Self_Resilience	18	3.28	.752	.809(17)	.430
	Other_Resilience		3.17	.707		
Intellect						
Pair 11	Self_Intellect	18	3.17	.618	.809(17)	.430
	Other_Intellect		3.06	.639		
Pair 12	Self_Mental Agility	18	3.17	.618	2.204(17)	.042
	Other_Mental Agility		2.94	.539		
Pair 13	Self_Sound Judgement	18	3.11	.471	.437(17)	.668
	Other_Sound Judgement		3.06	.539		
Pair 14	Self_Innovation	18	2.89	.676	.566(17)	.579
	Other_Innovation		2.83	.618		
Pair 15	Self_Interpersonal Tact	18	3	.767	.697(17)	.495
	Other_Interpersonal Tact		2.89	.676		
Pair 16	Self_Expertise	18	2.83	.707	1.719(17)	.104
	Other_Expertise		2.61	.608		

## Appendix E

### Male Self-Perception vs. Others' Perception of Ability to Demonstrate Army

#### Leadership Attributes<sup>17</sup>

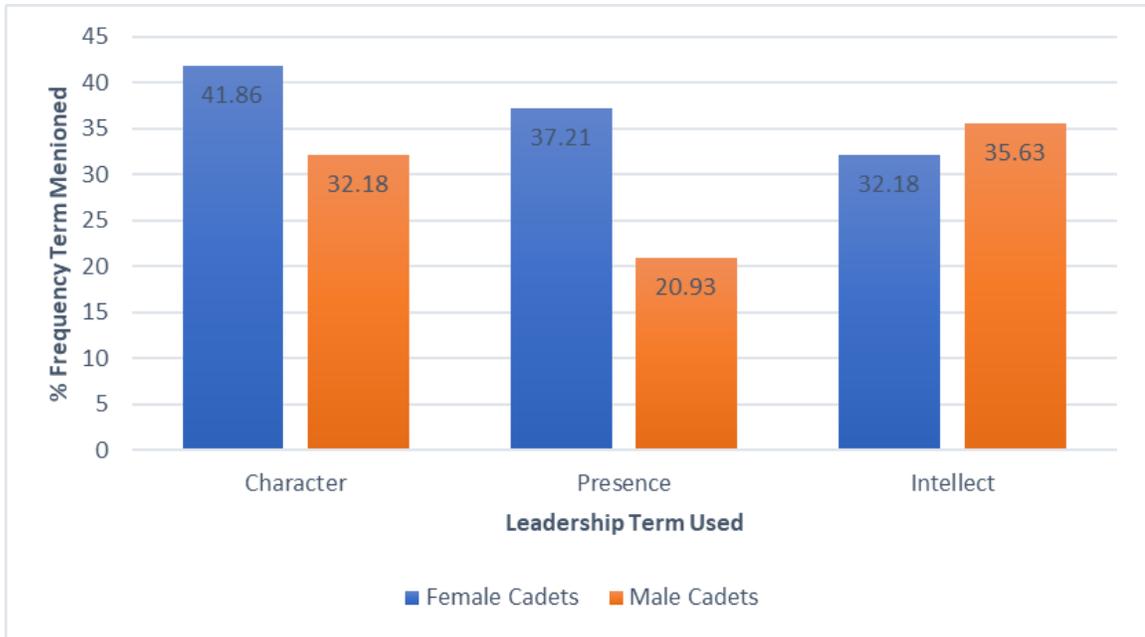
	Attribute	n	M	SD	t(Df)	p
	Character					
Pair 1	Self_Character	33	3.18	.683	1(32)	.325
	Other_Character		3.09	.459		
Pair 2	Self_Army Values	33	3.15	.619	.000(32)	1.000
	Other_Army Values		3.15	.566		
Pair 3	Self_Empathy	33	3.24	.751	1.538(32)	.134
	Other_Empathy		3.09	.631		
Pair 4	Self_Warrior Ethos	33	3.24	.614	2.729(32)	.010
	Other_Warrior Ethos		2.97	.770		
Pair 5	Self_Discipline	33	3.18	.635	.494(32)	.625
	Other_Discipline		3.12	.650		
	Presence					
Pair 6	Self_Presence	33	3.06	.609	-.329(32)	.744
	Other_Presence		3.09	.723		
Pair 7	Self_Military Bearing	33	3.06	.659	1.222(32)	.231
	Other_Military Bearing		2.91	.723		
Pair 8	Self_Fitness	33	3.15	.834	-2.248(32)	.032
	Other_Fitness		3.33	.692		

<sup>17</sup> Self-perception of attributes is annotated as “self\_attribute” and their’s perception of their ability to demonstrate the attribute is annotated “other\_attribute”.

	Attribute	<i>n</i>	<i>M</i>	<i>SD</i>	<i>t(Df)</i>	<i>p</i>
Presence						
Pair 9	Self_Confidence	33	3.15	.712	.000(32)	1.000
	Other_Confidence		3.15	.712		
Pair 10	Self_Resilience	33	3.42	.663	.702(32)	.488
	Other_Resilience		3.36	.603		
Intellect						
Pair 11	Self_Intellect	33	3.27	.626	-.902(32)	.374
	Other_Intellect		3.36	.549		
Pair 12	Self_Mental Agility	33	3.27	.626	-.770(32)	.447
	Other_Mental Agility		3.36	.603		
Pair 13	Self_Sound Judgement	33	3.24	.502	.000(32)	1.000
	Other_Sound Judgement		3.24	.561		
Pair 14	Self_Innovation	33	2.97	.951	.000(32)	1.000
	Other_Innovation		2.97	.847		
Pair 15	Self_Interpersonal Tact	33	3.06	.659	.000(32)	1.000
	Other_Interpersonal Tact		3.06	.659		
Pair 16	Self_Expertise	33	2.85	.755	-1.222(32)	.231
	Other_Expertise		3	.612		

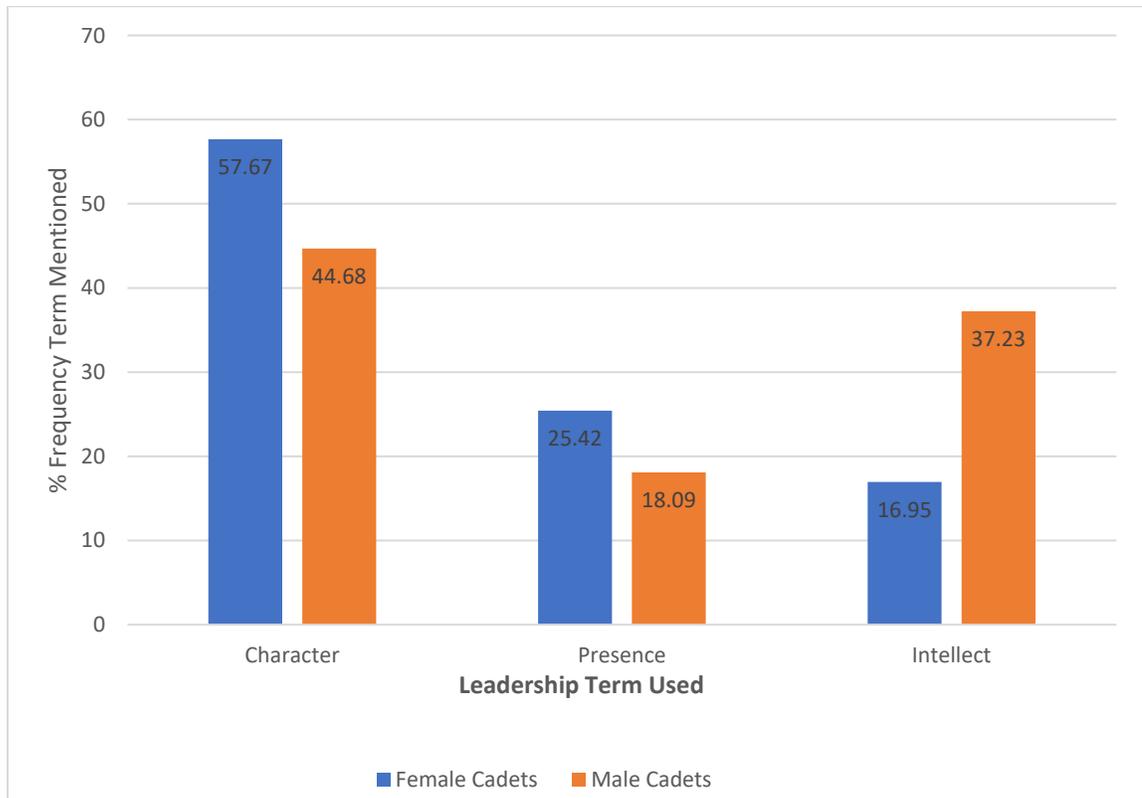
## Appendix F

### Leadership Terms Cadets Use to Describe Self



## Appendix G

### Leadership Terms Cadets Use to Describe Traits They Value in Other Leaders



## Appendix H

### Sample Army Officer Evaluation Report

COMPANY GRADE PLATE (O1 - O3; WO1 - CW2) OFFICER EVALUATION REPORT <small>For use of this form, see AR 623-3; the proponent agency is DCS, G-1.</small>					See Privacy Act Statement in AR 623-3.	
<b>PART I - ADMINISTRATIVE (Rated Officer)</b>						
a. NAME (Last, First, Middle Initial)		b. SSN (or DOD ID No.)	c. RANK	d. DATE OF RANK (YYYYMMDD)	e. BRANCH	f. COMPONENT (Status Code)
g. UNIT, ORG., STATION, ZIP CODE OR APO, MAJOR COMMAND				h. UIC	i. REASON FOR SUBMISSION	
j. PERIOD COVERED FROM (YYYYMMDD) THRU (YYYYMMDD)		k. RATED MONTHS	l. NON RATED CODES	m. NO. OF ENCLOSURES	n. RATED OFFICER'S EMAIL ADDRESS (.gov or .mil)	
<b>PART II - AUTHENTICATION (Rated officer's signature verifies officer has seen completed OER Parts I-VI and the administrative data is correct)</b>						
a1. NAME OF RATER (Last, First, Middle Initial)			a2. SSN (or DOD ID No.)	a3. RANK	a4. POSITION	
a5. EMAIL ADDRESS (.gov or .mil)			a6. RATER SIGNATURE		a7. DATE (YYYYMMDD)	
b1. NAME OF INTERMEDIATE RATER (Last, First, Middle Initial)			b2. SSN (or DOD ID No.)	b3. RANK	b4. POSITION	
b5. EMAIL ADDRESS (.gov or .mil)			b6. INTERMEDIATE RATER SIGNATURE		b7. DATE (YYYYMMDD)	
c1. NAME OF SENIOR RATER (Last, First, Middle Initial)			c2. SSN (or DOD ID No.)	c3. RANK	c4. POSITION	
c5. SENIOR RATER'S ORGANIZATION	c6. BRANCH	c7. COMPONENT		c9. EMAIL ADDRESS (.gov or .mil)		
c8. SENIOR RATER PHONE NUMBER			c10. SENIOR RATER SIGNATURE		c11. DATE (YYYYMMDD)	
d. This is a referred report, do you wish to make comments? <input type="checkbox"/> Referred <input type="checkbox"/> Yes, comments are attached <input type="checkbox"/> No				e1. RATED OFFICER SIGNATURE		e2. DATE (YYYYMMDD)
f1. Supplementary Review Required? <input type="checkbox"/> Yes <input type="checkbox"/> No				f2. NAME OF REVIEWER (Last, First, Middle Initial)		
f3. RANK		f4. POSITION		f5. Comments Enclosed		
f6. SUPPLEMENTARY REVIEWER SIGNATURE			f7. DATE (YYYYMMDD)			
<b>PART III - DUTY DESCRIPTION</b>						
a. PRINCIPAL DUTY TITLE				b. POSITION AOC/BRANCH		
c. SIGNIFICANT DUTIES AND RESPONSIBILITIES						
<b>PART IV - PERFORMANCE EVALUATION - PROFESSIONALISM, COMPETENCIES, AND ATTRIBUTES (Rater)</b>						
a. APFT Pass/Fail/Profile: <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Date: _____ Height: _____ Weight: _____ Within Standard? _____ Comments required for "Failed" APFT, or "Profile" when it precludes performance of duty, and "No" for Army Weight Standards? <a href="#">Reset Item a. APFT/Pass/Fail/Profile</a>						
b. This Officer's overall Performance is Rated as: (Select one box representing Rated Officer's overall performance compared to others of the same grade whom you have rated in your career. Managed at less than 50% in EXCELS.) I currently rate <input type="checkbox"/> Army Officers in this grade. A completed DA Form 67-10-1A was received with this report and considered in my evaluation and review: <input type="checkbox"/> Yes <input type="checkbox"/> No (explain in comments below)						
EXCELS (49%)		PROFICIENT		CAPABLE		UNSATISFACTORY
<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>
Comments:						

NAME:		SSN (or DOD ID No.)	PERIOD COVERED: FROM (YYYYMMDD)   THRU (YYYYMMDD)
c. 1) <b>Character:</b> <i>(Adherence to Army Values, Empathy, and Warrior Ethos/ Service Ethos and Discipline. Fully supports SHARP, EO, and EEO.)</i>			
c. 2) <b>Presence:</b> <i>(Military and Professional Bearing, Fitness, Confident, Resilient)</i>			
c. 3) <b>Intellect:</b> <i>(Mental Agility, Sound Judgment, Innovation, Interpersonal Tact, Expertise)</i>			
c. 4) <b>Leads:</b> <i>(Leads Others, Builds Trust, Extends Influence beyond the Chain of Command, Leads by Example, Communicates)</i>			
c. 5) <b>Develops:</b> <i>(Creates a positive command/ workplace environment/Fosters Esprit de Corps, Prepares Self, Develops Others, Stewards the Profession)</i>			
c. 6) <b>Achieves:</b> <i>(Gets Results)</i>			
<b>PART V - INTERMEDIATE RATER</b>			
<b>PART VI - SENIOR RATER</b>			
<b>a. POTENTIAL COMPARED WITH OFFICERS SENIOR RATED IN SAME GRADE (OVERPRINTED BY DA)</b>  <input type="checkbox"/> <b>MOST QUALIFIED</b> <i>(limited to 49%)</i>  <input type="checkbox"/> <b>HIGHLY QUALIFIED</b>  <input type="checkbox"/> <b>QUALIFIED</b>  <input type="checkbox"/> <b>NOT QUALIFIED</b>	b. I currently senior rate <input type="checkbox"/> <b>Army Officers</b> in this grade.		
	c. COMMENTS ON POTENTIAL:		
	d. List 3 future <b>SUCCESSIVE</b> assignments for which this Officer is best suited:		

## **Appendix I**

### **Email to Participants**

Hello,

My name is Sarah Griffin. I am a doctoral student at the University of Vermont in the Educational Leadership and Policy Studies program. I am writing to kindly request your participation in a doctoral research study that I am conducting titled: United States Army Leadership Doctrine: Gender, Attitudes, and Perceptions. The intention is to determine how cadets perceive Army leadership doctrine.

The study involves completing a brief online survey. Participation is completely voluntary, and you may withdraw from the study at any time. The study is completely anonymous; therefore, it does not require you to provide your name or any other identifying information.

If you would like to participate in the study, please read the Informed Consent letter below. To begin the survey, click the survey link at the end.

Thank you for your time and participation.

Sincerely,

Sarah Griffin, M.Ed.

Doctoral Student, University of Vermont

## Appendix J

### Cadet Self-Perception of Ability to Demonstrate Leadership Attributes Survey

#### Question

Using the following scale, how well do *you think* you demonstrate the Army leadership attributes?

	Do Not Demonstrate	Need to Improve	Demonstrate Well	A Top Performer
Character				
<u>Army Values</u>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Empathy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<u>Warrior Ethos</u>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Discipline	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Presence				
Military Bearing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fitness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Confidence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Resilience	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intellect				
Mental Agility	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sound Judgement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Innovation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Interpersonal Tact	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Expertise	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Appendix K

### Cadet Perception of How Others View Their Ability to Demonstrate Leadership

#### Attributes Survey Question

Using the following scale, how do you think *others perceive* your ability to demonstrate the Army leadership attributes?

	Does Not Demonstrate	Needs to Improve	Demonstrates Well	A Top Performer
Character				
<u>Army Values</u>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Empathy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Warrior Ethos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Discipline	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Presence				
Military Bearing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fitness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Confidence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Resilience	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intellect				
Mental Agility	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sound Judgement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Innovation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Interpersonal Tact	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Expertise	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>