

Title: The soldier's Sensemaking

Executive summary

The paper explores the significant parameters of the contemporary soldiers Sensemaking by using a wide array of former and newly constituted sources.

The social identity perspective is identified, as an ancillary result of the analysis, as the primary contributing conceptual framework and is included as a constituted element of the analysis, together with the responsive processes thinking and organizational identity.

The analysis of Sensemaking furthermore reveals a pending individual and organizational identity crisis. Thus, the paper takes a longitudinal perspective through a comparative analysis of a precedent and to some extent, similar and contemporary organizational identity crisis in the Danish Defence Forces. The latter is designed to provide an eligible framework for providing qualified recommendations, as to evade and handle a new alleged crisis, for the target organization by examining the consequences of the previous crisis.

The paper is therefore subsequently occupied with the urgent organizational issue of employment, and the needed initiatives for future development, that are interrelated to the recent parameters of the soldier identity construction.

The paper have argued that the organization through the last decade have been able to fulfill its inherent objective and not only as defined in the period Agreement of Defense, but also on the individual level of the soldier as well. Thus, the soldier identity is encapsulated in the current *raison d'être*. The organizational perspective however conflict with that of the employee, since the Defense in its current form, with notably expanded international engagements, is unlikely to maintain its current level of workforce nor provide it with the same operational environment.

Thus it is a, strictly speaking, reciprocal issue that the organization does not have the capacity to retain its personnel between the international missions, with severe consequences for the individual and the organization.

Title: The soldier's Sensemaking

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Two soldiers trying to make sense of budget cuts prior their deployment

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Title: The soldier's Sensemaking

Index

Executive summary.....	1
Title: The soldier' Sensemaking	2
1. Abstract	4
2. Introduction.....	5
2.1 Phenomena of interest.....	5
3. Methodology	5
3. 1Target organization	5
3. 2 Methodological considerations for choosing this organization	5
3. 3 Problem statement.....	7
3. 4 Supplementary questions	7
3. 5 Aim.....	7
3. 6 Delimitation.....	8
4. The research design	10
4. 1 Choice of paradigm.....	10
4. 2 Social- constructivism	12
5. Study design.....	14
5. 1 Sources.....	14
5. 2 Interview method	15
5. 3 Analysis	17
5. 4 Comparative Analysis	18
5. 5 Discussion.....	19
6. Validity and reliability.....	19
7. Conceptual Theory	20
7. 2 Critique to Theory	22
8. Analysis.....	23
8. 1 Retrospect.....	24
8. 2 Social context	26
8. 3 Personal identity	28
8. 4 Enactment.....	32
8. 5 Plausibility.....	35
8. 6 Salient cues	41

Title: The soldier's Sensemaking

8. 7 Ongoing projects	45
10. Intermediary resume.....	48
10. 1 Intermediary perspectivation	48
11. Synthesis.....	49
12. Perspectivation	54
13. Discussion	57
13. 1 Long run	57
13. 2 Short run	60
14. Group formation	63
15. Organizational implications	66
16. Conclusions.....	70
16. 1 Recommendations.....	70
16. 2 Cross sector recommendations.....	72
17. Sources	72
17. 1 Method	73
17. 1 Theory	73
17. 2 Empirical contributions.....	74

1. Abstract

It is the papers assertion that the ongoing globalization causes an eruption of the contemporary organizational environment, as new business markets emerge and competitors transcend former barriers, hence former paradigms should be reassessed.

Environmental dissemination or unprecedented access lure the opportunity for organizational expansion, however the new environment might prove a more complicated texture where involvement itself is hazardous. Organizations therefore risk being fragmented between inconsistent realities or forced to rapid retrenchment and it thereby puts forward requirements to the employee to make sense of the new organizational entity.

The paper therefore takes a perspective on identity construction.

Title: The soldier's Sensemaking

2. Introduction

The concept of Sensemaking is addressed, as determining for employee welfare, in this Master thesis at Cand.merc.sol. Hence, it is considered a relevant and thus significant challenge for contemporary organizations.

Thus the implications from the environmental influence on employee Sensemaking is obvious from an organizational perspective, in terms of retention policies and publicity for instance. The latter do arguably have an amplified effect in the public organizations subject to political governance.

The Danish Defence Forces (from now on designated as DDF) is a relevant example since it allegedly experienced vast development post 11. September 2001.

The date became a well known historical turning point, as it also marked the initiation of the war on terror launched by the Bush administration. The campaign was supported by, among other NATO allies, the Danish government. The political decision thereby manifested, using a common tenet, the first Danish involvement in *offensive* warfare since 1848ⁱ. The consequences for the DDF was arguably significant changes in the organizational objectives since it was mainly preoccupied with territorial defense until that point.

2.1 Phenomena of interest

The paper therefore intends to explore the soldiers ability to make sense of this divided reality provided by the new operational environment and the implications on the organizational context.

3. Methodology

3.1 Target organization

The Danish Defense Forces

3.2 Methodological considerations for choosing this organization

One becomes supporter of not only a theoretical pre-understanding but also a practical pre-understanding, when one works in one's 'own' organization, which affects the perception in the situation of observation and the following analysis (Steffen 1995 i: Kristiansen and Krogstrup 1999ⁱⁱ). It is because one can hardly free oneself completely from long term

Title: The soldier's Sensemaking

socialization in the particular organizational culture, behavior and thinking mode. The question and challenge how to maintain distance when one never has occupied the role as stranger towards the field is therefore relevant (Svensson & Starrin 1996ⁱⁱⁱ).

The research design is therefore constructed with the desire and intention to challenge my own knowledge and pre understanding of the organization (Darmer, 2010; p. 74). The practice of studying one's 'own' organizations however also offers a lot of advantages, despite which paradigm one adhere to, as one knows the practices and what could be interesting to focus on (Darmer, 2010; p. 64). It is also convenient that the organization is a highly debated and topical subject, as it is also important to get familiar with the organizational context (before making the problem statement) since industrial conditions and political, economical and cultural tendencies can have implications (Darmer, 2010; p. 131).

The media attention makes it increasingly easier to reflect on different angles of the organization and its environment. Undersigned moreover benefits from two years of 'recent' individual experience as a section commander (non-commissioned officer) in the army, which provides rewarding insight into the organizational culture.

Undersigned's knowledge have been continuously 'updated' through informal networks (former colleagues), I feel, however, that the cognitive impressions and my relation to the DDF as an employee developed through that particular time, are somewhat adequately comprised by the years of studying. (Darmer, 2010; p. 64) equally point out that one way to deal with the issue of 'intimacy' and create scientific distance to the subject, is to leave the culture for a period. It therefore provides undersigned with a needed objective basis even though "cognitive bias is inevitable" (Johnson, Scholes and Whittington R.2005^{iv}).

I assess that the distance does not affect my access to the organization under any circumstances, even though one could expect that "familiarity" would be a benefit (Darmer, 2010; p. 131). The organizations sheer size however impairs the 'range' of personnel ties (my untested assumption). Furthermore undersigned made the consciences choice not to interview any former colleagues in order to avoid personnel codification of events and narratives. Hence, it is an imperative to ignore own favorite aversions and scientific unjustified perceptions of the organization (Darmer, 2010; p. 111).

Title: The soldier's Sensemaking

Individual experience, however, is cognitive models one construct over time to help make sense of one's situation (Johnson, Scholes and Whittington R. 2005^v). Undersigned therefore wish was my intension to diverge from my own as these perceptions not always suits as frames of reference given the hazard of bias. My own position is nevertheless important as "interest is the driving force in the research project" (Andersen, 2005^{vi}).

Nonetheless, contact and communication with the respondent (mentioned later) and thus indirectly the organization has been easy and trouble free.

3.3 Problem statement

How does veterans make sense of their soldering experience as they return to Denmark?

3.4 Supplementary questions:

Descriptive:

SQ1: What is the conception of Sensemaking (and how is it related to meaning as a phenomena)?

Interpretation and Analyses:

SQ2: Which elements are central in the soldier's Sensemaking?

Synthesis:

SQ3: (Why) does impeded Sensemaking have implications on the organization?

Perspectivation:

Discussion:

SQ4: (How) can organizational processes facilitate Sensemaking?

Recommendations for action:

SQ5: (Which and how) can future organizational initiatives advance Sensemaking?

3.5 Aim

The paper states 5 sub questions because problem statements should not be regarded as an isolated phenomena but as a contextual relation (Darmer, 2010; p. 88). Sub question number 1 mainly concerns the requirement for conceptual definitions as all theoretical terms should be explained following use (Darmer, 2010; p. 89).

Title: The soldier's Sensemaking

Problem statements, furthermore, usually contain minimum three relevant interest groups (Darmer, 2010; p. 134). The stakeholders in this paper primary include the target organization and its employees, both leaders and non leaders, together with the general public. The aim is therefore to list feasible future recommendations directed at the target organization to mitigate (or solve) the current challenges. Secondary, the findings of this analysis should assist establishing relevant suggestions for external use if possible.

Undersigned therefore wish to use the target organization to demonstrate the ability to conduct research and draw conclusions in my field reaching the various taxonomical stages of knowledge.

3. 6 Delimitation

It is not within the scope of this paper to discuss the theory of science, since sciences studies basically is a scientific study of science. Undersigned therefore take the reflections (the sciences studies imply) about what knowledge is, how it is created through the use of different theories and methods and the main assumptions and understanding we have for what we study, such as paradigms, for granted (Darmer, 2010; p. 40).

The DDF is constituted by three main military branches. The army, as an independent branch, is the specific target organization. It is because the branches combined, are one of the largest workplaces in Denmark^{vii}. Thus, I have to delimitate the study to exclude the other branches of service, even though, representation in this research essentially is irrelevant. The term DDF is chosen for the paper to reflect upon personnel serving abroad.

The intention of the paper was to introduce a comparative dimension. The DDF however differs considerably in terms of demographic formation from its allies, without engaging in an extensive cultural discussion.

The United States Army, for instance, is characterized by a societal profile that is generally constituted by soldiers from the low wage earner segment^{viii}. Thus, it is problematic to perform cross sectional references with otherwise relevant subjects for comparison that are described in extensive lists of literature.

Title: The soldier's Sensemaking

The problem statement has to be concise in order to achieve the aim (mentioned above) and concepts therefore have to be delimited and made concrete for a pragmatic approach (Darmer, 2010; p. 125 - 126).

The recommendations in this paper naturally have to consider and respect the DDFs limitations towards resources committed to the functionality of the military apparatus as dictated by the economical and political sphere.

The perspective is however down prioritized in the paper and the delimitation shall be explained in relation to the political environment surrounding the defense.

Personnel that are dismissed honorable to civilian life but later faces issues are likewise not dealt with, as the responsibility for their destiny is a political related question, since the DDF is not budgeted to deal with it as dictated through the governmental governance.

Moreover, the aim is an organizational approach to the problem statement, thus the focus is on the accomplishment of the military task with respect to the employee Sensemaking.

The paper therefore considers the relevance of organizational processes and the allocation of resources according to this approach. It would also be relevant and rational to consider financial and political alternatives, from the soldiers perspective, however potential changes are less plausible. The scope will therefore remain to suggest needed organizational changes that are cost-effective.

It would furthermore also be relevant to discuss the influence of the New Public Management governance thoroughly in relation to the organization.

Finally, the recommendations are evidently affected by the scope of the paper provided by the selective approach, which again is determined by the chosen theory and method. The latter concepts naturally mitigate focusing the paper however possible relevant subject matters are thereby overlooked. Hence the de-selections could potentially channel the reflections upon another path. The paper likewise only reflects upon the major paradigms of realism and constructivism.

Title: The soldier's Sensemaking

Noteworthy, data and results from research in a constructivist paradigm cannot be generalized or described as truly valid. It thereby imposes a natural delimitation on the paper, since recommendations in this study cannot be transferred onto another coherence.

4. The research design

4.1 Choice of paradigm

Guba defines a paradigm as: "a simple framework of values that guides our actions – both everyday actions and actions related to disciplined research" (Guba 1990:17^{ix}). Thus it is considered the underlying rationale and foundation of knowledge for how research is conducted.

It is recognized below (the theory section) that the concept of *meaning* is equivalent to Sensemaking. Notably, the concept of *meaning* has an inherent dichotomy in relation to research:

The object of *meaning* can arguably be traced (in) directly through it's before mentioned positive implications on the organization. Subsequently, the object in this case, becomes a desired objective itself. *Meaning* can be measured by identifying a general employee opinion and investigating personnel retention statistics among other. It thereby implies that *meaning* is part of a causal relationship. The paradigm of realism contains theories which have a presumption about a somewhat predictable connection between cause and effect (Darmer, 2010; p. 120). Research within this paradigm therefore seeks to explain the occurrence and implications of a phenomenon.

The problem statement however also contains an actor; the employee and thus a viewpoint (Darmer, 2010; p. 133). The organizational issue is therefore seen from the perspective of the employee, implying that *meaning* thus becomes a subject. It is because an individual perspective evidently will become a subjective understanding in accordance with the constructivist paradigm. It therefore necessitates clarification through an interview, as methods of quantitative nature roughly speaking are orientated towards producing figures, while qualitative methods are directed towards finding meaning (Olsen, 2002; Arbnor og Bjerke, 1997; Bryman and Bell, 2007^x). The approach used in this research deviate from the paradigm of realism because findings not are considered reflections of reality, but distinctive

Title: The soldier's Sensemaking

interpretations which premises and limitations one has to keep in mind (Darmer, 2010; p. 114).

It is possible to compare a phenomenon using both paradigms within theory of science and even recommendable as they are two vital categories of purpose, but it is different aspects of the phenomenon one investigates (Darmer, 2010; p. 364). The realistic paradigm revolves around the essence of the phenomena, its ontology, and the constructivist paradigm its existence, its epistemology (Darmer, 2010; p. 364). Ontology is the science of the world's nature of being, defined as what from a scientific approach is called a subject field (Fuglsang & Olsen 2004^{xi}). Epistemology (theory of knowledge) studies what knowledge is and how it's acknowledged and accepted (Darmer, 2010; p. 40).

Thus, ontology puts focus on what real(ity) is (Darmer, 2010; p. 40) and epistemology instead concerns how we can acknowledge this reality (Darmer, 2010; p. 45). It is therefore the intention to use both paradigms in order to achieve a more nuanced understanding of the empirical problems as they unfold in a specific context in practice (Darmer, 2010; p. 152) and thereby reveal and provide different answers in the research of the same phenomena (Darmer, 2010; p. 361). The logic follows that the constructivist paradigm is a 'bottom-up' approach in contrast to the usual 'top-down' used in the paradigm of realism and both should therefore be applied. It is however difficult to initiate research directed at employees directly as undersigned try to deviate from the knowledge provided by being a former organizational member, thus inspiration must come from the best possible and least biased approach.

The paradigm of realism is often linked to quantitative surveys. It is because research aimed at a phenomena's ontology requires a 'larger' setting, as it concerns the validity of a general assumption, the alleged truth. Undersigned does not have the capacity to undertake such research adequately taking the size of the target organization into consideration. The paradigm of constructivism, however, is associated with qualitative research due to its interpretative nature. It therefore seems more suitable in this context.

The paradigm of constructivism is however not incompatible with quantitative surveys.. Researchers will often use quantitative surveys in the effort to delimitate the problem statement and in general get familiar with the field of enquiry as seen in this paper. Statistics

Title: The soldier's Sensemaking

and others research data can therefore be used to describe aspects about the phenomena of interest (Darmer, 2010; p. 144).

It is argued that combining the paradigms will provide a more nuanced picture and provide 'richer' results, moreover the two paradigms will also provide a natural opposition to each other (Darmer, 2010; p. 354).

4. 2 Social- constructivism

Ontological objectivity represents objectives as they are, independent of human cognition. Thus, the world as it *is*, as a kind of universal truth with coherence between thought and object (Collin, 1990: 52^{xii}). Ontology objectivity is therefore not really possible in social sciences (in which the paper intend to engage) as the object investigated is actually human acts, thoughts, emotions and experiences in relation to reality as people experience it (Collin, 1990: 54^{xiii}). It is therefore not only relevant in relation to Sensemaking but furthermore in the respect to interpretation and analysis by researchers in general. Undersigned can therefore not make a 'clean' objective analysis in concordance with the constructivist paradigm.

The reason to stress this is that much analysis of organizations is marked by neglect of human influence (Darmer, 2010; p. 356). Mintzberg (1983^{xiv}) for instance infer that objective criteria, for analyzing how to create the optimal organization, exist. The role people play here is ideal or typical such as blue collar 'low wage employee' or white collar 'educated worker'. Mintzberg is of course ironic in the sense that such assumptions only will remain speculation as humans cannot be categorized that easy, although convenient. Focus is likewise put on strategic 'positions' and strategic 'action' in most strategic analysis without any indication of interference from humans (Johnson, Scholes & Whittington, [1998] 2006^{xv}).

The environment and its effects are arguably often similarly left out as will be discussed throughout the assignment. Interpretations from my point of view is thus a balance between the effort to counter such tendencies while not influencing them too much. The balance is best described as analytic generalization (Kvale, 2001^{xvi}) which is a thoroughly considered judgment if the results of the interpretation, can be directional for what shall happen in another situation (Kvale, 1994/2001:228^{xvii}).

Title: The soldier's Sensemaking

The theory of social- constructivism therefore examine a particular topic in a subjective manner, with a micro perspective as point of departure. Empirical data of quantitative nature is therefore less significant.

It thereby implies that these theories are not scientifically proven, which in turn can have implications for the results and recommendations.

The theories focus on the relations between actors which implies, that the conclusions have limited ability to be applied as generalizations towards a greater perspective. It is therefore difficult to state some general guidelines, which however is to be preferred in an organization with the size of the DDF.

The choice of my main paradigm implies that casual relations cannot be determined (according to the paradigm of social- constructivism), however the paper attempts to challenge the 'incommensurability' of the paradigms, as defined by Kuhn (1973^{xviii}). The paper however supplements and oppose the private (lowest ranking) soldiers subjective opinion in contrast to the prevailing large scale studies of the DDF. Hence Kuhn's concept refers to the alleged incomparability of the paradigms. It essentially refers to how one perceive reality, if it can be standardized and made relative stabile or is chaotic and created on an individual level. The distinction is eventually determining for the choice of paradigm and the argument by Kuhn was that these two entities are incomparable.

Moreover, although it seems 'conveniently' likely, quantitative surveys are not restricted to the paradigm of realism and neither are constructivist approaches limited to qualitative research designs. This is thus a simplistic acknowledgment of the possible usages of both paradigms (Darmer, 2010; p. 143).

The perception creates the basis for which kind of data one considers 'valid' in terms of making sense or what is general applicable to other scenarios.

The method of analysis will therefore be partly 'descriptive', in respect to the discussion above, in order to provide a (new) interpretation of the sources. Furthermore, the approach will be explanatory one in order to validate the findings in the discussion (Ankersborg, 2007^{xix}) should I find them suitable for supplementing the interview.

Title: The soldier's Sensemaking

The main components of the paper are briefly described in terms of methodology below.

5. Study design

The Study design is the overall framework for production of empirical material. It indicates which type of data you want to produce and how it should be treated (Darmer, 2010; p. 145). Undersigned have therefore, in respect to the section above, in the research phase chosen to use a vast amount of literature as empirical contributions.

It is done in order to construct and obtain an image of the organization and its self understanding. The approach is possibly unique as to obtain information without interfering in the process as a researcher in alignment with the paradigm of realism. It provides an opportunity to 'observe' through others and somewhat precisely describe the organization and its individuals and their experience. The researchers' interpretations and conclusions however, will consequently affect mine. Research in contrary, in the constructivist paradigm, using qualitative methods, is marked by the participation of the researcher in creating the worldviews and this has importance in relation to the problem formulation (Darmer, 2010; p. 130). It should however be avoided to the extent possible, as it can be considered a deviation from the 'truth' in an objective sense.

The subject of interest is primary analyzed through idiographic (subjective and specific) sources. However, undersigned used the already established knowledge from several studies (see listing below) in form of nomothetic (general and objective) reasoning as a point of departure for the paper and to conduct further inquires.

5. 1 Sources

The sources intended to provide scientific inspiration for the construction of the interview are chosen because they reflect another time of the organizational -environment. The research design thereby approximates the structure of a longitudinal and comparative study. Longitudinal studies are relevant if one desire to examine a phenomena's development over time (Darmer, 2010; p. 145) and comparative studies are designed to compare differences and equalities about phenomena on different occasions in order to achieve a greater insight (Darmer, 2010; p. 156). The latter have importance in relation to the problem formulations conception of meaning (as will be discussed thoroughly) and relates to the organizational objectives effect on the conditions for employee Sensemaking.

Title: The soldier's Sensemaking

Objective is here understood as "a more precise statement of the goal" (Johnson, Scholes and Whittington R.2005^{xx}). Westenholz (2002^{xxi}) points to the importance of using history as a source for background knowledge in relation to the longitudinal study. Knowledge might be produced with valuable insight into the organizational development, it is however not the intention of the paper to engage in a comprehensive discussion in this regard. Again, elements from different data generating techniques bring different perspectives towards a more holistic result.

The approach is chosen because empirical work and representation of empirical data becomes problematic when statements about "the world out there" reveal more about the researcher than the subject being investigated (Darmer, 2010; p. 60). I thereby use these reports to gain organizational insight and am therefore able to construct an interview guide, leading to the creation of empirical knowledge, without using own bias as a foundation. The risk of overseeing or missing out something when you look at a familiar context (Darmer, 2010; p. 64) is thereby also reduced considerable, because if you are not challenged by the empirical input there is always a hazard that you just conform to and confirm already existing conceptions and theory (Darmer, 2010; p. 150).

5.2 Interview method

Four interviews were conducted. Two containing the accounts from soldiers of the private class and one with a military commander and a consultant, respectively.

Theories, where the perception of reality and truth is placed inside the constructivist paradigm cannot research the 'real' world, as it assumes it to be a personal or collective matter.

The belief of coherence could thus be designated as its 'epistemology'. It basically revolves around how one can acquire knowledge (therefore also called theory of knowledge) about which presumptions are used to produce knowledge and how data is legitimized (Darmer, 2010; p. 45).

The constructivist paradigm therefore revolves around an interpretation by an actor of a phenomenon or as described according by Darmer (2010; p. 116) the reality is constructed from our own experiences and ideas.

Title: The soldier's Sensemaking

Needless to say, critical reasoning is therefore an imperative. However, it thereby follows that an interview is a valid approach for extracting 'legitimate' knowledge, or using the terminology of Weick: "Organizations resemble puzzling terrain because they lend *themselves to multiple, often conflicting interpretations, all of which are plausible* (Daft & Macintosh, p. 198^{xxii})".

The statement above therefore also reflects upon another aspect that naturally calls for attention; which is the number of interviews that should be conducted ideally. Hence, it is not relevant to focus on several respondents in the constructivist paradigm (in a paper of this scope) as several accounts could lead to incompatible explanations, that all need clarification because of their inherent legitimacy.

The term respondent therefore has a dual meaning in this paper as it is primary the individual interviews reflecting the account by a respondent, but it's also used in a figurative sense as a generalized account of the soldiers Sensemaking despite the controversy of subjectivity.

Sources were used in the research phase to construct the interview guide as described. It was however not facilitated into specific questions as it was not deemed necessarily, although a number of topics the interview could touch upon, were chosen in the analytic generalization.

The interview has therefore been initiated, partly, as a 'counter' enquiry to the main themes presented in the data material mentioned above. The problem statement hence arises from that research.

The method and extent for data generation, with the before mentioned in mind, thus seemed established. The interviewer should therefore disclose the respondent's knowledge without interfering, preferably. Kofod (2005:35^{xxiii}) address this issue by inferring that spectators always will be guided by their bias, constituted in their experience and knowledge and it will at least affect the questions they ask.

Importantly, quantitative methods are roughly speaking orientated towards producing figures while qualitative are directed towards finding *meaning* (Olsen, 2002; Arbnor og Bjerke, 1997; Bryman and Bell, 2007^{xxiv}) which favors the use of interviews.

Title: The soldier's Sensemaking

The structure of the interview therefore had roughly three phases (reducing Kvale's, 1997, 7 phases method); idea and planning, execution of the interview and belaboring of the interview material together with reporting (Csarniawska-Joerges, 2004; p. 228).

The initial phase, as described above, therefore functions as research for constructing the interview guide which is intended to question these findings. Thus, it is therefore arguably a semi structured interview due to the intend. It is furthermore constructed on the basis of the former research. Empirical data is thereby created in the second phase by conducting the interview. The focus of the interview will therefore be to point out the exact criteria that are relevant in understanding the soldiers Sensemaking. Nevertheless, the semi structured approach offers a hazard of pre constructing the outcome.

The research therefore moves from a nomothetic (general and objective) reasoning to an idiographic (subjective and specific) analysis. Westenholtz (2002^{xxv}) also implies that “micro sociological explanations are necessary in supplement of macro explanations (and vice versa)”. The 'sociological' perspective reveals a focus on social relations as an aspect of employee Sensemaking that often are disregarded in a macro structural analysis.

Finally, transcription have only been used to a limited extent since citations is irrelevant in the constructivist paradigm, as it eventually becomes a matter of interpretation from the researcher perspective anyway. Furthermore, the accounts were all recorded.

Undersigned benefitted from the ‘going native’ syndrome as the respondent stated that he would only share his story because he was talking to someone who had been deployed himself, thus, my former soldier identity provided a legitimate position despite not currently being part of the organizational.

5.3 Analysis

The focus of the analysis will be to point out the exact criteria that are relevant in understanding the soldiers Sensemaking.

The analysis is partly descriptive (Ankersborg, 2007; p. 12) in relation to an interpretation of the sources in the analysis. The approach is important since its absence could cause bias in the paper, based on expectation and thus inaccurate analysis (Sackett, 1979^{xxvi}) by choosing already conducted research selectively for instance^{xxvii}.

Title: The soldier's Sensemaking

The research design is therefore primary directed at inductive reasoning, despite the conceptualization of *meaning* which were necessary to create consistency. Inductive logic is understood as questioning a (proclaimed) phenomena through a relevant empirical site or setting, collecting and analyzing data and thereby produce conclusions by logical coherence with existing theory (Bryman & Bell, 2003: 283^{xxviii}).

The process can be explained as "a given organizational (phenomena^{xxix}) is examined in detail without an explicit preconceived theoretical viewpoint, and those dimensions that define what is core, distinctive, and enduring are arrived at by inductive generalization from the organization's peculiar characteristics" (Albert, S., & Whetten, D. A. , 1985; p. 105). It is therefore a suitable approach if one wants to remain open to new interpretations and regard the research as work in progress, determined by the problem statement.

5. 4 Comparative Analysis

The paper will rely on contemporary sources and descriptions of the military culture but will not construe quantitatively empirical data because of the social-constructivistic approach.

The sections involves an explanatory (Ankersborg, 2007; p. 12) approach which is used in order to clarify the rationale of the findings, which in turn is used to validate the discussion. The paper thereby achieves a tentative longitudinal research design, which is relevant if one desire to examine a phenomena's development over time (Darmer, 2010; p. 145) since Sensemaking is examined in another period. Thus, it improves cognitive insight in a contextual setting by working deductively from a theoretical viewpoint that suggests or supplies relatively well defined identity-relevant dimensions (Albert, S., & Whetten, D. A. , 1985; p. 105).

Studies of a longitudinal character are suited for being interpretive as they can record social-political-cognitive-affective processes as these unfold, which is beneficial. It thereby reveals what actors, strategic or not, think and feel at the time of the events and how their prior experiences affect them and to which critical incidents they pay attention (Smirchich, L. and Stubbart, 1986; p. 734).

Analysis in the paradigm of realism, as is the case with the external produced surveys, tries to uncover reality and truth in accordance with certain rules. Hence, reality exist in this

Title: The soldier's Sensemaking

paradigm and is real without anybody watching it. Thus, it's an approximation of the ideal ontological objectivity, even though it arguably in practice, remains in use as the inference to best possible explanation. The aim is therefore to find *a* truth about what you investigate, in order to reach a better explanation of what you research (Darmer, 2010; p. 364).

5.5 Discussion

The paper extends towards an explorative and diagnosing approach (Darmer, 2010; p. 120). It thereby investigate the phenomena with the aim of identifying the extent of the problem and defining details of a sensible solutions. Notably the constructivist paradigm makes the paper reluctant and hesitant to formulate general applicable recommendations.

The choice of method ensures the most optimal procedure, which is to constantly shift between the empirical data and the chosen theories, thereby enabling one to challenge the achieved viewpoints and perceptives on a regular basis (Darmer, 2010; p. 142).

6. Validity and reliability

The respondents describe their experiences which I cannot validate. The analysis that remains is therefore marked and guided by the hitherto assumptions. Nonetheless, the accounts by the respondents from the private class showed no controversy despite serving in the same unit, which itself could be subject for critique, dispersion is however irrelevant in the constructivist paradigm. Hence, it was recognized as different actors, in the interviews, with the 'same' experience.

Importantly, Sensemaking is a relational phenomena as people perceive the different aspects and relations of a subject and furthermore form opinions based on earlier experiences, thus 'all' actors have different meanings.

It could therefore be argued that it is easy to make a wrongful categorization of the soldier as the assignments varies to a great extent in relation to the mission and time of deployment, the comparative aspect is therefore introduced to annihilate and reduce such fallacy.

Furthermore, the paper is constructed in respect to the following points: Research validity are determined by several aspects, among other the degree of coherence between the theoretical terms and empirical variables focused on and questioned. Furthermore, the relevancy of the empirical variables in relation to the problem statement is crucial. This means, rephrased, the

Title: The soldier's Sensemaking

extent to which the questions asked provides knowledge of the central aspects of the problem statement. The data creating techniques used therefore needs to be suitable in relation to the aim and intentions of the research, together with the respondent's trustworthiness and the quality of the encounter with the interviewer. The relevance of the theories used for analysis and extraction of data (Kvale 2000^{xxx}) is likewise important.

7. Conceptual Theory

SQ1: What is the conception of Sensemaking (and how is it related to meaning as a phenomena)?

The section intends to explain the rationale for using the theory and hence why they are compatible.

The concept of *meaning* thus receives attention here to avoid misinterpretation as it is argued that Sensemaking concerns the ability to create *meaning*.

Erez and Earley (1993^{xxx}) defines socially sustained *meaning* to be one that reflects favorably the organization and one that also promotes individual self-enhancement, efficacy and consistency. Thus, *meaning* is arguably a social construction linked to the three latter mentioned self derived needs. The coupling will be discussed in turn, notably at this point however, it is the claim that the concept *meaning* has a positive value. It is therefore evidently that the presence of *meaning* in a given system benefits the employees and in turn, the organization, in terms of higher job satisfaction. Hence, employee satisfaction is a well known parameter for the retention of personnel and higher productivity among other aspects (Trist and Bamforth, 1951^{xxxii}). The problem statement, as such, therefore naturally aims at retrieving insight which is valuable for the target organization (Darmer, 2010; p. 118).

The paper therefore takes a point of departure in social constructivism, which is a vital element of social psychology^{xxxiii}. The latter argues that organizational phenomena's are socially constructed and can therefore only be understood from an interactional perspective integrated in a cultural setting. The constructivist approach is therefore used to reveal the empirical world, and not gathering of data as within the paradigm of realism. Hence data is not something to be collected, it is constructed (Darmer, 2010; p. 203).

Title: The soldier's Sensemaking

Weick is, as a general rule, a social psychologist and like Mead (to which we will return) he believes, that we create meaning about the world in a social process. It thus takes place on a mental level in an interaction with past, remembered, or recent social events and relations. The social is therefore grown together and reproduced in the mind (Weick: 41^{xxxiiv}).

The conception is accordingly that *meaning* – or Sensemaking – is the explanation we provide to ourselves in order to act, or rather after the act(ion) itself, to maintain our conception of reality in an clear manner (Darmer, 2010; p. 434).

Sensemaking is thus a promising concept that can broaden the micro side of macro topics (O'Reily 1991, p. 449^{xxxy}). Hence, it is used to oppose the macro perspectives dominating the conducted research of the organization and largely to acknowledge, that the perception of reality by the lowest ranking members of the organization will eventually influence its overall strategic course.

Weick' theory is therefore used, as it offers an approach to analyze employee welfare and relevant parameters of change, that distinguishes itself from the traditional modes of thinking. Weick' thesis is that, the idea of rational decisions is just *one* way to create meaning of behavior and of the world (Darmer, 2010; p. 434).

The sociologist Mead, mentioned above, equally worked out in detail how one might think of the mind, the self and the social in a responsive process way (Stacy, 2011; p. 300). The theory of responsive processes thinking is therefore used to supplement Sensemaking as it equally takes a relational, social perspective on individual psychology (Stacy, 2011; p. 323). The assumptions about human psychology is thus completely different from those of systemic approaches and hence support the methodological choice of social constructivism. Hence it is argued, in responsive processes thinking, that individuals are social practitioners since their very selves emerge in social practice. Social practice is defined as an interactional activity of communication involved power and evaluative choice (Stacy, 2011; p. 323).

The perspective of Social Identity Theory is identified, as an ancillary result of the analysis, as the primary contributing conceptual framework and is included as a constituted element of the research. Thus, it provides insights concerning self-categorization and social identity

Title: The soldier's Sensemaking

processes and how these influence the motivation and behavior of individuals (Ellemers, 2004; p. 1).

The issue of general employment is analyzed from Albert, S., & Whetten, D. A.s (1985, p. 1) perspective of Organizational Identity which deals with the traditional (Mead, 1934, among other) and somewhat vague conceptual understanding of identity, including its measurability and straightforward uses.

Finally, Weick designates seven central abilities of and criteria for Sensemaking (Weick, 1995; p. 17). Even though it is the aim of this section to provide an overview of the theory used, their underlying rationale will be explained in the relevant paragraphs below, as the paper returns to the conception of Sensemaking.

7.1 Part conclusion:

The paper therefore argues that the theories described can provide a framework suitable for a discussion of the soldiers Sensemaking, when analyzing the respondents utterances.

7.2 Critique to Theory

The aim of the section is to question some general assumptions of the chosen theory.

Mead is argued above to have inspired Weick. The analysis can therefore, to a great extent, be attributed to the research by Mead. It essentially provides the primary explanation for lack of casual relations in social encounters, as his studies describe that social determinism in communication is not realistic, as there are no guaranteed or fixed connections in the human interaction or conversational processes (Stacy, 2011; p. 333).

Mead is moreover arguing that each present has a different past, since in each present, one interpret the past differently. It's because one have a different viewpoint and so construct different meanings of past events. Mead is thereby pointing to iteration, which is the reproduction and potential transformation of the past in the present (Stacy, 2011; p. 320). It therefore implies that no statement or utterance is definite, which makes it increasingly difficult to conclude into general valid observations.

The responsive processes thinking perspective on social practice (where individuals emerge) consist of three central elements including communicational actions, power relations and

Title: The soldier's Sensemaking

ideological choices (Darmer, 2010; p. 453). It therefore assumes that local interaction, provided by the specifics of social practice, create unique events and generalizations such as routines and cultural traditions are therefore only particularizations. Experience is therefore the historical, social processes of consciousness contra self-consciousness and a reality created in thoughts (Stacy, 2011; p. 323). It is therefore obvious that any empirical findings within this framework are of limited use for macro generalizations (noteworthy the theory has been used in a holistic approach throughout the paper and not in segments).

The sections above naturally reflect the applied method of constructivism, where focus is on describing single events without making generalizations or deriving regularities from it (Darmer, 2010; p. 205).

Finally, it's worth contemplating whether the Sensemaking theories still are adequate given that the sociological period of modernism have evolved towards postmodernism. The former served as a paradigm for social psychology and were considerably more focused on the social aspect as defined by Sensemaking. The latter and current period however regards the individual culture as an imperative.

Thus, it is described as a radicalization perhaps best encapsulated by Anthony Giddens who is seen as the "originator" of the thoughts regarding the late modern society^{xxxvi}. He points to several implications of the progress, all leading to less traditional collective systems and increased individuality.

Naturally, it remains the scope of a larger paper to conduct a thorough discussion as some argue that it should rather have been a reinforcement of the paradigm, that characterized the modern society, than a real change away from it^{xxxvii}..

7.3 Part conclusion:

The framework thus offers evident objectives for analysis, despite minor controversy.

8. Analysis

SQ2: Which elements are central in the soldier's Sensemaking?

The section intends to process the interviews A, B and C in order to reveal the soldier's Sensemaking in accordance with the theory presented by Weick (1995). The Seven Properties

Title: The soldier's Sensemaking

of Sensemaking (Weick, 2001; p. 461 and Weick, 1995 p. 17 - 62) is thus used as a point of departure to explain how soldiers make sense of their reality.

The content of the properties will be explained in relation to the empiric material and not in isolation as a paragraph without context. Theory relevant to the main framework is furthermore added to support the analysis.

Weick introduces the following propositions (the order is selected out of convenience):

1. Retrospect, 2. Social context, 3. Personal identity, 4. Enactment, 5. Plausibility, 6. Salient cues, and 7. Ongoing projects

The analysis moreover prioritizes relevant examples of Sensemaking and not an equal weighting of the respective interviews, in terms of quantity. Hence, it is therefore not my ambition to prioritize each category equally but instead to use the empirical material as a guidance. Notably, the properties are closely intertwined but are initially separated for ease of reference.

8. 1 Retrospect; in Sensemaking is when people have the opportunity to retrospectively create meaning in the actions they have participated in, or events that they have witnessed (Darmer, 2010; p. 435).

Interview topics:

The statement above reflect the fact that reality cannot be definitively defined or documented according to the constructivist paradigm, however it is the individual itself that dictate what is true or not. The term 'reality' is used to underline that the particular social constructions is experienced as 'though they were real'. Hence, it is this circumstance that corresponds to Stacy's (2011) explanation regarding the individual, from its own position, understand its own process of recognition as a general 'truth' (Darmer, 2010; p. 479).

The respondent (source: interview B), when asked, were as such not surprised or astonished by any events during his deployment in Afghanistan. He furthermore did not have any regrets towards his actions throughout that particular period or otherwise showed any signs of lament in his utterance.

Title: The soldier's Sensemaking

Thus one can arguably interpret that either the postulation is sincere or that it is affected by a selective memory since "Sensemaking is influenced by what people notice in elapsed events, how far back they look, and how well they remember what they were doing" (Weick, 2001; p. 462).

The respondent, for instance, in relation to critical incidents emphasizes that all participants were informed and aware of the risk associated with solving the task, thus this 'justifies' fatalities. Moreover the respondent also claimed that even though necessary precautions had been taken and post incident assistance was offered these were, however not always sufficient, regrettable. The outcome of critical incidents, taken the severe circumstances in perspective, is therefore unavoidable.

The assertion is indeed valid, in accordance with the social constructivist paradigm however, one should also pay attention to a significant criteria of Sensemaking by retrospect. It encapsulates the tendency for human perception to retain post decision outcomes that can be used to reconstruct pre-decisional histories, as emphasised by cognitive dissonance theory (Weick, 1995; p. 12). The individual memories are thus reconstructed over time until they fit with the account that fulfills the needed explanation.

L. Festinger (1957^{xxxviii}), who was a major influence and made vital contributions to the discipline, introduced the Cognitive Dissonance Theory (CDT from now on). The theory regards, more specific, the consequences of inconsistency between own individual behavior and belief. People accordingly feel anxious and agitated (dissonance), as a symptom, in such a setting. The cognitive process is explained by the reaction by people, towards the instance where they have to choose between alternatives with non overlapping or mutual gain, that is to focus on the benefit they forfeit and the negative features of the chosen alternatives they experience (Weick, 1995; p. 11). It can therefore accentuate in distressing feelings and to alleviate those, people try to alter the meaning and thus post decisional justify the judgment(s) which led to the negative consequences^{xxxix}. Thus 'Sensemaking by justification' (Weick, 1995; p. 12) points out the tendency to selectively increase the number of cognitive elements that are consistent with the decision.

The latter coherence can be disclosed when 'analyzed' from an external perspective but the thesis is that the spectator apparently would not discover with hindsight the inconsistency

Title: The soldier's Sensemaking

between an individual's attitude and actions if these were misaligned, but instead make sense of the process. Undersigned can therefore only speculate in the notions described by the respondent.

CDT is furthermore an essential and established property of Sensemaking and thus has widespread implications for the theory, in its various applications, as will be shown consistently throughout the paper.

Part conclusion:

The section thus provide a critical review of the respondents account as his motivation and criteria for Sensemaking is revealed. Nonetheless, the statements remain the only valid conclusion as his rationalisation is the single most important feature. Thus, we begin slowly to understand the soldiers Sensemaking.

8. 2 Social context; in Sensemaking is explained by Weick, as "Sensible meanings tend to be those for which there is social support, consensual validation, and shared relevance (Weick, 2001; p. 461)".

Interview topics:

Interview B reflects the significance of the social context, as a reason for joining the army again, by stating the following regarding his temporary civilian employment: "It's not just the same as being a substitute teacher". The respondent instead argues that army-life provides the best friendships and experiences. Furthermore, he claims that the working experience is incomparable in relation to the merits of civilian life. The respondent accentuates those facts by repeating them in different coherences. It's a fun and exciting vocation with a unity that is difficult to describe. Thus, the respondent can create meaning when he has the opportunity to interact, and have commitments and obligations, with a group of people (Darmer, 2010; p. 435). The latter might therefore also be the basis for the claim by the respondent, that civilian life was 'overestimated'.

Weick, by taking point of departure in Mead (regarded the founder of social psychology^{x1}) meaning about the world in a social process, that takes place on a mental level, in an interaction with past (remembered) or recent social events and relations (Darmer, 2010; p. 443). The theories can therefore assist in establishing the social coherence in the respondent's

Title: The soldier's Sensemaking

decision making, anchored in the human psychology, by identifying the collective as an imperative.

The social is arguably a crucial aspect of the army since the inherent assignments needs to be solved in unity. Furthermore, everybody is in the same position and the need for common participation contributes to unification. Hence it will, in time, create esprit de corps^{xli}. Commitment therefore arises as an additive process that develops gradually (Salancik, 1977; p. 4^{xlii}). People, as they become more fully bound to these interdependent actions, are more likely to invoke some larger social entity to justify commitment (Weick, 2001; p. 15). It's because Sensemaking is basically a social process that occurs on a mental level (Darmer, 2010; p. 443). Thus, the process described creates affiliation with a self-reinforcing effect as commitments to interact often are justified by explanations that reify social structure (Weick, 2001; p. 15). It therefore clarifies why organizations and the work activities of their members are social activities which play a very important part in the lives, of all of their members (Stacy, 2011; p. 337). The effect is seemingly in effect and durable for the respondent.

Likewise Elton Mayo (1949^{xliii}), in an innovative and reputable study on work motivation (named the Hawthorne effect) found that workers could be motivated by making them feel important. It was achieved through an acknowledgement of their social needs which implied that employees were provided with greater autonomy and additionally reliance. Focus was thus directed towards informal workgroups. The model did however receive some critique (recently^{xliiv}) but it seemingly has its merits according to the accounts of Sensemaking by the respondents.

It is therefore questionable whether the individual can display truly interdependent thoughts and behavior or if the personality necessitates an attachment to a collectivity of some sort.

However it is, for now, vital to acknowledge that cognitive awareness of interdependence to some extent, as well as a sense of emotional involvement with the collective, is a construct of organizational commitment (Allen & Meyer, 1996; Meyer & Allen, 1991) and social identification (Tajfel, 1978; see also Hinkle, Taylor, Fox-Cardamone, & Crook, 1989) among other aspects (Ellemers, 2004; p. 7).

Title: The soldier's Sensemaking

Part conclusion:

The soldier is seemingly highly aware of the commitment to the collectivity, i.e. the close comrades within his unit. He does not however, reflect about a greater entity, such as the army, Denmark or some ideological political course for instance.

8.3 Personal identity; is defined in relation to Sensemaking as "a person's sense of who he or she is in a setting; what is available to enhance, continue, and render efficacious that sense of who one is... (Weick, 2001; p. 461)".

Interview topics:

The statement above together with the preceding section is encapsulated by the fact that an important supplement and addition (among other) to the conception of 'identity' is the term 'social' (Darmer, 2010; p. 434).

Thus, the respondent (source interview B) reveals that working as a substitute teacher, which he was employed as after his first deployment to Afghanistan, by far could not match the soldier life. He was relatively quickly redeployed in Afghanistan (for the second time) and his civilian employment therefore seemed intervallic in nature. The term relative (used before) refers to the fact that the normal rotation period of deployment for a unit and its personnel is approximately three to four years depending on job specification^{xlv}. He was, in contrast, deployed again within a year.

The perception described above corresponds to the assumption by Ellemers (et al., 2002^{xlvi}) that individuals are energized by different experiences or events when they identify themselves as separate individuals, than when they think of themselves as part of a collective, in line with the social identity approach. The social identification therefore seems to be the primary motivating factor, a dependency in this relation could be a requirement of a positive selection concerning identification with a collective.

Thus, it therefore seems obvious that the international missions were the course of continuation in the respondent's life-world at that point and hence a source of Sensemaking, probably because meaning is created by constructing and defending ones identity (Darmer, 2010; p. 435). It corresponds with his utterance reflecting the fact that the military service, from his point of view, only concerns international missions. He considers ordinary training

Title: The soldier's Sensemaking

etc. at a domestic garrison as trivial. The mission in Afghanistan is therefore also a 'closed chapter' for him personally, due to the fact that the operational situation (in his opinion naturally) has come somewhat under control. It means that a deployment there will come to resemble the garrison duty at home, to which he has an aversion. He feels that such conditions neither provide the experience or sense of development he seeks.

The respondent thereby 'revealed' his intrinsic motivation which is a conceptualization, that develop and maintain a person's (changing) sense of one self. It's a composition of three self derived needs (Erez and Earley 1993^{xlvii}): First, the need for self-enhancement which is provided by seeking and maintaining a positive cognitive and affective state about the self. Second, the self efficacy motive that is secured by the desire to perceive oneself as competent and efficacious. Third and finally, is the need for self-consistency reflected by the desire to sense and experience coherence and continuity. The latter is seemingly the most important for the respondent and guarantees the fulfillment, in a coupling with the other requirements, of a holistic Sensemaking process.

The self-derived needs therefore provide and favors a somewhat egocentric motivation and source of Sensemaking in contrast to the framework provided by Weick' Sensemaking properties, which revolves around the socially sustained processes. It could be discussed if the needs however can be reached without group inclusion and thus social acceptance of some sort.

He furthermore openly stated that it affected his motivation negatively, although he did not announce it openly, that there were 'limited' combat in contrary to his first deployment. The unit was involved in some 'serious fighting' during the last rotation and people consequently hoped for a similar scenario, because it was basically considered fun. It's of course difficult to analyze if it is merely a projection of individual belief upon the remaining collective.

It is a completely logical inference that, a person who has trained her or him -self into a fully professional soldier naturally wants to find out if the practice works in real life. It can however be difficult to understand for a civilian counterpart, in all modesty, as a contemporary grand scale survey of Danish soldiers and their relatives indicate^{xlviii}.

Title: The soldier's Sensemaking

Weick, returning to projection above, reinvents the concept and points out that the way we understand ourselves affect the way we perceive others (Darmer, 2010; p. 435). Equally, Stacy (2011; p. 336) assumes that each of us may respond in many different ways to our perception of the views that others have of us.

Psychological 'unilateral' concepts as the latter are however deemed obsolete by Stacy (2011; p. 340) because people are simultaneously evoking and provoking responses in each other and are therefore simultaneously taking up the attitude of each other which is conceptualized as the *generalized other* (a conception to which we will return).

Furthermore Stacy (2011; p. 404) would designate the respondents lack of willingness due to limited combat as a *shadow theme*, which are conversations containing less acceptable norms and accounts relating to individuals and their possible actions, as well as of others and their actions. Themes which are legitimate, in contrast, concerns subjects people feel able to talk about openly and freely. Thus, the conversations are accepted accounts and actions, together with imputations about the actions of others (Stacy, 2011; p. 404). Conversation relating to shadow themes always takes place informally between small numbers of people due to their distinguishing feature that they do not conform to the official ideology (Stacy, 2011; p. 404). It thereby explains why the respondent stressed that the 'confidentiality' of the interview setting were the primary reason to reveal his viewpoint.

It's however interesting nonetheless to speculate on a general level that the combat element in missions constitute a motivating factor despite being an unofficial ideology. Hence, the DDF have therefore arguably experienced an increasing interest in terms of employment and recruitment in relation to the latest international missions in this decade^{xlix}. It is therefore not unconceivable that a new official ideology will appear and with it bringing legitimacy (Stacy, 2011; p. 404) towards a new organizational reason d'être, highlighting the prospect of combat as an important motivational driving force. The respondent were likewise aware of this coherence, which is an observation that is in accordance with Stacy's postulation that people may behave in ways consistent with unofficial ideologies, even though they cannot talk openly about how their actions are justified by their unofficial ideologies (Stacy, 2011; p. 404).

Title: The soldier's Sensemaking

It was difficult for the respondent to adapt to the lower level of threat, although they were well informed from the previous team about the new reality. It is however difficult to distinguish if it is merely a construct of retrospective Sensemaking.

It can therefore arguably be derived that a certain level of risk of combat associated with missions has a certain appeal, however the tangible presence of an adversary (external group) also have a noticeable effect on group dynamics, besides the mental arousal itself.

The argumentation is however twofold as on the one hand, the relative increased public recognition¹, which arguably were interlinked with the initial strategic advances, provides a depiction of an successful organization and thus reason for individual identification with that particular collective (Ellemers, 2004; p. 6). Additionally, personal identification with the group is likely to enhance (Ellemers, 2004; p. 24) in the face of a treat, returning to above statement, towards the success of a collectivity or the collectivity itself, being the enemy on the battlefield for instance.

The social identity can thus be used to focus on social behavior, group dynamics and relations. The social groupings or categories the individual feels an affiliation to, in a given situation at a particular time, therefore assist defining the personal identity as shown with the respondent.

Group members however need to succumb to the collective behavioral strategies in order to maintain the affiliation with the faction. The groups behavioral strategies and activities initiate intra collective attachment, as a distinction is facilitated between the inner and outer group.

Categorization of common stereotypes and normative judgments, both internally and externally, emerges as a consequence. The group associated with the primary attachment (inner group) is thus favored in relation to the external representation, all in order to satisfy the individual's basic need for a positive perception of oneself (Laberg, Ingjaldsson, Kobbeltvedt & Horverak 2005, Hogg, Terry & White 1995^{li}).

Thus, it possibly explains why, from the respondent point of view, he cannot just affiliate through a social network or the like, but has to engage as an active organizational member in order to remain as an in-group associate.

Title: The soldier's Sensemaking

Finally, one might contemplate why the civilian social network could not substitute the military as 'the workplace is a principal site for the formation of identity' according to Miller and Rose (1995, p. 427^{lii}). It is therefore necessary to look at Sensemaking in its holistic perspective.

Part conclusion:

The respondent therefore seemingly found meaning in the military context because it constructed his identity but also because it was a necessity to maintain it as well. The respondent, moreover, by temporary being a non organizational member is able to be deployed with at higher frequency than the standard organizational member, it thereby reflects his motivation.

8. 4 Enactment; is defined as the possibility to create meaning when our surroundings and situation enables us to 'enact' (Darmer, 2010; p. 435).

Interview topics:

The respondent (source interview A) reflects on the relations towards his superiors which were described as 'great'. He points out the possibility to talk to one and other, as a result of a not especially hierarchical system, that perhaps were feasible due to a higher than average age, in that particular contingent, as indicated by the respondent. The culture thus transcended the decision making and task solving which provided a foundation for the ability to give each other advice, also across ranks.

It was therefore possible for a private to confer directions to higher ranking officers in the field, for the purpose of safeguarding the unit naturally. It follows the assumption that organization and environment are created together (enacted) through the social interaction processes of key organizational participants (Mason and Mitroff, 1981, Davis, 1982, Huff, 1982, and Peters, 1978)^{liii}. The latter assumptions and their work has been under the influence of interpretive sociology (Schutz, 1967), the sociology of knowledge (Berger & Luckmann, 1967) and cognitive social psychology (Weick, 1979). Notably, the soldiers are key organizational participants enactive of a sensible environment.

The benefits is, presumably, therefore multiple besides organizational success and survival. The effect, when the private class can announce an organizational 'need' is, that they thereby can enact their specialist skills in a environment which meets the criteria for recognition and

Title: The soldier's Sensemaking

thus self enhancement (etc.) as discussed earlier. Action is likewise designated as "a means to gain some sense of what one is up against (Weick, 2001; p. 462)" in searching for response and reactions which is, what the military leaders were providing for their subordinates.

Power has been argued to be a relational matter and is therefore subject to negotiation (Darmer, 2010; p. 458). It could be interpreted as that power thus has a dialectic dimension, understood as a possibility or option to participate in creating the organizational reality through social, communicative interactions (Darmer, 2010; p. 458). It is in other words the ability for the actor to enact that is crucial, and the respondent claimed the military leadership practice allowed and contributed to this aspect.

The managements will and ability to put own norms and values in use and on the line therefore becomes an important gesture in the communications processes and is thus subject to respect from the respondent (Darmer, 2010; p. 457).

The counterexample would be an ideology that leads to stagnation instead of development, if the management on the contrary is looking towards promoting own cultural values as universal abiding (Darmer, 2010; p. 457). It would thus confine the organizational potential for progress.

The feature of relations mentioned above, despite being probably just a simple guidance between colleagues, is perhaps less conceivable if one depicts a traditional military system and is maybe therefore attributed with value (in this narrative and by undersigned consequently). The interpretive worldview however, returning to the above, argues that separate objective 'environments' simply do not exist (Burrell & Morgan, 1979^{iv}) and therefore supports the notion of the 'strategic corporal' (Caldwell, 2008^{lv}). It's conceived from the notion of the private soldier as a highly valuable resource given the fact that he influences the environment in which he operates. It corresponds to the advice by Weick (1979, p. 152^{lvi}) that if people want to change their environment, they need to change themselves and their actions.

Thus it is described by one account, Interview D (consultant) - that the conventional forces (the respondent himself notably favors the special operations forces and thus have an aversion towards the latter) have an 'unfounded' fear of leaving the camp without massive support and

Title: The soldier's Sensemaking

in large numbers. Their own presence however allegedly change the environment through constructivist inter-subjectivity as it evokes a response from the Taliban which essentially would be absent without them.

Thus, the term 'strategic private' reflects the development of the modern soldier and military commander's Sensemaking of the environment, which seemingly benefit from a redirection of the traditional focus (source Interview D) on the enemy towards own presence, as a casual relation.

The term 'strategic private' used above, has however also been introduced, as it is more appropriate to address the organizational need for the lowest rank to share information^{lvii}. Undersigned use for ease of convenience, the term 'lowest rank', as reference towards the participants of the lowest strata of the organizational hierarchy. Notably, the DDF manual layers is however attributed with specialist skills and thus designated accordingly by superiors (source interview C) reflecting the inherent respect in the culture. Thus, the term specialist would be a more appropriate designation.

Thus, the modern military organization is close to Westleys (1990, p. 337 – 388) conception of strategic conversations, defined as “verbal interactions within superior – subordinate dyads focusing on strategic generalities” (Weick, 2001; p. 18). Notable the interpretation suggest, that strategic outcomes are co-determined through the interaction, however it's also vital to acknowledge the tactical (immediate practical application) importance of this outlay.

Hence, conversational turn taking and category use may appear so much more minutia in high-reliability organizations where leadership (and lack of same) can have a massive impact on the outcome of life-and-death situations (Fairhurst, 2008; p. 4). Police units is used as an example, which the army organization arguably resemblance^{lviii}. Communication, in a systematic form, is therefore increasingly important in environments characterized by the need for a high degree of commitment, which have given way to new leadership theories. Discursive leadership thus focus on actors discourse, accounts, attributions (Garfinkel, 1967; Giddens, 1984) and use of language as agency of leadership (Fairhurst, 2008; p. 9).

The army indoctrination, referring to above, is not complete characterized by individual freedom. It however arguably contains an element of social control since collectives, such as

Title: The soldier's Sensemaking

groups, to some extent control the individual choice of gesture and response in a given communication process (Darmer, 2010; p. 457).

It's equally argued in social psychology that individuals, through interaction, begin to develop group norms, roles and attitudes which subsequently define the group and are internalized to influence behaviour^{lix}.

It relates, in other words, to social control through self control. The private respondents descriptions of a 'system' of individual autonomy, provided that one is responsible for ones' own assignments, exemplifies this. It thereby explains the 'ideal' soldiers awareness of responsibility and social togetherness as conceptional driving forces.

Part conclusion:

The respondent seemingly found it possible to enact in the military environment. It's further argued that the enactment process contributes to a certain degree of self-approval. The section concerning identity construction however indicates, that this process only occurs in the international missions and not at regular domestic garrison duty (though the source is from another interview).

8. 5 Plausibility; in Sensemaking is about coherence, how events hang together, certainty that is sufficient for present purposes, and credibility" (Weick, 2001; p. 462).

Interview topics:

The respondent (source interview A) explains how small mistakes and issues quickly get bigger in the operational environment. It's described as they sort of grow on themselves in importance and gravity. For instance, it's essential that all soldiers kneel down *every* time the unit comes to a halt, thereby making themselves a less easy target and furthermore providing them with the opportunity to retribute. The perspective is therefore, that a single soldier, that do not obey or otherwise fail in watching his duty in some aspect, can end up affecting or jeopardizing a whole unit in the end.

Thus, it is described as a state of absolute consequence. The tactical implications, such as fatalities, however probably justifies this view. The respondents probably also therefore describe a high level of internal peer pressure, in the sense of maintaining and contributing to common order and discipline. The duty to point out individual flaws thus create a conceptual

Title: The soldier's Sensemaking

area of mutual jurisdiction, due to the fear of the unknown, which consequently accelerates into an cultural habit.

Mead argued that individuals, engaged in the conversation of gestures, take up the attitude of what he designated as the *generalized other* (Stacy, 2011; p. 335). The postulation was that individuals eventually develop the capacity to take the attitude of the whole group, or what Mead calls the game or the social attitude.

However, the phenomenon is not to be understood as a form of social determinism, with absolute certainty or casual relations. It's simply because the response, evoked by the gesture of the generalized other, is individual due to different ways of perception and spontaneity (Stacy, 2011; p. 336). Mead is therefore not denying unique individuality, but explaining how such uniqueness emerges in social processes of interaction, however the notion of an autonomous self is rejected altogether (Stacy, 2011; p. 336).

The motivation for habitual behavior in this case therefore, is the fear of the unknown together with the military system, which revolves around the mandatory obligations and therefore must obvious have an additional influence. Hence, it arguably leads to stress and thus deteriorates the conditions for effective decision making, for all organizational members including the strategic private, when suffering from lack of knowledge of the environment.

Thus, meaning as a means to fight the unknown is not created from a bunch of detailed information, but rather from a basic trustworthiness and reasonably explanations (Darmer, 2010; p. 435). The distinction, between the absolute constant or everything falling apart, is designated Cartesian anxiety (Weick, 1995; p. 37). It is described as a dilemma stating that either we have a fixed and stable foundation for knowledge, a point where knowledge starts, is grounded, and rests, or we cannot escape some sort of darkness, chaos, and confusion (Weick, 1995; p. 37). Sensemaking is thus driven by plausibility rather than accuracy (Weick, 1995; p. 55), for the purpose of convenience, to eradicate and reduce the unknown parameters and influences.

It is therefore evidently that Sensemaking is about normalizing, as it is a conservative force that keeps singling out evidence, that confirms prior sense and have therefore been compared to another curiosity of the human mind by Weick (Weick, 2001; p. 176), which is self-

Title: The soldier's Sensemaking

fulfilling prophecies. The latter is also designated as the Rosenthal-effect^{lx}, which describes how people unconsciously engage in actions, so that they affect a certain course of events towards the expected outcome. It thereby 'mitigate' the process, so the following particular individuals justification of the casual relations suits the anticipated conviction, despite any external influences.

The fear of the unknown for instance, reflected in the collective responsibility to correct individual flaws, as described by the respondent, easily accentuates into self fulfilling prophecies due to a shared conviction of contact with the enemy, regardless of the actual level of threat.

The self fulfilling prophecies are accentuated since 'plausibility rather than accuracy is the prevailing criterion that guides retention' (Weick, 2001; p. 305). Thus people will, through their Sensemaking, neglect occurrences that do not support their perception of the course of events common to earlier experiences and retained interpretations, thus memory.

The coherence is also described, by the example in the enactment section above, by the respondent in interview D (consultant). It regarded the contingent of conventional forces that with the intend of making a tactical consolidation, instead made an wrong assessment of the environment. The misinterpretation subsequently ended up increasing the opposition from their otherwise minor adversary, that frantically tried to avoid losing strategic influence.

Thus, the subculture lacks insight into reality and 'commits' an erroneous enactment of the environment. The term subculture is an appropriate reference to Meads discussion of generalizing processes, where the 'me' is generalized tendencies, across a whole community. Thus, the actions of a person defining 'the me', a professional for instance, does not arise in relation to a few specific people but in relation to a particular 'society' in a given era (Stacy, 2011; p. 335). Weick (1995, : p. 39^{lxi}) interpreted this by stating, that conduct is contingent on the conduct of others.

The intra-group dynamics probably becomes increasingly important and self reinforcing, depending on the duration of the subculture isolation respectively, if no influences however successfully intertwine. Thus, it explains and supports the statement that Sensemaking guided

Title: The soldier's Sensemaking

by largely retained knowledge and routine, becomes the infrastructure of organizational inertia (Weick, 2001; p. 176).

It is because patterns of enactment rooted in prior personal and cultural experiences is decisive in confining ongoing organizational selection. Starbuck (1983) calls these patterns "behavior programs" and emphasizes how past thinking gets concretized into organizational routines, as standard operating procedures for instance and thereby, is institutionalized into objective necessity. Thus, the procedures become unwritten rules and taken for granted assumptions, that dictates how events unfold and must be dealt with (Zucker, 1977). It's therefore a requirement, depending on the weight of prior commitments, that people intentionally disregard former experience in order to change these patterns (Smirchich & Stubbart, 1986 ; p. 732).

The comparison between self-fulfilling prophecies and Sensemaking, by Weick has its merits due to the resemblance of cognitive dynamics. It is however appropriate to notice that a vital distinction, is the difference between the future contra past perspectives, whereas Sensemaking is notably retrospective. It is however relevant to notice the presumed, from the individual perspective, interlinked dependency of past experiences and future aspirations and expectations.

Hence, it was discussed in the last section and earlier in relation to Cognitive Dissonance Theory (explaining how the psyche selectively constructs the importance of former actions into a sensible story for the respective beholder). It serves, as mentioned, to avoid dissonance between individual behavior and belief and this functionality will most probably affect future attitude and thus assist in developing self-fulfilling prophecies. The conception shows the inherent 'convenience' of the human mind, since it offers an easy pathway to decision making, regardless of the professional status is understood.

The countermeasure used by a range of organizations, including the army, is to establish standard operation procedures (SOPs). It is arguably in order to avoid potential error-prone patterns and misguidance of work related behaviour, as a result of self - rationalizing of own actions.

Title: The soldier's Sensemaking

The construct is designed to manifest the correct code of conduct, for all personnel in every aspect of any situation, through institutional education and learning. Rules of action and SOPs are thus develop in order to cut down on the need to make decisions afresh each time which expectedly also reduce response time.

Decision makers in general operate under similar cognitive constrains that are described in the notion of *bounded rationality* (Simon, 1982^{lxiii}). It is described as limited information that is potentially unreliable, along with the human mind that have a limited capacity to process the information available and finally, only a limited amount of time to make the decision. The limitations described can be expected to amplify in extreme environments and complex situations, especially in coordination with higher managerial layers which increase reliance on communicative processes in military organizations.

The consultant, in his narrative, not surprisingly therefore emphasized the need for self synchronization by the units on the ground closest to the actions. Thus, it is a radical break with the established and conventional military paradigm.

Stacy (2011; p. 313) ironically point towards, that the strategy for unleashing the power of self-organization and allow emergence to happen, is by establishing a few simple ground rules, thus SOP's and otherwise remain distant from a managerial perspective.

The point of departure for decisions, in the mission area, is therefore naturally also described as often being made under extreme complex circumstances^{lxiii} and during situations requiring rapid response.

SOPs are therefore especially effective when decision makers face *Knightian uncertainty* (Knight, 1921^{lxiv}) which is the lack of a realistic probability for predetermining future events and thus the need to confront the ambiguity in risk assessment, when they are situated in extreme environments as a 'means' to avoid inappropriate individual behavior and misconduct.

Notably, it should be stressed again that the environment is characterized by the density of consequence, thereby including every individual with the authority as a decision-maker. Subsequently, it leads to every action potentially having a severe consequence, as supported by the worst case scenario mentality described by the respondent.

Title: The soldier's Sensemaking

The mentality created from this outlook reflects a belief of a high locus of control in correspondence with the experience from interview C (the commander). *Locus of control* (Rotter, 1954^{lxv}) is a psychological dynamic, which affects human decision making, which refers to the extent individuals believe they can control events that affect them.

It therefore corresponds to the leader's narrative reflecting the military indoctrination that arguably instills self esteem, in the reign of unity, which accentuates into the motivation for action.

The respondent however also reveal a development from a leader centered view, when newly appointed, as being pivotal to unit performance towards a much more decentralized role as commander. The story reveals, according to the respondent who (naturally) places himself in center of the events, both a course of self development but also an organizational transition.

The latter transformation originates from the conventional paradigm characterized by strong hierarchy power (Johnson, Scholes and Whittington, 2005 ; p. 185) and formalized structures, which are deeply embedded in the organizational culture (Johnson, Scholes and Whittington, 2005 ; p. 47) towards a modern workplace, reflected by the latest vision statement pronouncing that: "The Danish Defence has to be an open and innovative corporation in a steady state of development^{lxvi}".

The transition, operational as visionary, also marks a 'reconceptualization of reality' since the respondents from the private class, in the story relating to the fatality, claimed that nothing could be done to save the eventual casualty from own lines. Thus, it is other conditions that comes to constitute the units reality and from the private viewpoint, there is a lesser degree of locus of control.

Hence, the educational outlay provokes military leaders to have a high locus of control but they apparently recognize, that units provided with autonomy to a certain degree, can function excellent even without the central authority.

The practice of trust based leadership has also been argued to take final effect when the unit have been dispatched for a period and achieved a certain level of experience and routine^{lxvii}.

Title: The soldier's Sensemaking

It's also indicated in contemporary leadership studies of the military organization^{lxviii}, in relation to the international missions where the assignments are gravitated towards peacekeeping and humanitarian efforts, that the command structure are shifted from external bureaucratic control towards internal control of the self.

The humanitarian approach changes the traditional principles of control and hierarchical governance, towards a more decentralized and value based form of leadership. The individual soldier is subsequently 'emancipated' towards a higher degree of independence and situational decision making, as an actor.

The tenet 'freedom with respect to responsibility', which apply for the private class in the modern army, thus designate the relation where control is substituted with trust from a leadership perspective^{lxix}. It thereby arise as a paradox, to some extent, as a social distance is deliberately incorporated in most armies^{lxx}. The purpose being that it contains a mechanism that makes it possible for the leader to issue severely influential orders.

Part conclusion:

The international environment and its inherent peril seemingly evokes a skeptical attitude in the sense, that the personnel in general demands more from each other, look after or control and instruct one and other. Thus, it is a collectively accepted norm which leads to collective Sensemaking, regarding the possible outcome of (even individual) actions.

8. 6 Salient cues; "Sensemaking is about the resourcefulness with which people elaborate tiny indicators into full blown stories, typically in ways which that selectively shore up an initial hunch (Weick, 2001; p. 462)":

Interview topics:

Interview D, the leader narrative, highlight 'leading by example' or visible leadership as an instrument to gain considerable trust and respect from subordinates. The private respondents confirms this view and leadership attitude. Thus, the accounts ascribe the leadership style as attributing to the unit coherence and effective performance.

It is also described in recent modern management literature^{lxxi} that the army leaders inspire and motivate their employees, among other ways, by working together with them and sharing their conditions. Thus, one of the most important aspects of creating a good esprit de corps is

Title: The soldier's Sensemaking

that the management is willing to go in front^{lxxii}. The description is in accordance with Weick's (1995:38-43^{lxxiii}) statement, that explains Sensemaking, as basically a social process where meaning is created through significant events.

It is a characteristic of Sensemaking Weick (1995^{lxxiv}) calls 'Focused on and extracted by cues' and hence, the social interaction arising from the visible leadership style become cues with a lasting impression. The respondent C (the commander), for instance, reflected on his own position as a personal example for his unit. The respondent, were of the belief, that it was necessary to go in front. It's because soldiers do what their commander do and not as the commander say!

The presence of the leader is important, because 'map making', using Weick terminology, tends to be social in order to reduce equivocality. People do not need larger quantities of information, with reference to bounded rationality, instead they need more qualitative information. Information richness however tends to co vary with the extent of social interaction which is widely regarded a salient cue (Weick, 2001; p. 10).

The leader therefore has to join in and show the way, both directly and in figurative sense, in order to achieve natural respect and recognition as indicated by the narratives.

Trust as a selective mechanism, that reduces complexity and uncertainty by eradicating unwarranted individuals, is equally an essential component of the military organization as indicated by a contemporary empirical field study, with a constructivist approach^{lxxv}. It thereby explains why trust becomes a normative condition for SOPs, for instance, by reducing information overload etc.

Thus, trust reduces the alternatives of action, produced by the organizational decision making and experience, in relation to contingency by being a normative social measure.

The respondent's narrative in interview A, as another interview topic, reflects upon how his unit tried to 'read the terrain' and predict the environment. They scouted after so called battle indicators, which for instance included civilians that suddenly left the area or entrenched themselves. Thus, signs that could be interpreted as though, the Taliban were in the given area and prepared for engagement. Sensemaking can therefore be created by visible and sustaining events or signs, that meaning can be 'attached to' (Darmer, 2010; p. 435).

Title: The soldier's Sensemaking

Esprit de corps, for instance, is supported by the army's many year old history and traditions, reflected and carried in the symbols such as standards (flags), uniforms, adages and songs^{lxxvi}. It is supported by the explanation of the social, in human terms, as highly sophisticated processes of cooperative and competitive interaction in order to undertake joint action in the medium of symbols (Stacy, 2011; p. 336).

It has for instance been criticized in contemporary studies that an 'extra ordinary effort', thus an example of 'cooperative and competitive interaction', is not recognized in the form of medals in the DDF^{lxxvii}. It is because the latter symbol arguably has a vital intrinsic value so crucial, that it is considered a decisive aspect of the mental coping process^{lxxviii}.

The Sensemaking process is therefore, as indicated in this counterexample, complicated by the absence of medals and their inherent symbolic value. The postulation is therefore, that it means a lot to the soldiers to receive the tangible recognition and Denmark, sadly have a poor practice in that regard. It is furthermore complicated by the suggestion, that the relevant authorities granting military decorations and medals are considered distant by the soldiers. It thus minimizes their ability to enact and influence this process, as reports and recommendations allegedly, succumb to the chain of command^{lxxix}.

However, semantics is strongly connected to and influenced by interpretation and the latter is hence a pivotal part of Sensemaking. Thus, the spectator(s) decide(s) the importance of the given cues, for instance environmental factors. Individuals as collectives, therefore provoke presumptions and imagine patterns that underlie concrete actions and therefore constrain interpretation accordingly (Weick, 2001; p. 11).

Humans will therefore select indications of battle (returning to above) and assign them with significance individually, unless they are indoctrinated towards a common 'system of perception', through the same process that enhance collective coherence, as discussed earlier. Stacy reflects on indoctrination as a normative confining gesture used as managerial control and thus the opposite of supporting development and change (Darmer, 2010; p. 471). Though indoctrination arguably has a 'negative' connotation, it is however essential to understand its functionality.

Title: The soldier's Sensemaking

Indoctrination is essential since human rationality is bounded in different ways (returning to the bounded rationality and decision making discussion above). Bounded rationality does not mean that people use similar simplifications, which would be convenient for purpose of coordination, but instead they focus on different small portions.

It is therefore unrealistic, that anybody would be able to agree upon a holistic whole, as everybody will have a different depiction of the setting. Subsequently, the ignorance leads, at best, to a vague understanding of what precautions to take or guidelines to follow. SOPs, returning to above, is thus artificial and convenient maps which is used as pragmatic images that provide temporary guides for action (Weick, 2001; p. 11).

Ultimately, collective coordinated action is absent or unfeasible, as people will find it hard to agree either on explicit definitions of ends or on clear statements of casual relations. Individual actions, as a result, are only moderate contingent on those of others or even their own personal intentions (Weick, 2001; p. 387). Thus, actions that approach optimal solutions arguably must be agreed upon, because the influence of subjectivity matters to a great extent, which, needless to say, is undesirable in a unit.

The paper has so far indicated that SOPs as an organizational safe haven in relation to contingencies. It is however impossible through planning, as can be derived from the respondents narrative (interview B), to account for every possible scenario. It was therefore almost inevitable that the pre decided courses of action were inadequate in certain situations, however the will and intuition to act were sufficient. The requirement to act is described, as an essential institutional prescription, deeply embedded in the organizational culture.

Weick (1995; p. 54 -55) accordingly argues that in the event of the incident that one is lost in strategic terms, 'any old' plan will do, because the essence is to act. Thus the plan will essentially engage people, even though it might not be a completely ideal choice of behaviours. Nonetheless, active behaviour is progress and activity is the key, much like in the same terms as Stacy argues that a gesture necessitates a response.

Title: The soldier's Sensemaking

Part conclusion:

Thus, humans and hence soldiers will individually select indications from the 'terrain' in order to understand their reality, unless they are indoctrinated. Moreover, the military culture and training, to a large extent, facilitate this indoctrination.

8. 7 Ongoing projects; "Experience is a continuous flow, and it becomes an event only when efforts are made to put boundaries around some portion of the flow, or some interruption occurs (Weick, 2001; p. 462)".

Interview topic:

The statement above reflects a dual reality of this Sensemaking property since the outcome of a given occurrence to a large extent depends on the nature of the process, if it is infinite or ends. Thus, the term 'event' itself, notifies the reader that it is a marked period and thus an opposite to a continuous ongoing series.

The implications of such differences can be found among various environmental factors. Individual performance in regarding to work, for instance, is likely to be affected in the case of lack of job security and retention. Likewise, motivation and commitment is expectedly lower in the absence of long term relations (Herzberg, 1959 : p. 8^{lxxx}) in environments such as project based work groups, if the adequate incentives systems is not installed as a counter measure.

The paragraphs so far have introduced Sensemaking in a predominantly positive state, in this section however, the empirical material provides another view.

It is because the respondent (interview A) explains how his desires to continue being a soldier was disrupted when his request for a prolonged contract, following his deployment, was turned down. It is however necessary in order to create meaning, that there is continuity and permanence in the actions and events that occur around, or is joined by the given individual(s) (Darmer, 2010; p. 435). The narrative probably therefore, makes it evidently, that he considers the rejection as a crucial marking point for his military career.

It's was apparently caused by the general tendency, for a re-employment shutdown applied to the personnel, that served on short term contracts^{lxxxii}. The service period of short term

Title: The soldier's Sensemaking

contracts are primary the duration of the respective mission and preliminary training, thus a relatively brief interval.

The employment stop was almost permanent in 2010, there is however a starting availability of contracts in the DDF, though solely on the peninsula of Jutland. The deployments are therefore almost only constituted by personnel on short term contracts.

The respondent also criticized the absence of a decentralized recruitment policy, which has become mostly centralized in the reign of the latest agreement on defense^{lxxxii} (arguably in contrast to Mærsk and other modern contemporary recruitment policies). The Chief of the Brigade, according to the respondent, can make certain exceptions in recruitment regards but these changes are highly unlikely. The interpretation by the undersigned is that this option is nevertheless considered a somewhat distant authority by the respondent.

It thereby becomes a widespread issue, that besides the potential lack of acknowledgement (in a figurative sense), if the soldier is unable to continue to (en)act. It thus becomes a limitation in relation to the individual creation of meaning (Darmer, 2010; p. 435) in the sense, that soldiers have little influence upon their own reality and thus, future at the DDF.

The contract renewal is furthermore crucial for the respondent, as he sees it 'as a thanks for a job well done' in relation to the international mission. Thus, he considers it as a tangible recognition of his work and as discussed, in the section regarding personal identity, it can have great implications upon the process of self-enhancement.

The respondent thereby 'revealed' his intrinsic motivation, which is a conceptualization, that develop and maintain a person's (changing) sense of one self. It's a representation of three self derived needs (Erez and Earley, 1993^{lxxxiii}) as discussed earlier: First, self-enhancement. Second, self efficacy and third and importantly, in this relation, is the need for self-consistency. It is reflected by the desire to sense and experience coherence and notably, continuity.

Mead (Stacy, 2011; p. 336) moreover argues, that the disruption risks inflicting upon the development of the personality, since 'the self is understood as an ongoing activity'. It is acknowledged as a temporal process of 'I' responding to 'me'. It thereby reflects the somewhat dialectic development of the self, which is constituted by the so called voice of the

Title: The soldier's Sensemaking

individual contra the collective, in an ongoing 'conversation'. Thus, the gesture of a group or community, the 'me', calls fourth a response from the 'I'. It occurs in an emergent process in which the future of myself is being perpetually constructed (Stacy, 2011; p. 336).

The notion was presented in a thesis named 'Psychologie des Foules' (crowd psychology) by Gustave Le Bon already in 1895 where he stated, that the individual acts differently in a group. Thus, the individual morale and psyche is thus dominated by group norms. The actions and perceptions of the individual, as it adhere to the group identity, therefore change in a group^{lxxxiv}. The coherence have been acknowledged and arguably made the underlying rationale for the establishment of military units. Stacy (2011; p. 335 - 336) equally recognized that the self emerges through and is constructed by social interaction, which importantly includes organizational interaction.

Thus, the first reasoning is that group norms are displayed in individual behavior and Stacy makes the addition, in relation to identity construction, that individuals equally can influence group standards. It is however most likely that the power balance is in favor of the group.

Mead furthermore argues that the 'I' and the 'me' are inseparable phases of one act (Stacy, 2011; p. 336). Thus, it can arguably have severe consequences on the development of the 'combined' identity, the personality, if the individual is departed from its social surroundings. It could be expected that this coherence is ever more important in sub cultures such as the military.

The suggestion above is supported by Erickson's (1968) observations of army personnel after World War 2, which concluded, that the reported disturbances might be derived from their loss of continuity with their previous life. It led him to originate the concept of ego identity as a sense of sameness over time, which was necessary for psychological health (Albert & Whetten, 1985 ; p. 97). The aspect of temporal is therefore essential for the concept of identity. The central proposition in the identity literature is therefore, that the loss of identity (in the sense of continuity over time), threatens an individual's health.

It can therefore arguably have implications upon the soldier's process of Sensemaking, if he is isolated from his unit.

Title: The soldier's Sensemaking

Part conclusion:

The respondent reaches a critical point when his contract expires and is not renegotiable. It is furthermore argued that the lack of continuity that arises, will affect the individual identity construction, which is strongly dependent on the social ties. Thus, it is not surprisingly that the respondent in interview B decided to be redeployed, instead of the alternative civilian occupation of substitute teaching.

10. Intermediary resume

The analysis reveal a Sensemaking process that is highly involved in the social aspect of soldering. Thus, the social attachment, on 'all' organizational levels, is highly incorporated in the soldier identity as enforced through the organizational practice.

Professionally, the soldier was able to enact and hence found his *raison d'être* in the operational environment in the international missions. The collective formed in the troop contingents, provided among other reasons by the gravity of the situations and issues dealt with, highly contributes to the coherence described in the latter paragraph.

The continuations of the narratives positive outlook are however disrupted as the respondent were unable to get his contract prolonged.

10.1 Intermediary perspectivation

The paper has until this point, discussed Sensemaking on a individual level, from the respondents perspective. The scope of the thesis will therefore now include the organizational implications, as a means to achieve a larger perspective. Hence the individual accounts reveals, in a holistic view, an insufficient recruitment policy. The latter are arguably provided by political and subsequently economic constrains which remains irrelevant to this paper.

The employment stop, at its worst, was almost permanent in 2010 as mentioned above. It is furthermore predicted that the capacity of the international contingents of the DDF, in the short term, will be reduced by 25 per cent^{lxxxv}, which obviously will affect the retention capacity additionally.

Moreover, this percentage will increase even more in the possible absence of future missions, however it is obviously, that any long run forecasts will remain speculation.

Title: The soldier's Sensemaking

Summarized, the system of high-dependence and reliability provided by the operational environment is increasingly threatened in its current configuration. Thus, the DDF is arguably confronted with a pending crisis, in terms of retention, related to Sensemaking and identity construction.

11. Synthesis:

SQ3: (Why) does impeded Sensemaking have implications on the organization?

The paper introduces a comparative and to some extent longitudinal analysis, in order to answer the question.

The respondents display an attitude in their accounts, that reveal a disparity towards the service home and away, which essentially favors the latter. Moreover, it is accentuated in the narratives that the difference is reflected in the organizational practice, as the operational environment fulfills the soldering experience whereas the garrison duty remains trivial.

The paper therefore argues that the respondents perspective, on a greater scale, can be conceptualized as a polyphonic organization^{lxxxvi}. It is to be understood in the sense that the organization has a hybrid, or more specific, a dual identity (Albert & Whetten, 1985, p. 95).

The transition, that eventually lead to the conflict with the former single sovereign identity, was arguably caused by the international missions and thus with the historical development as a deterministic factor.

It therefore makes sense, the historical perspective taken into consideration, to investigate another relevant episode that comes into mind.

The 'commoditization' of the DDF, as it was designated by a larger group of officers in a study, occurred with the implementation of the Enterprise Resource Planning system DeMars (Skærbæk & Thorbjørnsen, 2007; p. 243). The research in the respective study regarded the influence on the formation of the officer identity, from changes imposed on the organization and personnel, as an outcome of this initiative. The result of the latter, which notably were scheduled to be implemented in the years 1989–2006 post the Cold War and hence parallel to the increase in international missions, were fierce resistance from the managerial layers. Hence, it was considered as a process that turned professional 'warriors' into 'civilian

Title: The soldier's Sensemaking

managers' (Skærbæk & Thorbjørnsen, 2007; p. 2). The result of the dissatisfaction eventually arguably caused the resignation of many officers as a consequence^{lxxxvii}.

It is however impossible to completely disregard major macroeconomic conjectures altogether, such as the low employment rate at the time of the survey, which arguably contributed to the departure of officers.

The organization is therefore depicted in contemporary leadership studies, as having two competing realities, one perspective of operational governance and one of managerial governance^{lxxxviii}. It is therefore relevant in this context, to talk of two contrasting cultures or discourses where different values prevail.

The conclusion from the above study is thus supported by research found in a grand survey of Danish military personnel, which accentuate issues or commands, which from one perspective seem obvious, but is regarded as completely meaningless and unacceptable from the other perspective. The warrior culture has hence been emerging as pivotal on the operational level and thereby challenged the established bureaucracy^{lxxxix}.

The research in the grand study focused on members of the Central Union for the professional personal. The union is a vital employee category in the DDF, partly due to its sheer size, including specialists on all manual layers as well as the group of middle level manager^{xc}. Thus, the respondents would belong to this group, if they had their short term contracts prolonged.

It is therefore a warrior culture and an operational discourse put in front of a managerial culture or a governance discourse, that equally have encapsulated the respondents^{xcⁱ}. The confrontation is obvious, when the respondents express bewilderment and therefore dissatisfaction with the alleged unwarranted delays on various 'procurement' and supply requests. The accusation by the respondents equally held responsible the recent enterprising tendency of standardization and 'productization' of the DDF.

The attitude of the soldiers can be explained in an approach containing Social Identity theory. It focuses, among other circumstances, on work conditions that encourage feelings of identification. The rationale supports the assumption that people tend to focus on categories that offer a *distinct* identity. Group identification therefore becomes more difficult as the size of the collective increases and becomes more inclusive, i.e. when the core identity is threaten.

Title: The soldier's Sensemaking

The reasoning is consistent with observations (Ellemers, 2003; Terry & Callan, 1998^{xcii}) that people tend to resist organizational changes altogether, when the changes are undermining the distinctiveness of their professional identities, as seen in the scenario of the DDF.

The SAP R/3.1 system (Skærbæk & Thorbjørnsen, 2007; p. 246) was developed as part of the government's modernization program since the National Audit Office of Denmark (NAOD) concluded in an audit report, that the DDF lacked accounting expertise. Thus the program had clear links to New Public Management (NPM), (Hood, 1995)^{xciii}.

Thus, the findings in the combined research, not surprisingly, pointed towards the initiative being perceived as misplaced political influence. It, for instance, interfered with the discretion incorporated into the role of the traditional military commander and instead restrained action by allocating time and resources into performance measurement systems (Skærbæk & Thorbjørnsen, 2007; p. 260).

Moreover, the private class below the managerial layers, also experienced a clear contradiction between freedom and esprit de corps on the one side and bureaucracy and enterprising on the other side, according to the grand survey^{xciv}.

Hence, it could be argued that both classes of rank found it impossible to enact, or find sensible cues in the political environment. It could thus be argued, the interdependency of the seven Sensemaking properties taking in consideration, that the social remoteness had a contributing factor.

It corresponds to the employees (private class) experience in the grand survey. Hence they express that, they have some influence in their everyday work life and the solving of tasks on their own level, to their own satisfaction. However, the employees have less influence on the higher organizational levels, which therefore are considered out of reach and hence are a source of contempt^{xcv}. Thus, it indicates that the higher managerial layers are excluded from the personal range of the employee and are therefore not able to positively affect their Sensemaking process. The employees therefore naturally perceive the higher organizational levels as inflexible bureaucracy^{xcvi}.

The respondents equally pointed towards the aspect of a divided culture and lack of ability to comprehend and cope with it, in relation to the difference between the international

Title: The soldier's Sensemaking

environment and home garrison duty, as discussed above. The development, in both cases, is perhaps not surprisingly taken the historical outline in consideration.

The DDF have arguably invested a lot of effort into distinguish itself from civilian enterprises in the past and the majority of its members therefore naturally opposed the alleged 'commoditization' of soldiering task initially. However, the respondent from the contemporary officer group, in accordance with the more recent survey, in contrary demands a higher level of cross sector knowledge in the sense that the military schooling can be transferred to the civilian educational credit^{xcvii}.

The perception of non-core activities described would certainly affect the officers in cadre or specialists positions, who are perceived to be only marginally involved in the core activities and ideology of the organization and thus in 'excess'. It is analogous to Thompson's (1967^{xcviii}) concept of the ideographic form of dual identity, which arises in support systems that are ancillary to the central mission of the organization. Thus, the DDF prior to the implementation of DeMars, were characterized by a single identity whereas the educational outlay of the conscription served as the pivotal *raison d'être*.

It explains why officers, who were not given an attractive military career plan as such, welcomed new possibilities as DeMars when implemented. It was arguably due to the inherent motive of acquiring competences requested by private companies (Skærbæk & Thorbjørnsen, 2007; p. 259).

The situation 'post-DeMars' is therefore arguably described by Ouchi (1981^{xcix}) that proposed an approach of management similar to the holographic form of dualism, in which different management styles are blended together and diffused evenly throughout the entire organization, despite certain conflicts. Thus, it characterizes the tendency for mono identity organizations to acquire dual identities through a process of addition (Albert & Whetten, 1985, p. 100).

It therefore seems that certain elements of the managerial layers, attached to the former support functions, found a cognitive escape clause in terms of self-enhancement (as discussed in the Sensemaking section) when DeMars was introduced. It is however troublesome, from an organizational perspective, that the secondary *raison d'être* apparently were made

Title: The soldier's Sensemaking

'legitimate' from the employee point of view, as an individual motivation. From the approach of *social identity* (explained above) evident, that a full scale implementation have to be introduced and hence convince the employees, that individual and organizational objectives are aligned (Ellemers, 2004; p. 15).

The latter occurred only to some extent in the DDF, as the amount of initial resistance made it obvious that the message of change were not well received (Skærbæk & Thorbjørnsen, 2007; p. 259 - 260). The reason being, that it from the officers perspective were made a question of unwarranted political influence trough NPM initiatives, in terms of transparency and quantification (Skærbæk & Thorbjørnsen, 2007; p. 250). It was furthermore, perceived as a threat to the very existence of the organizational ability to focus on its core activities and was therefore, more seriously, apparently blamed for jeopardizing the employees (Skærbæk & Thorbjørnsen, 2007; p. 250).

The implementation, which notably started in 1989, thus struggled to make an impact and as late as 2006, the National Audit Office of Denmark (NAOD) concluded in a report, that the DDF lacked accounting expertise (Skærbæk & Thorbjørnsen, 2007; p. 243).

One could however imply that, there currently is a noteworthy coherence between the requests for cross-industrial expertise and the tendency for frequent missions, in relation to the use of short term contracts. The latter had a notably effect in the last half of the previous decade and at the time of the survey in particular^c. The coherence is however not benefitting the retention of employees in any perspective, since it is an imperative to insure that the warrior culture does not perish in the bureaucracy. It is because it is the warrior culture and not the management culture, that creates the social bond and esprit de corps. Thus, it is the warrior culture that currently attracts and retains the employees, according to themselves, despite great dissatisfaction with some of the working conditions^{ci}.

Part conclusion:

The section reveals parallels using Social Identity Theory between the divided officer identity, inflicted by the political field, and the respondents current state of affiliation with the operational mode, whereas the milieu of the traditional peacetime army remains an antagonist.

Title: The soldier's Sensemaking

It therefore indicates, that the external influence upon the organizational culture, is a severe parameter and subject of inconsistency for the employees Sensemaking. Thus, it could be perceived that the preservation of the military culture, earlier were an imperative, whereas it currently seems vital to renew it, in relation to the new organizational tasks.

12. Perspectivation

The topic in the comparative analysis above primary concerned the managerial level, however the same dynamics of identity occurs as the private soldier, dissociate himself from the non combat operations as seen in the accounts. Thus, the soldier identity is simply incompatible with the merely police related work in the international missions, which come to constitute a low attraction factor in terms of professional appeal.

It is suggested (Ashby's, 1962) that members of ideographic organizations, as the DDFs former state of being, are more suited to monitor environmental conditions and thus formulate the appropriate recommendations for adaptive organizational modifications. The rationale is provided by the proclaim, that ideographic organizations are likely to possess greater variety, since they contain greater specialization and more pure types, which are stipulated in the *law of requisite variety* (Albert & Whetten, 1985, p. 96). It is interesting thus to speculate in the relative adaptive advantage of the holographic organization, the state that the DDF currently are in.

The issue being, that in terms of identity divestiture, it is generally easier to acquire a new identity during growth, than to divest an identity during a time of retrenchment (Albert, 1984^{cii}). Hence, the soldier identity has an inherent issue, since its existence depends on continuity of the international engagements and organizational capacity to retain professional units of certain standards.

The issue of employment can be analyzed from Albert, S., & Whetten, D. A.'s (1985) perspective of Organizational Identity. The theory makes a distinction between two logical systems of management, according to Cummings' (1981, p. 2^{ciii}). One is utilitarian organizations that are largely managed by information, and the other is normative organizations that are driven by ideology.

Title: The soldier's Sensemaking

Moreover, utilitarian organizations are defined as being oriented towards economic production (Parsons, 1960) which therefore are governed by values of economic rationality (Albert & Whetten, 1985, p. 107). The normative identity is conceptualized and typified by Parson's pattern maintenance organization, of which the principal examples center on organizations with primarily 'cultural', 'educational' and 'expressive' functions (Parsons, 1960 p. 40^{civ}). Importantly, "normative organizations stress the distinction between members and nonmembers, or insiders ("believers") vs. outsiders ("heretics"), as a central status criterion, over any internal differentiations" (Etzioni, 1975, p. 278^{cv}). The paper therefore argues that the DDF is similar to the normative organization. It is therefore not surprisingly that the DDF have sought to deal with most issues such as accounting from an in-house perspective.

It becomes evident, since the latter classification is described by, most lower participants' orientation to the organization is characterized by a high degree of commitment. It is provided by the normative power that is a major source of control. It's therefore dependent principally on the internalization of organizational directives that are accepted as legitimate for compliance. Leadership rituals, manipulation of social and prestige symbols, and re-socialization are among the more important techniques for control (Etzioni, 1961^{cv}).

The DDF for instance, have an organizational culture associated with devotion to the soldering work which makes it much more than a job, and thus it becomes a lifestyle. The adage proclaiming; you do not work as a soldier, you are a soldier. Values such as professionalism, expertise, professional pride, "the craft of soldiering" and the soldiers bond are worshiped. Hence, it favors a strong professional identity that is rapidly created. The feeling of unity arises, which facilitate a strong esprit de corps and great loyalty and dedication towards the assignment, the colleagues and the organization as such. The employees approach to the work have therefore traditional been, one with a higher degree of orientation towards fulfilling the organizational goals before those of one self, as described in the grand survey^{cvii}.

Remuneration is, in contrast, the major means of control over lower participants in the utilitarian organization and calculative involvement characterizes the orientation of large majority of participants (Etzioni, 1975, p. 31, and 47^{cviii}).

Title: The soldier's Sensemaking

The DDF's special culture however almost rules out and supersedes the employees' otherwise strong desire for higher wages, as indicated in the general survey (Albert & Whetten, 1985, p. 106).

It is assumed, in terms of employment regarding normative organizations, that members will only leave, if they suffer a loss of faith. It is explained, as normative organizations have a tendency to consider themselves unique, in contrast to utilitarian organizations. Individuals are therefore reluctant to leave since they will feel that they have nowhere else to go (Albert & Whetten, 1985, p. 112).

The culture is therefore without a doubt a contributing factor in the retention of employees, that are otherwise dissatisfied with other working conditions. One can hardly imagine the employees in a civilian company would stay if 73 percent thought they could receive a higher remuneration elsewhere, only 58 percent was contempt with the personnel administration and 76 percent thought that a wrong retention policy was executed. Moreover, it is probably also rare that 16 percent return to a civilian company after having left the workplace^{cix}.

The framework therefore offers evident points for comparison and further analysis, despite apparent minor deviations. For instance, the utilitarian structure is described as a relatively centralized organization, where procedures are removed from 'democratic' norms. The centralization is legitimized by the expectation, that the management will be competent and that its interest will be similar to that of the employees (Albert & Whetten, 1985, p. 106). The normative organization should however equally be inclined to incorporate and indoctrinate, depending on viewpoint, the managerial layers. The purpose is accordingly, that they can achieve a position that earn the respect of their subordinates through processes of identification, as indicated by the respondents. Thus, it arguably resemblance the structure of the army organization, that is compared to the normative 'model'. The structure of the opposite organizational structure is described as comparatively egalitarian (Albert & Whetten, 1985, p. 112).

The paper however argues, with the knowledge presented by the respondents, that extreme environments take somewhat extreme measures, also in respect to leadership and organizational practice. The military jargon describes this, as 'the closer to the action' or organizational 'core activities' in the management terminology, the less centralized the

Title: The soldier's Sensemaking

organization. Thus, it seems that members, to some extent, share an egalitarian ability to intervene in the low-practical running of the organization during periods of peak load and tension, requiring high performance (as described in the enactment analysis). It is therefore reasonable to suggest, that the military organization contain elements of both classifications and therefore can be designated as a dual identity organization. Needless to say, leaders in such an environment should personify and support both identities to be effective.

The conscription arguably was a norm constituting institution, from a societal point of view^{cx}, however with the recent alterations in the managerial profile, one could argue that the DDF has shifted from having a strictly normative identity to having an utilitarian one also.

Part conclusion:

The theoretical framework used in this section supports the notion of the DDF to encapsulate, at least, two identities.

It is furthermore argued, that abandoning one of the identities will have severe consequences on the retention of personnel since even though they are complementary they cannot substitutes one and other.

13. Discussion

SQ4: (How) can organizational processes facilitate Sensemaking?

13.1 Long run

The ODIN-project^{cxii}, initiated by an organizational citizen^{cxii}, was introduced on ISAF^{cxiii} Team 5 for the same reasons as explained in the section above, i.e. the conception of need for continuity in Sensemaking regards. The aim of the project is therefore to 'retain' the personnel within the same unit following its return from mission deployment. The unit is sustained for a 3 month period, as a minimum, in the case that no permanent retention is possible, as with short term contracts.

The reflection on the essence of time is vital in relation to the respondent narrative, as this paper lacks a longitudinal perspective on 'own' accounts. It is however worth contemplating if the 3 month period is sufficient for the purpose.

Title: The soldier's Sensemaking

Debriefings, a collective mental coping process practiced during this course, has for instance been indicated as a key factor in preventing physiological war injuries from developing^{cxiv}. ODIN equally aims to facilitate and achieve a transition from '*battlemind* to *homemind*' and as such, it should be considered as a process of behavioral adjustment (lower level of alertness etc.^{cxv}) towards non militarization^{cxvi}.

The soldier needs to get in balance after an ended deployment, as the combat needs time to 'leave' the soldier. The chance for the soldier to accommodate and maintain this balance increases by participating in activities (such as ODIN) directly after the deployment^{cxvii}.

The DDF is therefore unique in contrast to other western countries, due to the use of this mandatory structured coping and processing period that all veterans are assigned to post service. The project will hopefully be beneficial to society in the long run, as a preventive counter measure to the physiological combat injuries, that are slowly starting to manifest among veterans which had tenure before the introduction of the current conditions^{cxviii}.

However, it is not guaranteed that the period is sufficient in the sense, that the soldier eventually loses a vital social detachment and thus 'component' of reality. The respondents similarly described their military social ties as the single most important sparring partner in the coping process and thereby attributed them with crucial importance. The civilian counterparts were on the contrary, described as being without understanding of the soldier's position.

It is beyond the scope of this paper, to make an extended comparative analysis of the soldier's relative's Sensemaking of the soldier himself. It can however probably contribute to isolation of the soldier, if he perceives an alienation from his surroundings, as seen in the worst case scenarios where veterans have sought refuge in the Danish forests^{cxix}.

The relatives Sensemaking are however also complicated by the tendency, according to the respondents, to be excluded from the similar process of the soldier. Hence, the latter do not share information due to the expectation of misperception. The course of a vicious spiral in the form of a self-fulfilling prophecy is thereby described. The soldier is evermore in risk of being maintained in his military 'self' since the ongoing relationship between the 'me' and 'I' (Stacy, 2011; p. 335 - 336), that creates the former is absent. The relationship is a continuous

Title: The soldier's Sensemaking

configuration of gestures and responses between the subject and society, which according to Stacy, is needed for personal development. Hence identity construction, as discussed, arguably takes place in an evolving social, responsive process (Stacy, 2011; p. 330). Callon (1998, p. 253^{cxx}) equally supports the notion that identity are caught up in a process of continual reconfiguration, a process that is related and dependent on the constant interactions in a given network.

The soldier's Sensemaking is therefore seemingly 'impaired' if the social network cannot provide or allow free flowing communication and interaction, as recommended in debriefings. Hence, it is essential for the coping process to 'negotiate' the subject(s). Moreover, the veterans re-socialization is troublesome as the 'self' will not shift, as preferably, from being personal ('I') to collective ('we') due to the absence of social interaction (Ellemers, 2004; p. 3).

The social psychologist Stanley Milgram conducted his (later famous) survey in 1961^{cxxi} on the ground of the war crimes committed during WW2. Milgram indented to investigate if the war criminals acted from own beliefs or were subject (submitted) to an authority with own rules^{cxxii}. The research found that human obedience towards an authority is far greater than we suppose.

Thus, power relations, are deciding for how individuals emerge in social practice according to responsive processes thinking (Darmer, 2010; p. 453), explaining why Milgram's experiment could move the morale barrier of individuals and make them inflict damage onto others, by introducing power in the shape of an authority^{cxxiii}.

The thesis was therefore that war criminals might function 'normally' under the 'protection' of the feeling of unity with the military unit, however as these norms are substituted with the civilian equivalent at home (if successful), moral conscience starts developing and makes life miserable for the veteran^{cxxiv}. Notably, ideological choices are also a central element of the responsive processes perspective on social practice (Darmer, 2010; p. 453) as discussed, which supports the latter notion of re-socialization.

Weick (1995:46) furthermore implies, that actors with access to several different identities, have more (improvisation) opportunities to evade disruptions in ongoing processes and create meaning in more realities (Darmer, 2010; p. 442). The burden on the soldier is therefore extra

Title: The soldier's Sensemaking

severe due to the intensity of the army indoctrination, which arguably serves to 'disable' the former civilian identity in order to rebuild a new. The soldier mode implies a changed cognitive perception and altered attitude towards simplicity and subordination^{cxxv}. Etzioni (1961^{cxxvi}) encapsulates this process by arguing that re-socialization combined with leadership rituals, manipulation of social and prestige symbols, are among the more important techniques of control.

Milgram's research could however also be criticized as it is contemplated, in responsive processes thinking, that individuals are social practitioners implying that their very selves emerge in social practice. Practice is defined as local activity of interaction as communication, power relating and evaluative choice (Stacy, 2011; p. 323).

Power is therefore a relational matter subject to negotiation and hence as discussed, constituted in the possibility to participate in the organizational reality through social, communicative interactions (Darmer, 2010; p. 458). Thus, it is in contrast to contemporary ethnographic studies stating, that the commander role is 'simply' a power positions^{cxxvii} as Milgram indicate.

Normative power in traditional theory is thus explained as the major source of control over most lower participants, with respect to the condition, that the latter groups orientation to the organization is characterized by high commitment hence endorsing leadership authority (Etzioni, 1961)^{cxxviii}.

13.2 Short run

The individual itself, notably offers little change for a nuanced view. Thus, Sensemaking on an individual level is thus arguably one-sided, like top - down communication is the infrastructure of organizational inertia from a collective perspective (Weick, 2001; p. 176). Debriefings therefore encourage the participation of all organizational levels (source: Interview, respondent C) in order to eradicate the fallacies of singular communication and improve bottom - up feedback dynamics.

The subjects of interest and hence need of clarification arguably vary from soldier to soldier, however as amnesia is common to critical incidents, it's essential that all members participate in order to increase the consistency of the input from every single account^{cxxix}.

Title: The soldier's Sensemaking

Debriefings are therefore an essential tool in relation to Bricolage of memory. Bricolage normally relates to prevailing with the materials available and the ability is therefore crucial for flexibility, when new understanding is constructed^{CXXX}. Hence it, in a figurative sense, is the ability to compose experiences in different ways and thereby recollect a new understanding, from the pieces of former perceptions (Weick, 2001; p. 63).

The process is important as the paradigm of constructivism, which this paper adheres to, suggest that reality cannot be definitively defined or documented. Thus, the term 'reality' is used to underline that the particular social constructions is experienced as 'though they were real' by its participants. Stacy's explanation of this circumstance is that the individual, from its own position, understand its own process of recognition as a general 'truth' (Darmer, 2010; p. 479).

It thus becomes increasingly important to challenge the individual belief as the military (learning) organization depends on a common singular perception. Organizational memory would otherwise be constituted by meanings of enactment, selected for their fit with previous interpretations (Weick, 2001; p. 305). Hence, memory, in correspondence with our knowledge of salient clues in mind, is constituted by the most possible outcome and not necessarily the accurate course of events (Weick, 2001; p. 305). It is therefore essential to reveal these accounts of events, in order to advance standardized learning.

The debriefing process is therefore constituted by inter subjective recursive processes as the participants simultaneously are evoking and provoking responses in each other and hence concurrently adopt a collective perception, or the attitude of the generalized other (Stacy, 2011; p. 340). It is arguably also therefore debriefings can be used as social control. The outcome of a collective experience can hence be 'determined' provided that a dominant part guides the interaction and arrange, covertly, the course of reasoning. It is relevant here to refer to the power relations in responsive processes thinking used above. It could thus be a remedy for an army authority, i.e. commander, that wants to establish a general discourse or generalized other to use Stacy terminology. The latter should be conceived as a powerful narrative that possible transcends the unit, beyond its boundaries, by being retold again throughout the organization and used by other units.

Title: The soldier's Sensemaking

The assessment would be that the private class is deceived because they are allowed to contribute, but the commander however sum up and likewise (probably thereby) structure the outline of the final narrative. However, debriefings seen from a positive perspective can be used to construct a spatial environment for mutual recognition of opinions in an almost dialectic sense.

The concept of net centric theory supports this notion as it regards, without extensive elaboration, the necessity to achieve synchronization of events and their consequences through communications networks, that interconnect complex and continuously-evolving communities (to achieve optimal benefit of resources). The advancement in thinking is thus to recognize actors as interdependent in order to achieve synergies^{cxxxix}. The perspective of responsive process thinking, used above, equally includes communicational actions as an essential element of social practice. The approach itself implies the possibility and benefit of synergies between actors sharing information.

Debriefings thereby function as a countermeasure towards a critical feature of the decision maker's reality, which is the effort towards justifying a course of action. Hence Garfinkel (1967^{cxxxix}) argues that decision making in daily life are preoccupied with the problem of assigning outcomes their legitimate history. It occurs instead of a proactive involvement in deciding and electing, before the event actually occurs, a set of alternative and possible courses of action in respect to the given conditions.

Thus it becomes clear, as according to Stacy (2011; p. 340), 'that no one individual can organize his or her experience in isolation'. The statement is probably inspired by and thereby supports Weick's theory, that acknowledges the need of a social context for Sensemaking purposes.

Part conclusion:

The section provides an identification and explanation of Sensemaking facilitating processes. It is moreover reflected upon how the debriefings provides mutual benefit for the private class, managerial layer and hence the organization due to responsive processes.

Title: The soldier's Sensemaking

It is furthermore supported, as have been indicated in the narratives and the empirical material, that none military or civilian alternatives are sufficient to replace the social component of the unit.

14. Group formation

The paper moves on to explore why the group formation is vital for the soldier's Sensemaking and thus why the initiatives mentioned in the latter section are used.

The core of the military organization, the unit, is therefore scrutinized.

It is discussed above how Mead was talking about social, generalizing processes and tendencies in a given group, that defined how to act as a person. The process however to some extent has dialectic traits (Stacy, 2011; p. 335).

It is explained as the particular community's gesture, the 'me', calls fourth a response from the 'I'. The reaction however is individual and depends upon life experience. The response therefore holds a tension of selection contra enactment and evocation against provocation simultaneously in a process of emergence, which arguably favors strict discipline. The future of the individual is thereby being perpetually constructed and the source of personal change is not ultimately located in the individual alone (Stacy, 2011; p. 336).

The result is, that the definition of the self shifts from being personal ("I") to a collective ("we"), hence the exact same motivational processes that apply to the individual self may come to apply to the collective self. The group members may therefore represent a unified source of 'intrinsic' motivation (Ellemers, 2004; p. 3).

Projection theories however arguably reflect the opposite physiological defense mechanism. It is caused as the individual, in the effort to reduce anxiety, arguably on the basis of 'ever-present' paranoia in the case of repulsive thoughts (Quinodoz, 2005 : p. 105^{cxxxiii}), unconsciously projects own beliefs and attitudes onto others, in order to escape mental isolation. Hence, the group is falsely imagined to possess the same qualities as oneself and any coherence is thereby made increasingly difficult unless an outside force, through discipline for instance, creates unification.

Title: The soldier's Sensemaking

The latter conception was arguably accomplished through strict discipline, as the *social cohesive approach*, indicating that group formation emerges from the bonds of interdependent actors^{cxxxiv}, were necessary due to the vastly dispersed populations represented in earlier armies. Indoctrination therefore formerly served as a norm constituting instrument to reach order and arguably, as a substitute for motivation in the early regular mass armies, that were characterized by few common features due to the absence of national states^{cxxxv}.

Unification can however easier be achieved in modern armies through the recruit training, that creates a natural experience of unity due to the tough conditions that are shared and prevailed in togetherness^{cxxxvi}. Thus the *social identity theory* suggest that group formation occurs when a group of individuals perceive, that they share a common social category and that interpersonal relations are secondary to this beliefs^{cxxxvii}. Thus, the outcome of the historical development is somewhat deterministic for the alleviated indoctrination of individuals, as the national states emerged (with likewise national states as enemies) and created increased national awareness despite regional differences. Moreover, the process is especially mitigated as increasingly more armies became professional. Hence, social identification refers to the inclination of an individual, to perceive oneself as representative of a particular group^{cxxxviii}.

Social identification therefore to a great extent deviates from the hitherto used traditional theories of relations, provided by organizational commitment (Allen & Meyer, 1996; Meyer & Allen, 1991^{cxxxix}) that is forced through normative power (Etzioni, 1961^{cxl}) and in contrary establish networks of motivation. It thereby describe the human tendency for making intrapersonal comparison, as seen when people reflects themselves in one and other as a self-descriptive motivational driving force^{cxli}. Thus, social contact and status, as an intrinsic motivation is automatically fulfilled when individuals perceive group features as characteristic for the self. It thereby encourage them to adopt distinctive group norms as guidelines for own behavior, in the effort to achieve a positive sense of oneself (Ellemers, 2004; p. 5).

Additionally, the approach of *social identity* to group formation consist of a dimension of exclusion, since a vital part of the identification process is to dissociate from other relevant groups (e.g., Spears, Doosje, & Ellemers, 1997; Van Rijswijk & Ellemers, 2002^{cxlii}).

Title: The soldier's Sensemaking

For instance, esprit de corps can be cultivated by including a competitive element internally between the units in the training, as described in modern leadership literature^{cxliii}. The approach was equally described by the respondent from the 'managerial layer'. Members inclusiveness thereby arguably mobilize individual motivation and hence effort towards collective goals (Ellemers, 2004; p. 15).

Importantly *Social comparison* is a process where social categorization is empowered with *meaning*. Thus, it makes sense, when the respondent from the combat unit distinguish himself from the supply troops, as the latter, from his point of view are not entitled to the same creditability and acknowledgement, as the men serving on the front line.

Conclusively it is argued that, also referring to the officer character clash, the degree to which possible group memberships will become inclusive depends on the so-called *comparative and normative fit* of a particular categorization to the situation at hand (Haslam & Turner, 1992; Oakes, 1987; Oakes et al., 1994^{cxliiv}).

The reader can, following the conflict of roles, in this section furthermore sense the gravity of the social identification process and its importance for the soldier's welfare, as the social status and contact is essential for wellbeing.

The respondents moreover reveal a view on the civilian population, as lacking the necessary perspective to comprehend the dynamics, that the soldier consider as fundamental and significant for the life world. The perception of somewhat inferior cognitive and conceptual understanding of the life world, contributes to a seclusion between the soldier and the civilian counterpart.

The disparity itself is difficult to conceptualize, as the respondents display an attitude, which reveals that words seem insufficient to describe the feeling.

Herzberg, one of the most influential organizational theorists with expertise in motivational factors and job satisfaction, describes in the preface to his much acknowledged book, 'The motivation to work', how his World War II experiences distinguish himself considerably from

Title: The soldier's Sensemaking

the position of this behavioral science colleagues towards a contrary perception^{cxlv}. The scholars ability to provide a simple description serves the purpose well.

Part conclusion:

It's essential for performance and cohesiveness that units are composed under common conditions, which is, norms that handle the diversity by arranging the differences and control them through a general applied foundation of values that guides behavior.

The section therefore assist in disclosing why the soldiers social attachment becomes so vital and thus why the respondents, together with the DDF at large, emphasize collective features as providing sense (making).

Thus, it is easier to receive recognition (and support) if you remain in the system with the same unit, as your contribution is an inclusive inception of the collective and hence remembered, something neither military leaders nor the public recognition can achieve.

15. Organizational implications

The recruitment policy arguably fails to retain the employees in general, and in a consistent unit in particular, with several implications for the soldier's Sensemaking process, as well as the learning ability of the organization. The concepts are intertwined as meanings, often in form of cause maps, are the source of culture and strategy in the case of organizations, and of identities and continuities in the case of individuals (Weick, 2001; p. 305). Thus, the latter will cause the organizational learning to suffer if absent, that is, if the personnel is not retained.

The soldier's feeling of recognition is evermore affected by the lack of continuity due to the absence of medals, as discussed in the section before the previous. The reason is that the cultural traditions simply do not favor this aspect.

Danish soldiers, for instance, receive a lot of recognition from their most esteemed colleagues including the British and the Americans^{cxlvi}. However, the acknowledgement is seldom transmitted to the general public or the soldiers alone^{cxlvii}.

Title: The soldier's Sensemaking

The increased need for recognition is arguably attributed to the recent changes in the organizational *raison d'être*. Thus, the transition from a territorial defense (evidently dismissed in The Agreement on Defence from 2004^{cxlviii}) to international missions (peacekeeping and peacemaking, also outside the UN reign) has inflicted an alteration of the organizational assignments towards relentless combat missions^{cxlix}.

Thus, it is possible that the higher level of threat necessitates increased personal investment, which again is accentuated in a need for amplified attention. The individual endeavor, using Stacy's (2011) terminology, is a gesture that requires a response in order for the involved to create meaning (Stacy, 2011; p. 331).

It seems feasible that the form of recognition has to be issued from the macro environmental level since the gesture is arguably directed at a societal benefitting perspective. However the respondents, in one of the largest and most recent surveys of Danish soldiers, indicate that the primary motivation for being deployed was to test the ability and competences of oneself and the education one has received and not some greater cause^{cl}. It therefore seems that the intrinsic motivation is not altruistic, hence the most beneficial stage of recognition occurs as a social interaction.

Thus, the comrades, and hence the greatest providers of recognition, eventually disappear along with the systematic employment shutdown (which notably were in peak effect in the start of this papers term). It leaves the soldiers with little provision of acknowledgement for their contribution, either in tangible signs or intangible affiliation.

The prospect of change is luckily brighter than during the cold war and thus the organization slowly starts to produce initiatives to develop the rigid institutional conceptions. It occurs for instance through the ODIN-project described above and by mitigating the contact to the relatives during the international missions and regarding veteran by issuing cards, that provides its holders with certain however restricted privileges.

Initiatives are thus emerging. The latter example however shows, due to the amount of critique, that the institutional and structural changes are easier to implement than changing the organizational culture. It is supported by Edgar Schein's (1992^{cli}) analogy of organizational culture, depicting in the figure an iceberg whereas most of the structure is beneath the

Title: The soldier's Sensemaking

waterline. Hence, it could be interpreted and perceived in a figurative sense, that the underlying assumptions governing the values of a particular organization are deeply embedded and fixed in the culture (not a visible part of the iceberg and thus implicit) (Johnson, Scholes and Whittington, 2005 ; p. 132). Change and progress is thus slow and cumbersome, taken departure in the artefacts (the only visible part of the iceberg and thus explicit). Noticeably, the model is not part of the appendix as the logic is obvious.

The training of combat soldiers could be used as example since it, in its modern form used today, consists of elements that are based directly on experience from the successful armies of ancient times. It is thus a postulation by prominent contemporary military leaders and experts that we are unaware of the sustainability of the experience of earlier generations, and the fact that it's have been passed on latently^{clii}. The organizational culture has possibly been conveyed by vague described intensions that however still served as a deeper rationale.

Moreover the values, according to Schein, are constituted in the organizational artefacts and as indicated in the seven properties, these 'cues' are vital to the Sensemaking process. Thus organizations with a history of traditions, i.e. the army, are presumably much more rigid to changes as the tangible signs are ever present and retain people in their conviction of normality. Furthermore, it is indicated for instance, that the American culture in general and its army in particular have an inexplicable ability to criticize itself. The feature has been deemed absent in the Danish equal however^{cliii}. Thus it seems that larger influences such as national culture also carry importance.

Thus, it is seemingly necessary that considerable changes occur, such as a shift in 'generation' for instance, in order for a new paradigm to evolve. The employment situation a few years ago, for instance, were heavily marked by the departure of personnel that had been employed on long term contracts but suddenly failed to face the new challenges^{cliv}. The example is relevant as the respondents accounts indicate a similar change.

Paradigms are arguably retained by the organizational culture which again is defined by the organizational assignments. Conscription, has for instance, preserved considerably resources and capacities of the DDF in an effort to maintain a territorial defense. It's not the scope of this paper to explicate the reasons for this transition. However, it's worth mentioning that the conscription arguably had more value symbolically, than in efficiency, since it from a

Title: The soldier's Sensemaking

political perspective was a societal-keeping institution ^{clv}(with reference to the normative organization above).

It is because the focus was on completing a short education of the personnel with the intention of mobilizing them in the event of a full scale war. Thus they had arguably limited commitment and intent of further contribution.

Hence, the personnel that are recruited contemporary and to some extent currently employed deviates from the former and existing establishment in their orientating and beliefs, according to the accounts. It could therefore be expected that the former individual values associated with good soldering practice is substituted in the transition as the assignments equally differs ^{clvi}.

It is explained as actions have to be aligned to the organizational behavior from the perspective of the *raison d'être* of the organization and the inherent identity of the culture, in order to be deemed valid (Hatch, M.J. and Schultz, M., 2008^{clvii}). Notably, it corresponds to the notion by Etzioni (1961) that compliance rests principally on the internalization of organizational directives that are accepted as legitimate, and thus are guiding for behavior (Albert & Whetten, 1985, p. 106).

The identity is hence slowly changed, as the security policy and thus the *raison d'être* transcends former boundaries towards the international domain, as a national player with a global morale and responsibility ^{clviii}.

The effect and requirements is therefore also reflected in the formation of personal. The ISAF mission in Afghanistan have seen accession of individuals from a higher income level segment of the population, for instance. Thus, the framework for the motivational choices is probably reflected by the different type of tasks ^{clix}. Noteworthy, general societal conjectures such as the contemporary high employment rate cannot explain this tendency alone.

The 'exodus' of personnel 'recently' as mentioned earlier, notably gave way for a Sensemaking process similar to a self reinforcing effect, as the strain on the remaining employed personnel become too severe and the *esprit d' corps* simultaneously suffered ^{clx}.

Its explained as the end of the Cold War constituted a punctuated equilibrium in terms of strategy, because it resembled a periodic transformational change whereas the strategy

Title: The soldier's Sensemaking

developed accordingly and incremental (Johnson, Scholes and Whittington, 2005 ; p. 28), thus requiring a new set of human resources.

The latter is reflected, as seen below, by the common proposition that the identity of organizations frequently shifts at critical transitions points (Kimberly, 1980; Lodahl & Mitchell, 1980)^{clxi}.

The respondents describe this dual identity, as the commander in the field to a high extent cooperates with the private soldier, thereby showing respect through acknowledgement. The rear base leader, normally positioned higher in the hierarchy due to seniority, however possesses little knowledge of the 'real' soldier duty. The latter described difference in perception of reality, cause many soldiers in the grand survey to experience, that the officers decision making and ability to act are impaired by considerations towards the consequence for their future career^{clxii}.

16. Conclusions

Recommendations for action:

SQ5: (Which and how) can future organizational initiatives advance Sensemaking?

16.1 Recommendations

Notably, the section contains brief recommendations which are intended to respect the current financial limitations of the DDF.

It is the undersigned's perception that the DDF during the recent decades has undergone tremendous change. Thus, the organization that is notably subject to political governance has been forced to adapt to operational environments, home and away, which have resulted in a transition of the organizational and employee identity. Thus, it arguably corresponds to an alteration in the established cultural paradigm and hence 'necessitated' development. It is obvious that the DDF on certain points have been caught in mental traps, to use Weicks terminology, unable to navigate on the maps that define its surroundings. Certainly, the political dependence and hence short term planning horizon should be taking into consideration, as mentioned, when it is reflected in the procurement strategy that have been criticized on numerous occasions. However, it is considerable more difficult to withstand from questioning the inability to take notice of allied expertise and learn from their experience. Moreover, the tendency for 'in-house' solutions is especially troublesome taking

Title: The soldier's Sensemaking

the swift political domain in consideration. Thus, the DDF could equally benefit from hiring outside consultations to a greater extent, instead of requiring what are perceived as conceptional changes from its employees. Hence, the end result is most likely to be dissatisfaction with any initiative that departs the employee from the *real* soldier identity.

The obstacle of major importance in this regard, is off course the limited ability to offer the soldier continuous soldier work. Ideally, the Army should be retained at a size, adjusted for in the political objectives determining the magnitude of the international contingents, corresponding to the capability of the army to purposeful employ every soldier post deployment.

It seems that the dilemma of the 'in-house' mindset, in this regard, exist in the opposite nature since the DDF for long have been unable to spot relevant usages of their personnel. Thus, it is only recently that the myriad of opportunities for PR, for instance, are used as relevant channels of recruitment etc. by the DDF.

The private sector currently covers a range of similar occupations that essentially regards the protection of national interest, such as guarding the maritime trade routes and networks in international waters. The Danish fleet and Special Operations Forces are already involved in these operations so the political consensus for action is in place. Hence the Army should essentially be able to provide the requested additional capacity in cross military branch cooperation. It is however obvious frivolous to speculate in arrangements that does not have (prospect of future) political support installed.

The paper have argued that the organization, through the last decade, have been able to fulfill its inherent objectives and not only as defined in the period Agreement of Defense, but on the individual level of the soldier. Thus the soldier identity is encapsulated in the current *raison d'être*. The organizational perspective however conflict with that of the employee since the DDF in its current form, with notably expanded international engagements, is unlikely to maintain its current levels of workforce nor provide it with the same operational environment.

Thus it is, strictly speaking, a reciprocal issue that the organization does not have the capacity to retain its personnel between the international missions, with consequences for the individual and the organization.

Title: The soldier's Sensemaking

16.2 Cross sector recommendations

It is evident, that a large part of the soldier's inconsistency in Sensemaking, is caused by some degree of political influence.

The transition from a territorial defense to offensive warfare and the centralization of the organizational structure provided challenges for the organization. Thus the environment was compromised by political influence, that subsequently had implications on the organizational reality.

The generalization have served as a catalyst to identify more specific circumstances surrounding the employee challenges (reality) and thus their perception of the environment (Sensemaking) contra behavior (enactment) within the DDF.

The DDF as a unit of analysis reveals its perspective as traditional acuity, arguably sheltered by organizational prejudices, that however lacks ability or at least have difficulty in challenging existing patterns or conventional decision making (equally reflected in the respondent narratives that however were not analyzed in the Sensemaking paragraph).

The mindset impeded the re-conceptualizations of the organizational paradigm that the individual employees find evident in their Sensemaking when representing the organization in the operational terrain.

The DDF, arguably, was and are currently facing rapid change dictated by its political framework and is therefore in need of flexibility. Thus, one could argue that the organizational changes should be initiated with guidance from below, where the impact from the environment is recognized initially.

Debriefings are presented as a leadership tool, of relative recent inception, for extracting and mitigating the employee Sensemaking process. Moreover, it is a framework that reveals potential patterns in the employee reality, for instance, in respect to concrete managerial considerations as ethics. The aspect is especially favorably in a world characterized by globalization and thus increased mixture of legal frameworks.

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Leiden University

DICK DE GILDER

Free University, Amsterdam

S. ALEXANDER HASLAM

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PERSPECTIVE ON LEADERSHIP AND GROUP PERFORMANCE

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^{cxlvii} Jæger - i krig med eliten, Thomas Rathsack, 2009 p. 167-169

^{cxlviii} <http://www.fmn.dk/videnom/Pages/Forsvarsforlig.aspx>

^{cxlix} <http://blog-dyn.tv2.dk/harald74/entry392965.html>

^{cl} P. 326 VI SLÅR IHJEL og lever med det

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^{cliii} Kritik af danske soldater

Niels Krause-Kjær

Onsdag den 27. februar 2008 kl. 13:18

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NOTAT

OM

AFSKAFFELSE AF VÆRNEPLIGT

Hvad nu hvis vi afskaffer værnepligten? Dansk Institut for Militære Studier Oktober 2008

^{clv} p. 62Ibid.

^{clvi} "[Klapjagt på danske soldater](#)" - *Kronik af Ph.d. Katrine Nørgaard*

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^{clviii} **"Klapjagt på danske soldater"**

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^{clxi} p. 100 Albert, S., & Whetten, D. A. (1985). Organizational identity. In L. L. Cummings & B. M. Staw (Eds.), *Research in organizational behavior*, vol. 7: 263-295. Greenwich, CT: JAI Press. Printed in Hatch, M. J. & Schultz, M. (2004) *Organizational Identity: A Reader*. Oxford: Oxford University Press.

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